

THE FOREIGN MISSION JOURNAL

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GOD'S TESTING TIME.

"You are often in my thought. The difficulties of this Centennial year seem strangely numerous and various. It is God's testing time, let us hope, and I trust that he will bring order out of the confusion, and great increase of purpose and consecration." So writes one of the most faithful foreign mission workers in the South. And he voices a thought that doubtless has found place in many minds, if not expression by many tongues. "God's testing time." Whom is he testing? At once every one who reads this question will say—Why the Board of course. And so it is. God is testing, and severely testing, the patience, wisdom and faith of the Board. Upon them more than upon any one else in all the denomination rest the responsibilities of the work, and when difficulties and dangers beset that work, naturally the heaviest burdens fall upon their heads and hearts. Between now and the thirtieth of April next the Board will pass through a season of anxiety which will not and cannot be appreciated by any brethren who are not on it. Adverse criticism where they might have expected commendation, opposition where they had a right to expect cordial support, an income utterly insufficient to meet the monthly expenditures, and a consequent struggle to keep the work going; the fear lest some unforeseen political or financial events may destroy confidence in money circles and lead to a refusal of credit on the part of banks, all these and many other things will bring to the members of the Board many an anxious hour, and perchance cause a few more grey hairs to appear on the heads of some of them. Indeed God is testing the Board. But does the testing stop there? Is he not also testing the churches? Nay, beyond the churches, is he not by the very unusual circumstances in which the work of foreign missions is placed now, testing each individual servant of his in the bounds of our Convention? True love for, and devotion to, any cause, do not manifest themselves, at least do not prove themselves, when all is fair and bright about that cause. Any one can then be a friend to it. But when troubles gather around the cause and difficulties beset it; when fair-weather friends are turning away, and even some of our own ones grow luke-

warm, then it is that true love and devotion manifest themselves and true friends are proved. God is testing the love of his people for the work of extending his kingdom in the earth and their devotion to him whose kingdom it is. Every individual Christian is on trial by virtue of the very difficulties which beset the work this year. How are we, as individuals and as a people, going to stand the test? This will be shown by actions, not by feelings; by deeds, not by words; largely by gifts, more so than by speeches or resolutions; by sacrifices made for the support and advancement of the work. May each of our readers prayerfully ask him or herself this question: What is God calling on me to do, by reason of the "numerous and various" difficulties which this year beset his work? And when the answer comes may we all have grace to do what is required of us.

UNTABULATED RESULTS.

Rev. Geo. F. Pentecost recently made quite an extensive tour in India, lecturing and preaching mainly to the more intelligent English speaking people, both European and native. The length of time he spent in the country and the many opportunities afforded him for investigating the true condition of religious affairs there, give to his utterances on this subject no little weight. In his "Indian Notes" in the *Independent* of September 8th, he makes a statement concerning the untabulated results of mission work which are, we believe, as true as they are encouraging. He says: "There is a vast untabulated harvest of souls which is not ordinarily reckoned even by missionaries themselves, and certainly not by the general public. I refer to the undoubted thousands of unbaptized believers among the Hindus and Mohammedans. This quantity is by some denied; but I know from personal observation, from a hundred personal conversations, from the testimony of my eyes and my ears that there are in India many hundreds, if not thousands, of men and women who have never been baptized, who yet do not hesitate to confess that Jesus Christ is the Son of God and the Saviour of sinners, and that upon him they have cast themselves for salvation and are daily making their prayers to the true God through and in his name." And we are satisfied that what is true of India in this respect is true of other mission fields. Why should it not be so? Some one may say that if they do not come out on the Lord's side and openly confess him they cannot be true disciples—that confession is the only sure testimony we can have that they are really his disciples. But would not such a position contradict the facts of Bible history itself? Elijah sought himself alone in all Israel, as a follower of Jehovah, and when open confession and service were concerned, he seemed to be correct in his estimate. A statistical table of results of

his works in Israel would probably have read: "Missionaries, 1; believers —." But in reality there were seven thousand believers in Jehovah, secret disciples it is true, yet disciples, whom the Lord described as "the knees which have not bowed to Baal and every mouth which hath not kissed him." It chanced that on the morning of the day we read this statement of Dr. Pentecost, we had read in John 19: 38, these words: "And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus." Joseph would not have been put down as a disciple had Peter or John undertaken to make out a statistical table of the disciples won by Jesus.

Let no one think that we would do away with "statistics of missions." The sacred writers several times gave statistics of conversions, baptisms and membership. We believe in statistical tables in mission reports. They ought to be as full and accurate as it is possible to make them. But when the missionaries have given us, in these reports, the number of converts and the number of baptisms and the total membership, let us bear in mind that besides these, there are not a few untabulated believers, who secretly, it may be "for fear of" the neighbors, love and serve Jesus, and are reckoned by him who "sees in secret" as his own. Many a secret disciple from our mission fields will be found in that great "multitude, which no man could number, of all nations, and kindreds, and people, and tongues," which John saw standing "before the throne and before the Lamb, clothed with white robes, and palms in their hands." And they, though but secret disciples here, will join as loudly as any of us in the song of praise which will ascend to our Saviour Lord.

NEWS FROM THE FIELDS.

Rev. J. L. Downing and Rev. E. H. Soper, with their families, have moved from Juiz de Fora, in the State of Minas Geraes, Brazil, to Campos, State of Rio de Janeiro, which latter place is "the railroad centre for all the north part of the State of Rio, south part of the State of Espirito Santo, and the east part of Minas Geraes"—hence a good missionary centre. It has also fine river facilities. The work at Juiz de Fora will be under the care of a native evangelist, directed from Rio.

Dr. R. H. Graves, Canton, China, says: "I have a weekly Bible class in the 'Chinese Academy,' supported by our native brethren, and a daily class with the school boys, thirteen in number, in the Associational school." Dr. Graves believes in drilling the best Chinese converts in the Bible, that they in time may teach the favored brethren. He is doing a great work.

A brother in Brooklyn, N. Y., writes: "I've just received a letter from Dr. Graves, Canton, acknowledging receipt of \$143, Mexican, or 100 gold dollars, with which he has secured a native preacher for one year. His name is So On. He was baptized in the 6th Avenue church, Brooklyn, with Sin Sim, who is preaching for the 6th Avenue church. So On is the native preacher now supported by the Chinese school of the Greenwood church, Brooklyn.

The Chinese Christians in America are liberal givers.

We call special attention to the letter of brother C. C. Newton, Lagos, Africa, in this issue of the *Journal*. Have we no young men in our ministry brave enough, consecrated enough, to "endure hardness," for their Lord in Africa. We commend to some of our young men who feel moved of the Lord to go to a foreign field, the reading of the autobiography of Jno. G. Paton, the apostle of the New Hebrides. It can be gotten of F. H. Revell, New York, for \$3 (two volumes.) A two dollar edition in nearly ready.

HOW THE CENTENNIAL CAN SUCCEED.

We have received from a brother in Kentucky a letter which tells of a work done by himself, which, if imitated by pastors all over our country, would make our Centennial effort a grand success. After working, with a neighboring pastor to get their two churches to agree to support a missionary between them, he went to work in his Association, with the results given in his letter. It is due brother Dawson to say that he did not expect his letter to be published, but we shall use it to provoke other pastors to "good works." Brother Dawson says:

I am full of joy these days. I have not only secured my missionary, but I have been going up and down this old Association until I have gotten, as a certainty, two more groups of churches to agree to support a missionary each, and at the Association the other day enough pastors pledged themselves to the work on the plan that will put three more men in the field. Six missionaries, instead of two as heretofore, from Elkhorn Association! Isn't that enough to make a man glad? Help me pray that these last pastors who have pledged themselves to the work may not fail in their efforts.

I said I was happy—I am, but I am anxious too. Some of our leading men have warned me that this will be only a "spurt." That a reaction will speedily come and make matters worse than ever. If this prediction come true I will, no doubt, be the most thoroughly abused man in all the State. I have faith in God that it will not be so.

We do not think that our brother need fear the predicted reaction. When the Lord's people taste the sweetness of giving to his work they are not apt to stop giving.

Words of Cheer.—The following letter comes to us from the wife of one of the missionaries of our Home Board, and has brought such cheer to our own heart, amid the many anxieties that press upon us just now, that we cannot refrain from letting others enjoy it as we did. May her earnest prayer that “others who read the *Journal* will do likewise,” be abundantly answered.

Enclosed find \$10, \$5 for the Chapel Fund from W. W. of my Sunbeam Band, the other from myself. I had intended it for the same purpose, but I have just read the first article in the *Foreign Mission Journal*, and the present wants of the Board are so great that you can use it as you deem best. I will go to work on another card. When I read that article my heart was filled with sadness and I knelt and asked God what he would have me do. I had sent my filled card to the Home Board about a month ago. As it had been contributing to Mr. E's support since we have been here, I felt my first allegiance was to it, but I was none the less loyal to the Foreign Board. My heart ever goes out in deep sympathy for those noble men of God, upon whom the Southern Baptist Convention has placed such a heavy burden, and who now must feel almost appalled as they look on, not only an empty treasury, but a heavy debt, and so many noble missionaries looking to them for a support. Surely our Southern Zion are robbing God, have robbed him for years, and for this reason he is sending poverty upon us, I had almost written “a curse.” Have they forgotten that God is not a beggar, and that if they will not give to him that which belongs to him he will take it from them. I fully believe this is why this has been so disastrous a year. Oh, that our people would unstop their ears and listen to the urgent appeals of our Boards. Will our Centennial year be a failure, and will the Baptists allow themselves to be a laughing stock for other denominations for having boasted of the honor of sending out the first foreign missionary, and then proving themselves so unworthy of their great leader by being omissionary in practice? God forbid!

I have a very little fund I have laid aside, as I usually do for Christmas, but I gladly finish my card with it. I send it with an earnest prayer that others who read the *Journal* will do likewise.

Please pardon my having written at such length, but my heart is so full my pen could not stop.

Praying God to open the hearts and the purses of the people, I am,

Sincerely yours,

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Carey and Modern Missions.—We are frequently asked questions about mission efforts put forth before Carey's time and the relations these sustained to the present great missionary movement which is carrying with it Christians of every name, and as well, about Carey's relation to this movement. We find an admirable brief statement of these relations in the *Baptist Missionary Magazine* for September. It says:

There were missionaries before William Carey and there were missionaries on various foreign fields when he went out to India. It is therefore a fair subject of inquiry why the whole Christian world is celebrating the Centenary of Modern Missions in this year, which is a century after the formation of the English Baptist Missionary Society by Carey and his companions. The reason is, the formation of this society inaugurated a new era in the support of foreign missions. The mission had been sent out

before Carey, had been sent by kings or governments or commercial companies engaged in trade and colonization; or they had gone forth to English-speaking peoples as representatives of the Society for the Propagation of the Gospel, which, at that time, did not attempt to send missionaries to the heathen. At that time there were also Moravian missionaries laboring among the heathen; but they were sent out by the central authority of the Moravian Church, the scattered members of which were simply called upon to contribute to the support of missions in the direction of which they had no voice. The founding of the English Baptist Missionary Society and the sending out of William Carey to India, was the first modern expression of the duty of Christians, as a whole, to send the gospel to the heathen, and the first voluntary attempt, in recent ages, on the part of the followers of Christ, individually, to obey the Great Commission. It was started by William Carey and his wonderful pamphlet, "An Enquiry into the Obligations of Christians to use means for the Conversion of the Heathens." The contribution of £13 2s 6d, taken at the first meeting at Kettering, was an acknowledgement of those obligations, and it is exactly on these lines that the whole magnificent enterprise of foreign missions has been carried forward to its present grand success.

It is therefore but right that William Carey should be recognized as the founder of the modern missionary enterprise, and that the centenary of the society which was established by him and his companions should be celebrated as the Centenary of Modern Missions.

The English Baptists have made good progress in their effort to raise a Centennial fund of a half million dollars. The receipts to August 1st were £84,723 7s 6d, over \$400,000. Our \$250,000 aimed at looks small by the side of their \$500,000, but we shall do well if we raise it. Let the men do as well as the women and children do and it will be raised.

Colton's Missionary Map.—We have left on hand only four copies of this very valuable map, and it is uncertain whether we will get another supply soon. In order to get them at wholesale price we have to order ten at a time, at our own personal risk, on three months time, and we find it not altogether convenient to do so. If brethren are contemplating purchasing them, they had better act at once and save one-third of the retail price.

IT PLAINLY appears from an item in the *Independent*, that at least not all foreign missionaries are pampered by luxury; for the Rev. Geo. A. Stuart, of the American Methodist Mission in China, affirms: "I know of two young ladies, alone in an interior station, who live on a very poor quality of Chinese food, and not two large a supply of that. They are so much reduced in flesh and strength that the friends of a neighboring mission are alarmed about them. A lady sent them a few potatoes, and found that these were the first potatoes, and almost the only foreign food, found in their house for over two years. It is the opinion of the neighbors that they will not survive the summer unless they leave the place and change their manner of life. I know of another lady, going as fast as she can, wasting difficulty, and who should be having the best of care and the most abundant food, but who is in an interior town with barely enough to subsist upon. But to be had in the place in which she lives, and she told one

of her friends that her husband was trying to make her some 'beef tea out of lean pork.'"

Of all the meannesses that we know of, none is greater than that which is manifested by Christians at home when they, living in comfort and often luxury, insist on missionaries living on very small salaries. If any people in the world need to have comforts and even some luxuries about them, they are the men and women who, buried alive in a mass of heathenism, are trying to preach Christ. The Christian at home who is always insisting upon their making sacrifices while he is enjoying his comforts, is too mean to bear the name of Christian.

REV. T. RICHARD, in translating for the *Messenger*, of Shanghai, from "Jeu Yuen Ki," gives the view of the author, an eminent Chinese mandarin, on the attitude which the high class of Chinese ought to assume toward the aggressive Christian forces of the empire. In the third chapter of the work the author says:

"Now we find the Roman Catholic and Protestant religions scattered throughout our provinces and increasing daily. If we forbid them it is against the treaties; if they are let alone, it is a sore grief to our heart. Moreover, depraved religions are numerous everywhere in China; fortunately those who join them are mostly ignorant people; few of the intelligent and scholars are deceived by them.

"Commands should be issued ordering all the viceroys and governors throughout the empire to issue instructions to all prefects, sub-prefects and magistrates in their respective jurisdictions to establish charity-schools in cities and market towns. Let the expenses come from the government or by subscriptions, without troubling the poor people, and let the magistrate select Siu tsais of learning and virtue to teach in them. Let all the children, the laborers, tradesmen and agriculturists who cannot afford to pay, be admitted to the schools to learn. Let them study the Siao Hao and the Confucian Analects, and have them explained as they commit them to memory, and at the first and fifteenth of each month let the sacred Edict be preached to them, so that the pupils may understand what is right and not be led astray by heresies (Christianity.) This is really of very great importance to the minds and morals of the people. . . . Let those who refuse to send their children to school be punished without mercy."

We sometimes hear it said that missions are not accomplishing anything in heathen lands, are making no impression on the great heathen systems, &c., &c. Why then such a move as that mentioned above, in China? Why are the Buddhists organizing a propaganda in Japan? Why are the Hindus of India seeking to extract gospel ideas and season with them their decaying system? The fact is that Christianity is undermining all the false systems of the world, and the adherents of these see and feel it and they are trying various expedients to prop them up.

SCRAPS PICKED UP.

£84,723 7s 6d is the amount already raised by the Episcopalists for their Centenary Fund. It contrasts well with the £13 2d 6d collected for the same purpose one hundred years ago, in quantity, but we doubt if in the larger

faith, consecration, and self-sacrifice than in the smaller.....Hunan Province, China, contains about sixteen millions of people and not a resident Protestant missionary. The people have resisted all attempts at missions in their borders.....The order of the Government, closing "schools and places of worship opened, without official permission, by foreigners in the Ottoman Empire," has been suspended. This order threatened the destruction of a large part of the work of missionaries. Its suspension is due to the energetic representations of the American and British ministers to the Sultan's government.A Syrian convert was urged by his employer to work on Sunday, but he declined. "But" said the master, "does not your Bible say that if a man has an ox or an ass that falls into a pit on the Sabbath day, he may pull him out?" "Yes," answered the convert, "but if the ass had the habit of falling into the same pit every Sabbath day, then the man should either fill up the pit or sell the ass."....."If cities be determined by a majority of their inhabitants, Jerusalem is at last again a Jewish city.".....Archbishop Whately says: "If our religion is not true, we are bound to change it; if it is true, we are bound to propagate it.".....Twenty-five years ago there was not a Woman's Foreign Mission Society in America: now there are in Great Britain and America 19,500 auxiliaries and 5,200 bands, with an aggregate income of \$1,250,000.....Native converts in Japan, with average wages of less than twenty-five cents a day, contributed last year \$27,000 to mission work....."There is not so much Christian seed in the world that we can afford to put it in heaps in any place." Scatter it and all over the world will there come a harvest to God's glory.

POURING OUT PRECIOUS OINTMENT.

BY REV. EARNEST G. WESLEY.

From the days of Christ until now his loyal, loving, obedient children, of every age, race and nation, have ever been found willing to break their choicest boxes of ointment before him and to pour the contents over his feet, so weary in the search "for the sheep which was lost." The woman of the incident in Mark 14 is but a type of these faithful hearts, glad to have the opportunity to give their all to Him, counting no cost, no sacrifice too great, no toil too enormous, no suffering too severe, provided it could be given, done, endured for him. No less so is the money-loving Judas a true type of those who consider any such toil, sacrifice and cost a waste, or perhaps suggest it might have been better expended in some other way than poured out upon those feet so soon to press the sad road to the cross, so soon to be pierced that they might help to hold his body on that cross where he chose to bear the sins of the world.

The deed of the woman stands before us as a monument of pure gold, bespangled with the most precious diamonds of love, wreathed about with the beauty of the smile of Christ. The deed of Judas is also before us as a monument, but a monument of hideous skeletons, lifeless, decaying, horrible, through which may be seen twisting, coiling, hissing, the loathsome serpents of avarice, fraud, meanness and selfishness, keeping time with the hoarse laughter of fools, the discordant clamor of demons, and the wild shrieks of eternal hopelessness!

Each one of us may be fully persuaded of this truth: no man, no woman can give, suffer, self-deny, self-sacrifice, or toil too much for Christ. Each drop of blood we shed for him will become a sea of glory, radiant, depthless; each sigh for him will return to us laden with the perfume of heaven; each tear for him will come back to us bearing on its bosom Christ's treasure-ships laden with bliss-filled promises; each hour for him will be returned to us lengthened into ages of happiness! Some day, after a few moments in the valley of shadows, surrounded for a second or two by the shadows of the pathway, he will meet us on the steps of his throne, there to welcome us, there to confess us, there to crown us with the conqueror's crown. Shall we in that glad day find the

"ointment poured out" to have been a waste? Will it not abundantly prove to have been, in its every part, a laying up of treasure in the treasure-house of our God?

Most of us are far more apt to "hold back" than to "pour out." This is a tremendous mistake—a mistake as regards the present, and much more a mistake as regards the future; a mistake as regards ourselves, and a mistake as regards the "regions beyond."

Is it not also true that the "saving of the alabaster box," even when we do pour out the ointment, is a far too common fault, as though we hoped to save and scrape out a little for ourselves, Ananias like, and to hide it away? What we do give our Lord we must give fully and freely, trusting him to look after our interests, which God will surely do if we obey him as regards the needs of his vineyard.

How "well filled" this world would be with the "fragrance of the precious ointment" were all who profess the name of Christ to employ their time less in "counting the cost" and more in "pouring out" of their poverty (?), nay, but abundantly of their *abundance*, at the feet of him we profess to love. Surely it would not take even *ten years* to fill the world with the fragrance of the gospel of Christ were we less sparing of our alabaster boxes and of our ointment. The foulness of sin fills heathendom with its disgusting odors, reeking with disease and death, taking the place which should be filled with the fragrance of truth, and which would be filled with that fragrance were Christians less saving and much more generous in "giving as their Lord prospers them from week to week," rather than by "fits and starts," as they may be moved by some eloquent appeal.

Nor would the fragrance sweeten the atmosphere of heathendom alone. Very much of the prevailing type of atheism, infidelity, skepticism, and doubt of our own land would be most effectually rebuked and confounded by the inimitable "fragrance of the ointment" of the devotion, love, loyalty, and unselfishness of the church, were the church to follow the example set by this woman.

There is not the slightest chance that Christ will have too much "ointment" poured out upon his feet; the danger is all the other way. The church can very easily become a hundred fold more generous in its *giving*, in its *praying*, in its *toiling*, in its *self-denying* for Christ, and yet not be in the least danger of making itself "too poor" to keep the home treasures full! The church can do this; so can the overwhelming number of Christians. Few Christians have entered into the blessed experience of loving to give so much that they have to hold their hands from their pocket-books, lest they should really make themselves poor. Until it really becomes a *pleasure* to give, no person has given enough. The fact, "It is hard work for you to give the Lord of your most precious ointment," is the plainest possible proof that you have not come anywhere near the most distant possibility of "giving what you can afford." Test yourself, brother, sister, by this rule, and you will see how much "precious ointment" you have yet laid by, not given to Christ.

But will it not be wasted? Was the offering of this woman wasted? It was not wasted at the time; it is not wasted in the atmosphere of to-day! The fragrance of that gift of love still perfumes the air; it is to perfume the air as long as the world endures, and, without the least doubt, when this world ceases to be, we shall forever recognize the fragrance of the "ointment" which she poured on the feet of Christ that day. It does sometimes test our faith (especially if the sacrifice comes from near our own hearts) to see so much precious life, treasure, prayer, and toil (not to name the privations and suffering endured) poured out into the seemingly depthless abyss without any appearance of the least foundation on which to build (or even hope for) permanent success; but was ever an enterprise seemingly more hopeless than that undertaken by that solitary stranger who, walking one morning by the Sea of Galilee, formed the resolve to conquer all the religions of the world and to supplant them with his own?

Our secret of positive success lies in the fact that He who formed and is carrying out that resolve is the one who receives our gifts. He who received the few loaves and fishes from the little lad near Galilee's shores gave back from five to ten thousand fold more than was given him. It is to this one the Church is asked to give of her "precious ointment." Some day he will give back all we have ever given to him. When he does this we shall find it increased with even a much greater increase. When he does this we shall know that nothing given to our Lord was ever wasted. Faith should teach us, even amid all the shadows of the now, that not a single drop of the "ointment" we pour out upon his feet for use in his service *can* be wasted. The *life* is called away from earth, that it may bloom with a far greater wealth of luxuriance and beauty than before—perhaps doing more for the "kingdom of Christ" in the atmosphere of heaven than it could do in that of earth. The wealth, the toil, the suffering has been received by Christ—it is in his hands. He will use all as best suits him for his own glory and the highest good of his Church; nothing is wasted which is given to him—the wasted portion is that which we keep for ourselves with no thought of our Lord.

The history of missions (foreign and home) abundantly proves this to be true. No sacrifice of treasure has ever been made which has not brought forth, in God's time, an exceeding abundant harvest. Our part is to bring the "alabaster box," to break it at his feet, to pour out the ointment, not to question its acceptance by him, to leave it with him for him to use, when, where, how he sees best. The "harvest home" will some day meet; then they who toiled, prayed, suffered, and gave to Christ, for Christ, will learn that from the earthly sowing amid tears has grown all the harvest's ingathering.—*Gospel in All Lands*.

THE MISSION IN CHINA TOWN, NEW YORK CITY.

New York City has its Chinatown. It is in lower New York, in a portion of Mott Street and two short, narrow streets, known as Pell and Doyer. The former runs into Park Row and the latter into the Bowery, near Chatham Square. The old Five Points are but a short distance away, and the thronging Italian quarters in Mulberry Street are near by. In the locality mentioned the Chinese have almost exclusive possession; Chinese stores, restaurants, lodging houses, gambling houses, opium joints, a Chinese theatre, etc. Sunday afternoon and night the streets literally swarm with the Chinese, who come from adjacent towns and cities for social intercourse. It is estimated that there are about 5,000 Chinese in New York City, a large proportion of whom frequent or live in this locality.

For many years, while Chinese mission work has been prosecuted in many churches, no attempt has been made to carry the gospel right into the heart of Chinatown itself. But at last the Lord seems to have prepared the way and to have raised up the leader for such an undertaking. Miss Helen F. Clark, well known to many for her zeal in missionary work, became profoundly impressed that mission work should be undertaken in Chinatown. She proposed to hire a suite of rooms, for the purpose of teaching the fifteen or more Chinese married women there, and to have a night school for Chinese men. This was directly after the May meetings. As Dr. Hartwell, Superintendent of Chinese Missions for the Pacific Coast, came to New York, the Corresponding Secretary requested him to look into the proposed plan and methods. This he did with care and reported favorably, whereupon apartments were secured at 19 Mott Street, and work was begun July 10th. The Home Mission Society appointed Miss Clark as superintendent of the work. The first night the rooms were crowded and many were unable to get admittance. What was done? The only place in that vicinity where the people could be accommodated was the Chinese theatre, seating between three and four hundred, in Doyer Street. To the surprise of nearly all concerned, the Chinese managers of

this theatre gave to Miss Clark their consent to use it Sunday night and three nights during the week, free of rent. This was regarded as an indication that the hand of the Lord was in the enterprise.

There was another coincidence. Rev. Jue Hawk, whose address at the great Christian Endeavor Convention excited much interest, was secured to preach at the opening service in the theatre. About 400 Chinese were present. This created a great stir in Chinatown. Some of the disorderly white element that resort thither were disposed to disturb the proceedings, but, after a note from the Home Mission Rooms to the Chief of Police, order was preserved.

What could one woman do, as the work assumed such unexpected proportions? She was equal to the emergency, securing excellent helpers, raising funds, and organizing the mission in an excellent manner. The Bible school for men, Sunday evenings, before the preaching service, is largely attended. The men are taught in classes by men and not singly by women, as has been so general in our churches. The class system prevails on the Pacific Coast, and was strongly advocated by Dr. Hartwell in his conference here with Chinese superintendents and teachers.

Rev. Jue Hawk has been engaged to preach and to visit among Chinese. He has a good English education and is a forcible and elegant Chinese preacher. The question of his support, as well as the question of rent of the Chinese theatre (which will not be gratuitously offered for a long period,) are still unsettled. At least a thousand dollars beyond existing appropriations and resources are needed for this work. Does it not appeal to the Christian judgment as the right thing to be done? Must we not carry the gospel to these heathen, instead of waiting for them to come to our churches for it?

At the meeting which we attended Sunday night, August 7th, there were about three hundred present, many of whom were Christians or connected with Sunday-schools, while the larger proportion were evidently from the vicinity, who came in to see and to hear about this new thing under the sun in Chinatown. The singing in Chinese, led by the piano and the cornet, was very good, the speakers had the earnest attention of the large company, and there was every indication that the blessing of God is on the work. It is doubtful whether anywhere else in America there could have been found, on that Sunday night, a congregation of three hundred Chinese at a Gospel service. The novelty of the thing doubtless attracts some at first who may not become regular attendants, but in the midst of this multitude in Chinatown there is sure to be a good congregation, and in any event there is a great opportunity to preach Christ to the many who are in heathen darkness and who will perish therein unless in some such way as this the word of life is given them in their own tongue and at their own doors.—*Home Mission Monthly*.

CAREY'S ELEMENTS OF FITNESS FOR HIS WORK.

It is a very noteworthy fact that the man whom God chose to inaugurate this magnificent work of organized modern missions was not one whom men would have selected. The simple truth is, *He never does*; for his own standards of qualification are essentially different from those of men. Carey's election of God to this great trust was an illustration of the grand principles stated in I Cor. 1: 26-29. There were in Carey five great elements of fitness for this work, and not one of them defies imitation, and that is the blessed encouragement for us all. The five elements were character, acquaintance with the Word of God and the facts of man, resolution, education of self, and yielding of self unto God. Let us glance at these five requisites.

Character underlies everything. Reputation is but its echo, and often-times untrue and unfair. The character is the man himself; the reputation is the man as others take him to be. We may all well call it the reputation if we

take care of the character. No man has ever wrought for God, from the days of Abel until now, who has not had this corner-stone beneath his work—CHARACTER. To be rather than to *seem*, to be what God would have us be, that is the first condition of doing what He would have us do. Carey was a genuine man. He represented that sterling worth which we call by the name of character; and instead of his lowly calling or sphere or station in life degrading the man, the man dignified the calling and glorified his humble surroundings.

He next cultivated acquaintance with the Word of God, on the one hand, and the facts about man on the other. He found the remedy before he understood the need; but as he studied "Cook's Voyages Round the World" and kindred books, and gathered information of the destitution and degradation of man, he saw that in that inspired, infallible, universal gospel he had the sovereign panacea for all human ills, wants and woes. Few things are more sublimely instructive in all history than the sight of that humble cobbler at Hackleton and Moulton, sitting on his bench with a shoe on his lap, halting in his work to cast a glance at the open pages of "Cook's Voyages," as the book lay on the end of the bench; then, as the blows of his hammer fell on the sole of his shoe, his mind was reflecting on the misery of the millions of the pagan peoples and the way to reach and remedy their degradation. Absent-minded, indeed! but not idly, indolently dreaming. He was a spiritual discoverer and inventor, planning one of the master enterprises of the ages. The spark of a Divine life was in his soul, and the fuel of facts became just so much inflammable material to take fire and burst into flame, and so that conflagration in Carey's soul has lit up the darkness of a world and started fires burning in every Christian church.

Resolution, indomitable resolution, was a third element of his power. The will makes giants for good and monsters for evil—a hero or a Nero; and where there is a will there is found a way, or a way is made. Nothing possible to be done is impossible to him who wills it. Carey's biographers may attribute to him genius, but he disclaimed genius; he said, "All I can do is, I can P-L-O-D." And plodding was his secret. His firm and fixed resolve made him strong against the ridicule of such as Sidney Smith and the opposition, or what is something worse, *vis inertiae*, of even his own Baptist brethren. He determined to do, and so he did. He could wait, because willing was behind his waiting.

Education, self-acquired, was another secret. What is education? As Professor Shedd says, "Not a dead mass of accumulations, but power to work with the brain;" and, therefore, all true education is self-acquired. No university curriculum can make a scholar. Is it not the true scholars that make the university? It is time we understood that a man may be truly educated, like C. H. Spurgeon, who never saw college halls. Whatever makes the hand cunning and skillful in mechanic arts or fine arts; whatever makes the tongue attractive and persuasive in oratory, or the pen mighty to convince and control; whatever enables a man to evoke and then use his own powers for God and man—that is education, and such was Carey's self-knowledge and self-mastery.

Yielding of self to God was the last, not least secret; and I am more and more convinced that what in the last analysis determines the measure and even manner of use God can make of a man in his work, is more nearly than anything else *self-surrender*. Self-will is the subtle factor in us that to the last resists God's will. He who bows and yields, who can honestly ask, "What wilt *Thou* have me to do?" and then as honestly declare, "My meat is to do the will of Him that sent me and to finish His work," is the instrument, or, better still, *agent* whom God is ready to employ. From his conversion at Hackleton to his decease in India, Carey knew but one purpose: to do the will of God; and so God found a vessel prepared to be used.

In all these five elements of success there is not one that every one of us may not possess, and hence Carey's life is a universal, eternal lesson to every one who aspires to service.—*Dr. Pierson in the Review.*

FOREIGN MISSIONS ONE HUNDRED YEARS AGO.

BY REV. EDWARD STORROW, BRIGHTON, ENG.

The era of modern missions dates from 1792. Since then the Baptist Missionary Society was formed, followed in 1795 by the London Missionary Society, in 1799 the Church Missionary and Religious Tract Societies, in 1804 the British and Foreign Bible Society, these being the precursors of the more than two hundred societies which now represent the Protestant missionary force for the conversion of all heathendom to the Christian faith.

It will interest many to sketch the conditions of the missionary problem at the commencement of this era, when the society first named was formed, and Carey and Dr. Thomas had been accepted as its pioneer missionaries.

But the missionary idea did not originate with the last decade of last century, though then it assumed a more definite and combined form. For almost two centuries it had shown itself here and there in personal desires and efforts, or on the part of small groups of influential individuals, or in vague connection with schemes of conquest and colonization.

It was, therefore, unsystematic, intermittent, and unproductive; much good seed was sown, but the grain grown was neither plentiful nor strong, and was subject, therefore, to deterioration and even destruction under adverse circumstances. Into the history of these early efforts I cannot enter. The purpose of this article is rather to describe how the missionary enterprise stood in 1792 in agency, methods, and results. There were then but four missionary societies, all very restricted in their resources and spheres, for their aggregate annual income did not reach £12,000. The oldest, the Society for the Propagation of the Gospel, confined its efforts almost entirely to the colonists and few aborigines in the British possessions. The Danish Society labored solely in South India.

The Moravian Society confined its operations almost exclusively to the scattered and uninfluential races of heathendom, and the Baptist Missionary Society was formed on October 22d, 1792, but with no missionaries in the field until the following year.

The Society for the Propagation of the Gospel had 38 missionaries thus located: Newfoundland, 4; Nova Scotia, 14; New Brunswick, 7; Canada, 6; Cape Breton, 1; the Bahamas, 4; and on the Gold Coast, Africa, 1. These were assisted by about an equal number of schoolmasters.

Their joint duties were to instruct the colonists and the Indian aborigines, but apparently the former received the greater part of their attention.

The Moravians counted 137 missionaries, distributed as follows, though of this number 25 were wives and 4 widows of missionaries: St. Thomas, St. Croix, and St. Jans, 29; Antigua, 11; St. Kitts, 5; Jamaica, 6; Barbadoes, 4; South America, 18; Greenland, 15; Labrador, 25; Canada, 6; Cape of Good Hope, 3; Tranquibar, 15. A small Moravian mission established in 1765 on the Volga, near Astrakan, for the conversion of the Calmuc Tartars, was abandoned at this time. Also Stocker then died, after a most romantic and perilous career, extending over forty years, commencing with an attempt to settle as a medical missionary in Persia, then in Abyssinia, and finally in Egypt. Here, too, from 1769 for almost twenty years another remarkable Moravian, John Antes, labored, seeking to find a sphere in Upper Egypt and then among the Copts in the lower Nile Valley.

Two more groups of laborers demand notice. The first Protestant mission in India commenced at Tanquibar, in the first decade of the century, had extended to some important centres before it closed; but in 1792 there were but twelve missionaries in all India—some of them very old veterans—all Danes and German, though mainly sustained by English money through the Christian Knowledge and Propagation Society. Schwartz had been in India forty-two years, and was with a very young

colleague, J. C. Kolhoff. Konig and John had been at Tranquibar for more than a quarter of a century, and had now some younger colleagues. Gericki was at Madras, and Janniske at Tangore. The only missionary away from the south was Kierwander, who went to Cuddalore in 1740 and to Calcutta in 1758, where, after a romantic life, most varied labors, and not a little success, he died in 1794.

The Dutch, with much earnestness, but no great judgment, attempted to evangelize their heathen subjects. In Ceylon, Java, and some adjoining islands, they placed several ministers, a part of whose duty it was to see to the education of the young and the Christianization of the people generally. A few were devout men with spiritual instincts, but the majority were mere officials and formalists, who appealed only to the worldly side of human nature, and were content with the merest profession of religion based on the most mercenary motives. The result was a huge, ignominious, and most disgraceful failure. Even as early as 1722 the native Christian population of Ceylon was officially declared to be 424,400, but in 1813, eighteen years after the English had swept away the temptations to hypocrisy, the number had fallen to 146,000, and this in subsequent years was yet further reduced.

Two spheres in America require some notice. The work so nobly begun and so unselfishly prosecuted at various places among the Indians, by Eliot, Jonathan Edwards, Brainerd, and the Mayhews, after a season of promise, now languished through want of suitable missionaries. In the West Indies there were more laborers, more zeal, and more success. This was mainly owing to the indomitable energy and wise influence of Dr. Coke.

In 1786, in company with three other preachers, he went to America, and in Antigua, St. Vincent, Jamaica, and other islands, either breathed new life into efforts struggling with difficulties, or gathered new congregations in which were the elements of vigorous life.

Thus the total number who, in 1792, could in the widest sense be called missionaries to the heathen, was less than one hundred and ninety, and of these more than half gave but a part of their attention, in several instances but a very small part of their time to direct missionary efforts.

Nor were they or their predecessors very successful in consolidating such success as they had or in supplementing their own by native agency. There were about forty thousand converts in South India, but excluding those in the Dutch possessions, who were Christians only in name but Buddhists in reality, there were not six thousand converts elsewhere. Nowhere was there a strong, intelligent, self-supporting native Christian church with its ordained native ministers. The decline, indeed, of some missions toward the close of last century and the little progress made far into this was largely owing either to the defective quality of the converts generally or to the reluctance of the missionaries to train for service the most promising of them. Both causes, I think, were operative. However it was, the native laborers were singularly few and inefficient. A few were school teachers, but there does not appear to have been an aggregate of even fifty native evangelists, and of those not four who had received ministerial rank and recognition.

What a contrast between 1792 and 1892!—a contrast which proves the splendid progress of the missionary enterprise, and which should inspire all its friends with elation and confidence.

In 1792 not 190 missionaries—four only in all Africa, 12 only in India, but not one in China, or Japan, or Burmah, or all Central and Western Asia, with not 50,000 reliable converts around them or 50 of these converts to give them efficient aid. Now there are 3,000 ordained missionaries with 2,500 lay and lady coadjutors, with no fewer than 30,000 native evangelists, of whom many are ordained and for the most part well tried and trained. Already there has been gathered a native Christian population of three

millions, far in advance of their heathen neighbors in intelligence, morals and enterprise.

Into every non-Christian country, with but three exceptions, the missionaries have entered and converts have been made, in some cases numbering their thousands, their tens of thousands, and even their hundreds of thousands, and what is equally significant and important, the Bible and its conceptions of God, of a Saviour, of a future life, and of morals, is rapidly spreading everywhere. During the past one hundred years Christianity has spread more widely and won more triumphs than in any three centuries during the previous fifteen hundred years. These are facts which make it absurd to speak of missions as a failure.—*Miss'y Review of the World*.

OCTOBER 2nd, 1792,

Was the day on which the first collection for the conversion of the heathen was made. In the house of Mrs. Wallis, in Kettering, England, there was a meeting of twelve men, who that night made an offering of 13 pounds, 12 shillings and 6 pence, (about \$65 in our money), for the world's conversion. Among these men were Wm. Carey, Andrew Fuller and Dr. Ryland. They organized then and there the first society for preaching the gospel among the heathen, and William Carey became their first missionary. Since that time the Christian world has been awakened to this great work, and thousands of godly men and women have gone into heathen lands to preach the gospel. And hundreds of thousands of those born in countries where the name of Jesus was not known, have become children of God. This work of giving the gospel to all people is the greatest work in which men and women ever engaged, and God has abundantly blessed them in it.

OCTOBER 2ND, 1892,

Will be just one hundred years since the first collection was made. The 2nd of October comes on Sunday, and it is a good time to take another collection for this work. The first contribution was made by twelve men, but in this one, taken just one hundred years after, the twelve hundred thousand Christians of the Southern Baptist Convention should join. What a glorious thing it would be if this could be done—then twelve men, and now twelve hundred thousand—a hundred thousand now for one in 1792. But we cannot hope for this. All cannot be induced to join in this offering, but let all who can unite in making an offering to God, on Sunday, October 2nd, just one hundred years after the first offering was made.

SUNDAY-SCHOOLS

Are especially desired to make this day the day in which they will make a liberal offering to God for this work. How many Sunday-schools could give a sum equal to that given by the twelve men who made the first contribution? If thirteen individuals or classes would raise each \$5, that would make just the amount. How many Sunday-schools will do it?

CHILDREN'S DAY.

It is proposed to have as many as possible of our Sunday-schools devote this day to thinking and talking and praying about mission work, and to make their offering to the Lord. Let every Superintendent who is willing to help in this cause, send to the Maryland Baptist Mission Rooms, 9 W. Lexington St., Baltimore, Md., and he will receive in return Centennial Programs and other literature that will aid him in this matter. Drop a postal card there, telling how many teachers and pupils you have in your school, and you will secure a prompt response that will gladden your eyes and your heart.

If you are not able to make arrangements to observe Sunday, Oct. 2nd, as Centennial Children's Day, do not hesitate to appoint the nearest time, sending for the programs, etc., as above.

TICHENOR,
Centennial Committee.

MY REFUGE.

"In the secret of thy presence."—Ps. 31. 20.

The following verses written by Ellen Lakshim Goreh, a Brahmin lady of highest caste, are given by the Misses Leitch in their "Seven Years in Ceylon":

In the secret of His presence how my soul delights to hide'
Oh; how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low,
For, when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thirsty, 'neath the shadow of His wing
There is cool and pleasant shelter and a fresh and crystal spring;
And my Saviour rests beside me as we hold communion sweet.
If I tried I could not utter what He says when thus we meet.

Only *this* I know: I tell Him all my doubts and griefs and fears.
Oh, how patiently He listens, and my drooping soul He cheers!
Do you think he e'er reproves me? what a false friend He would be.
If He never, never told me of the sins which He must see!

Do you think that I could love Him half so well, or as I ought,
If He did not tell me plainly of my sinful deed and thought?
No, He is so very faithful, and that makes me trust Him more,
For I know that He *does* love me, though he wounds me very sore.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow: this shall then be your reward:
And when'er you leave the silence of the special meeting place,
You must mind and bear the image of your Master in your face.

You will surely lose the blessing and the fullness of your joy,
If you let dark clouds distress you and your inward peace destroy:
You may always be abiding, if you will, at Jesus' side,
In the secret of His presence you may every moment hide.

BOOK NOTICES.

JOHN G. PATON: MISSIONARY TO THE NEW HEBRIDES. Two vols. \$3.00. Fleming H. Revell, New York and Chicago.

This work was compiled by a brother of Mr. Paton, from materials placed in his hand by the missionary himself, and is, to a large extent, in the latter's own words. The story told here with a charming simplicity, not unmixed with quiet humor, is one of thrilling interest. Here is the story, in detail, of the life of a man who "walked with God." He was ever conscious of God's presence, and that consciousness made him endure suffering unspeakable, and do it with joy. It made him face dangers, from which there seemed no escape, calmly. It made him abound in labors that seemed beyond a man's powers. His faith was like Paul's. He took God at his word in all things and went forward in a course that was full of those manifestations of God's power which we call miracles. No man can read this work and rise from its reading to say that the day of miracles is past. And for long withholding the blessings for which his servant toiled and prayed, he showed upon him such as he had, at first, scarcely dared to hope for.

Messrs. Revell & Co. are now getting out a two dollar edition, and we would earnestly advise any one who can possibly do so to get and read this work. His own spiritual life must be quickened by its perusal.

THE SERMON BUILDER: OR ANDERSON'S SYSTEM OF SERMON STRUCTURE.

This book has grown out of a series of lectures delivered by Rev. G. S. Anderson, of Auburn, Ala., at the Theological Institute held each summer at East Lake, Ala. While we cannot see, after a more or less careful perusal, that it can at all accomplish what is claimed for it by its author, we can see how the system of text treatment therein set forth would be helpful to many preachers, especially those who have had no training in sermon making. It seems to us that he has taken some old homiletical ideas and clothed them in new and sometimes strange language, but as a result he will help many who study his work in their effort to get at the thought of the text being considered. From what we have understood of it, it is a system of sermon making that it would be well for a man to master, but not to be mastered by. And we suppose the same could be said of any homiletical system.

Price, \$1.60. Address Rev. G. S. Anderson, Auburn, Ala.

The American Baptist Missionary Union has issued its "HAND-BOOK" this year in very handsome style. It is a beautiful specimen of printer's work, is well illustrated, and contains not only a great deal of information about the missions of the Union, but valuable missionary information of a more general kind. Send ten cents to the Rooms, Tremont Temple, Boston, and secure it.

LETTERS FROM THE MISSIONS.

From Bro. Goo. B. Taylor.

TUSCANY, ITALY, Sep. 2, 1892.

Dear Bro. Bell:

Let me again pour out my heart to you and to the sympathetic readers of the *Journal*, telling something of the lights and shadows of our life and of the work of the Lord committed to our hands. In addition to the baptisms reported in my last letter, I have several more to report now. Thus, brother Olivero, of San Remo, has baptized three men and one woman; Signor Mattei, of Carpi, thirteen persons; evangelist Pasula, of Naples, six; and Sig. Arbanasich, two. The first named of these, who receives no salary from our Board, was for some time quite ill, and as he depends for daily bread on his daily labor, he was, as he wrote me, "in great misery," so that I felt it at once a privilege and duty to send him a little help (\$15,) which he received most gratefully. The persons baptized at Carpi were not of the town but from a village three miles distant. Signor Mattei finding the field just at his door

somewhat sterile, and being, on account of his widowed state, less free to go among the people, turned his attention to Migliarina, where the gospel was gladly heard, with the result above indicated. Several more await the ordinance. Thus the outstation proves more fruitful than the principal station. Indeed it is often so, the people in the country and small villages being even more bigoted, yet, otherwise, more ready to receive the gospel, and all workers in papal lands find it easier to win sincere Catholics than the skeptical and religiously indifferent. Nevertheless, it is important to hold the towns and cities, which are centres of influence for the rural and village population.

One of the persons baptized by Signor Arbanasich was his own son, an interesting youth. I am happy to say that the children of several of our evangelists are not only profoundly pious, but helpful in the work. They are ready to stand up for Jesus. They may be. This is specially true of the daughters of

Signor Fasulo. A letter from one of these to her father, is now before me, in which she artlessly recounts some of her experiences. She is reader to a titled lady, a Protestant, and they are sojourning, for the summer, in the midst of atheists and bigots. Among her young friends, of both classes, she frankly witnesses for Christ. With true woman's wit she offers to read to her employer her father's late book on Baptism and is allowed to do so. It is written in an attractive style, and the lady is interested; it is also cogent in reasoning, and she becomes troubled, and brings forward her excuses, but is finally convinced of the immersion of believers as the only scriptural baptism. The practical result is uncertain, for not only does pride stand in the way of duty, but her pastor will use every means to keep her where she is; but, however this may be, says the girl, I have told her the hard truth that those who are not baptized disobey a commandment of Jesus Christ. The little volume in question has done good service in other directions, a Pedo-baptist church having been led through it to accept and practice believer's baptism. The scriptural teaching concerning this rite is gaining ground. Signor Colombo's gown has been in request for the immersion of the wife of a Pedo-baptist minister, and a few weeks ago, several persons were immersed in the Waldensian church (or mission house) by a Waldensian pastor.

Brother Nicholas Papengouth, while not mentioning additions to the church, save prospectively, still makes an encouraging report. During the trimestre ending with July, he says, the meetings were very interesting and gratifying, so much so indeed that they have not, as usual, suspended any of them. The Sunday-school has increased in number, which is perhaps, in part, due to the instruction given in singing. During the past two months a series of sermons on the lives of the patriarchs has proved quite popular, and has attracted very large congregations. The distribution of the address of the *locale* has not a little to draw the people to the meetings.

And now a word in a minor key to tell that brother Volpi, of Bari, has been quite ill, that his wife underwent a few days ago an important surgical operation, the result of which I do not yet know, and that three more brethren of that field have passed away—one at Barletta and two at Bari.

Last spring and in the early summer, things were quite other than pleasant in Florence, and brother Eager had no end of trouble, on account of the bad conduct of men moved by personal, not to say interested motives. He was most patient and if he erred at all, it was on the side of kindness. Of course, I was *solid* with him and glad to share his burdens, as far as it was possible to do so. Providence seemed to favor the cause of truth and righteousness, and the evil is, I trust, dying of inanition. He will be all the stronger for the absence of the unworthy elements which have withdrawn from the little church. After all, I can give no idea of the embarrassments and difficulties that beset us who labor here; but take my word for it that we need the upholding prayer and sympathy of those at home whom we represent. Brethren, pray for us that we may be delivered from unreasonable and evil men, and that the word of the Lord may have free course and be glorified here even as with you. Brother Eager has his consolations, for he has made friends in several places and has been unusually successful in securing good *locali*. I believe that others have been stirred up by his example to attempt more towards the evangelization of beautiful Tuscany. At his summer home, too, he was won the confidence of the community and taught evangelical hymns to perhaps two hundred children.

My last letter to the Journal was the means of calling forth from a noble brother in Georgia a promise of \$200 as a special contribution to the Miglionico chapel, this being over and above not only his regular gifts to Foreign Missions, but also \$500 already given to the Chapel Fund.

To-morrow, D. V., a son and daughter of mine sail for America, the latter leaving

for the first time the home-nest, the former to pursue medical studies at the University of Virginia with the view, for some years cherished, of becoming, if it please the Lord, a missionary physician. Such separations are not peculiar to missionaries, but they are none the less painful on that account.

Affectionately,

GEO. B. TAYLOR.

P. S.—It is a year of unwonted expense with me, but count on me, D. V., for one tenth of the sum proposed to be contributed by the missionaries of the Board.

From Bro. Entzminger.

BAHIA, BRAZIL, Aug. 20, 1892.

Dr. H. A. Tupper, Richmond, Va.

My Dear Brother—Seven months of the year 1892 are passed, but I trust that we have not spent them in vain. We have entered 51 new names upon the church rolls of the churches of our mission, which we trust are written in the Lamb's book of life.

We have for a long time been amazed, perplexed and grieved at the condition of the church at Pernambuco. Bro. Ginsburg and I found it quite necessary to go there during the last month to try to effect an adjustment. After learning more exactly the situation we thought it best to reorganize entirely. About twenty of the true and tried entered the new organization and five new ones. Now they begin with a much higher standard of Christian purity and a more exalted aim of church organization. However, this is a little flock amidst howling wolves and roaring lions, and cannot exist without some one to shepherd them.

I think I can say that all of the churches are in a healthy condition, and that more people are really interested in the gospel than ever before. May God be gracious to us and merciful to the people.

We are greatly rejoiced at the good news that Pendleton Jones is coming to us. We feel sure that God will honor him greatly in Brazil. Send him to Pernambuco.

All of us are well except me, and I have just had another attack of intermittent fever, but will be well soon.

God bless our Board! You have our sympathy and prayers.

Yours in Christ, W. E. ENTZMINGER.

From Mrs. League.

TUNGCHOW, July 21, '92.

My dear Dr. Tupper:

Time passes so quickly in the missionary world that I can hardly realize that I have not written to you this year. We have been busily engaged with the study of the language and in doing what little missionary work our limited knowledge of this troublesome tongue would permit. I need not tell you how slow and discouraging a task the acquiring of this language is, because I am sure you can realize it. Sometimes I feel very much encouraged and think I see light out of the darkness, but something is sure to occur to cause me to come down from my high pedestal.

Not long ago I told my servant to take warm water and soap and wash the window sill. She seemed surprised, but said nothing. An hour or two later I found she had not done it and called her. She had taken warm water and soap and thoroughly washed the bedstead. Not very good for the varnish you may imagine. I could say nothing because I could not be sure I had not told her to wash the bedstead. The words for window and bedstead are exactly the same, except one has a high tone and the other a falling one. After such an experience as this, I begin to doubt my ability to learn the language. I take consolation in the fact that I am not the only one who has such experiences.

Mr. League and I came up to Tungchow about three weeks ago to have some dental work done. After our arrival we found the friends expecting a visit from Mr. and Mrs. Brunson, from Japan, and we concluded not to miss an opportunity of seeing them.

Mr. League and I did not leave the work at Tungchow, so returned

with Mr. King early this week. They will remain a couple of weeks and then go to Chefoo to meet Mr. and Mrs. Brunson. We are all looking forward with a great deal of pleasure to their visit.

I know very little about the work here in Tungchow, but it seems to be moving on. The people seem to be more friendly than ever.

At Pingtu there has been a great change since we moved there nearly a year ago. I know very little about what it was before, but I can see the change taking place constantly, as the people become more acquainted with the missionaries. When we first moved there we could scarcely step outside, but that a troop of children would scream out, "Here come the devils." Now these same children run up to us and ask us how we are, and where we are going, and are as nice as we can possibly expect. The work is slow, but the Spirit of the Lord is there.

At Saling the Christians are slowly preparing to build a house of worship. They mean to have a neat little native building. They have purchased the bricks and are now getting stone for the foundation. We try to encourage them all we can and tell them it will be best for them to do their building without outside aid. They wanted to appeal to the Tungchow and Hwang Hein churches for aid, but we discouraged that and promised that we, as members of that church, would do our part. But we are hoping to put the greater part of the work on them. They will be stronger for it. The effort they are making is developing a good spirit in their midst. They seem to realize that to be a Christian means something besides sitting with folded hands and receiving instead of giving. Some of them are constantly preaching at the markets and on the streets. They do it as they go about their daily work. The other Chinese cannot taunt them by saying, "you are doing it because you are paid for it," and they are beginning to think there must be something in this.

Mr. League is going to the little church constantly. Mr. He has

tried to explain carefully and plainly the simple truths of the gospel, of which they are woefully ignorant. We are apt to forget that it is all new and strange to them and we forget to explain the "simplicity," if I may so express it, of the gospel. Pray for them and for us that we may be guided of God in this work. They are strong even in their weakness now. Pray that as their strength increases they may do more to spread the gospel in their own land. I pray very earnestly that if we are not pursuing the right course God will show us the way and teach us how to follow.

I am staying with Miss Barton. She seems to be quite well and in good spirits. We are all feeling the effects of the hot weather, but no one seriously. Miss Knight was well when we left Pingtu.

I trust we will all get through the summer nicely.

Sincerely yours,
FLORENCE NIGHTINGALE LEAGUE.

From Bro. Newton.

EARNEST APPEAL.

LAGOS, WEST AFRICA, July 14, 1892.

Dear Dr. Tupper:

In enclosing my estimate I will say that we are in great need of more missionaries for Africa. Can the Board not send us a few good men. I fear there is a mistaken idea in regard to this field among the people, if not in the mind of the Board. They seem to think it will not pay to cultivate Africa. It is a mistake. This field will yield as satisfactory results as any, if you push the work. If you slacken your hand I cannot say what the result may be. I hope you will not try the experiment, for it will be a costly one. We now have good mission houses in four of the leading cities. We have a missionary in each of them, and each missionary has a nucleus about him for good work in the future. No society need begin mission work in Africa that is not willing to run fifty years, results or no results. We have not run so long in this Yoruba section. No mission has spent so little and lost so few lives that has any more to show

for its work than ours. The Baptist mission never had a better outlook than it has to-day. Somebody has said it has made progress backwards. It is all a mistake. There was never a time in the history of Baptist missions in Yoruba when there were more Baptists and when Baptists were doing more work than now. There never was a year when more were baptized than were last year. Baptists never gave more money in Yoruba than they gave last year. Much that has been done heretofore has been done by outsiders, but now we may stand or fall according to our ability. They have left us to sink or swim. By the help of our Lord we will swim and are swimming. Our people show a great determination to push on and do something, and they will do a great work yet. We only need the sympathy, prayers and support of the Board and the brethren, together with the promised blessings of God, and we shall yet see a harvest that will bring joy to our hearts and blessings to thousands of souls. Send us more missionaries.

We have recently baptized nine in Lagos. Among those baptized are some promising boys who have had good opportunities in a government school. Our church is more alive than I have before seen it. Our congregations are larger. More heathen attend. Mrs. Newton and Alberta are having interesting weekly meetings with the women.

The Ijebu war has closed. The roads are open. The king of Ilorin has returned the Ibadan prisoners and is negotiating for peace. This means the breaking up of the Ibadan and Ilorin camps, and open roads to the Niger, and we need more missionaries.

Yours faithfully,

C. C. NEWTON.

From Miss McMinn.

MACAO, CHINA, July 18, 1892.

Rev. T. P. Bell:

Dear Brother—I was not able to send my quarterly report last mail, because I was preparing to bring my family (Mr. and Mrs. Simmons, Miss White, Mr. and

Mrs. Greene and children) to Macao for a rest. I have, in fact, very little to report. The month of April I spent at Shiu Hing with Miss Whilden. Not so many open doors as formerly, but very good opportunities. My Bible-woman found there a woman whom she had met and taught at the hospital some months before. The woman was baptized a short time after our visit. Our visit to Shiu Hing was rather discouraging so far as results are concerned, but good, solid, honest work was done. The other two months were spent at Canton in my regular work in the girls' school two afternoons each week, and among the women two afternoons each week. The rest of my time is spent in the study of the language. For several months I have given one hour each day to the study of music, in order that I might be able to play at our services. Am now able to play a little. My general health is good, but I am beginning to feel the weakening effects of the climate. You should hear me giving advice to Bro. Greene, Miss White and these other young missionaries. They (Bro. Greene and Miss White) are studying very hard and, I think, are making good progress. We are now enjoying a holiday and indulging in sea baths and real cow's milk, (not buffalo's.) We feel that we have a rare treasure in brother Greene. He is so quiet and unassuming, yet so wise, thoughtful, gentle and prudent. Miss White is a young philosopher, and is going to do good work after she gets the language better. We expect Miss Anna Hartwell in the fall and confidently hope others will come also. I feel so anxious to have some one come who is called of God to Kwong Sai—the neighboring province with 8,000,000 souls or over and not one Protestant missionary! It would naturally be reached by Kwong Tung, as the Cantonese dialect is spoken over the greater part of the province. May the Lord lay this burden on the hearts of some of our young men and women at home. Pray that the living Spirit may work in the hearts of these dead souls.

M. McM.

From Miss Lula Whilden.

CANTON, CHINA, July 23d, 1892.

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At the Old Woman's Home an aged woman was listening with deep interest. Every now and then, as we told her something more of Jesus, she would lay her hand on her heart and use an expression which meant that our words dissipated her heart's sorrow. She said, "I have lost faith in the idols. I no longer worship them, but I burn incense under the open heavens. Teach me how to pray to Jesus."

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The thought comes to me, "Who knows but that, some day when, like Elijah, we are disappointed at the slowness of the work, the Lord may let us see that there are thousands all over this land who are secret worshippers of Jehovah—thousands who have long since ceased to bow the knee to any idol?"

May the Spirit of God Himself teach them to pray.

Yours with Christian love,

LULA F. WHILDEN.

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MISCELLANEOUS.

The Closing Decade.

We are now entering the closing decade of the nineteenth century. It is not too late to develop before it closes that the decade witnessed the year 1861!

Japan, after two hundred years of exclusion, opened in 1853-4 to the United States, and in 1858 to England; in that same year China throwing open doors before England and the United States; India becoming part of Victoria's domin-

ions; zenanas penetrated by a Christian woman; Italy laying foundations for her present freedom; Mexico, under Eeinito Juarez, casting down the adamant walls of a despotic papal system and offering a welcome to Protestant missionaries; and withal, in that same wonderful year, 1858, a world-wide revival!

Think what occurred in the second decade after, from 1871 to 1881! In 1871 Livingstone found by Stanley at Ujiji; in 1873 dying at Ilala; in 1874 buried at Westminster, and Stanley taking up his work and going on his 1,000 days' journey through equatorial Africa; the great missions of the East Lakes and West Congo establishing their mission chain, now fast reaching its links across the continent; while in India, in 1877-8, sixty thousand people turned from idols to God, and ten thousand in one station, and that same year less than twenty persons gave more than four million dollars to missions. "All these are but a part of His ways; but the thunder of His power who can understand?"—*Dr. Pierson, in World-Wide Missions.*

William Carey: His Fidelity as a Translator.

In connection with the recent Centenary celebration much has been said respecting William Carey as a man and a missionary. His humble origin and early life; his *Enquiry* and celebrated sermon; his extraordinary ability as a linguist; and his wonderful work as a translator, have all been more or less dwelt upon. There was, however, one feature in his character to which scarcely any allusion has been made, a feature which deserves special notice and commendation. We refer to

HIS FIDELITY AS A TRANSLATOR OF THE WORD OF GOD.

If in secular matters "it is required in stewards that a man be found faithful," especially is this so in spiritual concerns, in ministers of Christ, and "stewards of the mysteries of God."

With these thoughts in his heart, Carey entered upon his work as a translator of the sacred Scriptures, his purpose being to give, as far as possible, a translation of every word. In coming to the word *baptizo*, he knew that its original and only true meaning was to immerse. He knew, however, that the almost invariable custom had been to transfer and not to translate the Greek term, that this had been the practice with regard to the English and other versions of the New Testament. Under these circumstances, what was he to do? Was he to follow in the

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WOMAN'S MISSIONARY UNION,

AUXILIARY TO S. B. C.

MOTTO: - "GO FORWARD."

9 W. LEXINGTON STREET, - BALTIMORE, MD.

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Editorial communications to this department should be addressed to Miss ALICE ARMSTRONG, 1423 McCulloh street, Baltimore, Md. Orders for literature, which must be accompanied with money, stamps, postal notes or orders, should be sent to Maryland Baptist Mission Rooms, 9 W. Lexington street, Baltimore, Md.

Mission-Card Topic for October, 1892.

THE COLORED PEOPLE.

Colored People.—"Open thy mouth * * * and plead the cause of the poor and needy." Missionaries, 60. Institutes held for education of ministers and deacons. No more important mission field for Southern Baptists. The Home Board needs money to employ colored missionaries and help to educate ministerial students.

Study Topics.—Not "what shall we do with, but for, the Negro?" *The best Christians, the best citizens. Help that helps others to help themselves, the best help. Participation of the colored people in the Centennial.*

PROGRAM.

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

SUBJECT: THE COLORED PEOPLE.

"We are not divided, all one body we."

1. Hymn.—"Blest be the tie that binds."
2. "With the greatest professed Christians, members of Baptist Churches, one-fourth of this entire Southern Baptist

tist influence, we have but to take hold of their religious interest with an earnestness becoming Christian men, and they will respond to such expressions of kindness with an alacrity and a sincerity that will surprise every beholder."—*Convention Report, 1891.*

3. Scriptures.—Psa., 133; Acts, 8: 26-39.
4. Prayer for guidance on this vital subject.
5. Hymn.—"Onward Christian soldiers."
6. Two short papers on Mission Card topics: "Not what we shall do with, but for, the Negro." "Participation of the Colored People in the Centennial."
7. Several short prayers.
8. Suggestions.—That each leader appoint a consecrated woman to urge the use of the Mission Card.
9. Leaflet.—"A view of the Negro Question," by J. B. Gambrell, D.D.
10. Business.
11. Reports from volunteers on securing new members; from leader on Centennial progress.
12. Collection. Closing Hymn.

Monthly Literature.

The leaflet for October, "A View of the Negro Question," has been written by J.

B. Gambrell, D.D. For straight forward directness of stating fact and pointing truth, no matter where it may hit, the writer of the leaflet has established a national reputation, accompanied as it ever is with the consecrated common-sense which makes everybody acknowledge the point, but leaves no rankling wound behind. The leaflet is a valuable one on an important topic. Price 3 cents. Quarterly literature just out for October, November and December. Price per quarter, 8 cents; per annum, 30 cents. Catalogues with lists of leaflets by countries and topics, 6 cents. NO FREE LITERATURE. Send money or stamps with orders.

Societies or individuals in the different States will please apply to State Central Committees for free literature. See addresses in W. M. U. heading under "State Literature Committees."

Centennial Children's Day Programs may still be had free by application to 9 W. Lexington St., Baltimore.

As effort to help and interest the colored people was a special recommendation unanimously adopted at Atlanta, the following article by our most esteemed missionary, Miss Moon, comes to us with great force. It is most practical in its suggestions.—A. A.

The Colored People.

The Scripture text of the "Centennial Mission Card" for the current month is, "Open thy mouth * * * and plead the cause of the poor and needy." We are told that this card is "for daily prayer and study and for use in monthly missionary concerts." For a month, then, the thoughts of the sisterhood of Southern Baptists are to be turned to consideration of the needs of our colored people. Their claim upon us for help in sickness or trouble few of us would be disposed to deny. Their claim for secular education is reasonably met by our public school system. There are other needs to which I desire to call attention. The public school does not give religious teaching. Comparatively few of the young, especially the boys, are to be found in the Sunday-schools of the colored churches. It is a lamentable fact that many more colored boys are to be found loitering about the streets or country roads than are to be found at Sunday-school or church. These boys are growing up with a foundation of secular knowledge, but in dense ignorance of religious truth. Not long ago the writer asked a colored boy, probably 12

years of age, "Do you know who Jesus Christ is?" He answered in the negative. "Did your mother never tell you?" The same response. "Didn't any one ever tell you?" And still the same reply. This boy lives within a mile of five churches for white people and one for colored. Whose is the fault that such ignorance is possible? How shall it be remedied?

The more I reflect upon it, the more it seems to me true that the white people of the South are "debtors" to the colored people in the same sense in which Paul declared himself to be "debtor both to Greeks and to Barbarians," both to the wise and to the foolish." In spiritual stewardship, to whom much has been committed, of them will God ask the more. In the old days many of us taught the colored people on Sundays. Perhaps some of us remember going to read the Bible to the aged and infirm in their own homes. Is there any good reason why we should not practice house to house visiting among them for the sake of giving them religious instruction? It would, of course, need tact and kindness as such visiting always demands wherever undertaken. Why may we not also teach in their Sunday-schools? Christian workers are sorely needed in these schools. I have a feeling of profound respect for what the colored people have done and are doing to raise themselves to a higher plane, but there is to my mind something very pathetic in their blunders and unconscious ignorance. Who shall help them? Who shall set them right? Shall not we who are their neighbors? Shall we pass them by on the other side, as did the priest and the Levite in that wonderful parable wherein our Lord taught us who is our neighbor? Shall not ours the rather be the part of the good Samaritan?

Some point of contact is needed between the races. In politics they are opposed. Where shall we find this point of contact if not in the religion that is common to both races? Why should we not help them in their church work? Especially might we help them to become interested in missionary work for Africa. It would be hard to find more responsive hearers than the colored women when one tells them of the present condition and needs of their African sisters. When acquainted with the facts, many of them eagerly desire to form missionary societies to help in the evangelization of the land of their forefathers. In doing, in bringing this subject to our attention, we shall, in a double sense, do our part of our text, "Open thy mouth * * * and plead the cause of the poor and needy."—L. Moon.

The New Relation.

To us whose lives began under the new condition of the South, the romance in the relation of the slave to his master does not exist. We know nothing of the child-like, dependent affection of the servant for his master, or of the almost fraternal watchfulness and care of the good master towards his servants. Time is even dimming this memory, and the facts of the relation have passed into history for us of this generation. It is unique history of a time whose lights and shadows, whose delightful humor and tender pathos have been eagerly seized upon to color a new and fascinating school of literature.

The new relation is a less simple one, because it is one we must make for ourselves. When two distinct races live in the same land, under the same conditions, there is an inevitable problem between them which the stronger of the two must solve. The rule of history is that the weaker race must be absorbed, or driven out by the stronger; and the few Indians of to-day hardly amount to a reminder of the race which, a few hundred years ago, covered this great continent.

Our relation to the negro is a peculiar one in history, living, as we do in the same land, lives so widely and distinctly separate. And we can no more doubt that these people increase in strength and possibilities with each generation than we can overlook the fact that they are still a dependent and inferior race.

The question is not whether we must help them or not, but how can we help them? Our duty is as clear as the strength and greatness of the one race and the weakness and ignorance of the other. After all, it is not merely a political or a social problem between us. It is a question of the helpfulness which the strong must always owe to the weak and the enlightened to the ignorant. Whatever the reformer and the philanthropist may advance as to theories, there can be only one true way to solve these knotty problems between races and classes of people. If the lump of leaven be only dropped into the heart of the difficulty, we can leave it in the calm confidence that the leavening power of Christ is strong and sure.—A. McJ., *Knoxville, Tenn.*

Children's Bands.

Of all the loving commands given to us by our Lord and Master, none seems to speak more earnestly to Christian hearts than the one, "Feed the lambs." I love to think that when Jesus said these words to Peter, his thoughts have been dwelling on the

ages to come would be given to his disciples to be fed and nourished with his gracious love and trained in his glorious service.

That the dear lambs of Jesus' flock should be led in right paths, and trained to follow his footsteps, I think we will all acknowledge; now let us consider *how* this can best be done.

There seems no way better calculated to train many of these dear children in Christian work, than in the formation of Mission Bands and Societies. Their hearts in childhood are tender and easily impressed; how important that they be early taught to work for others, and in these Bands they are thus taught, and helped to do systematic and intelligent work for Christ.

Now for a few practical thoughts about the organization and management of children's Bands. First of all an earnest, intelligent, enthusiastic leader is necessary—one who is not easily discouraged and who will persevere in spite of all difficulties, determining with God's help to succeed.

We cannot expect to go to our meetings with our hearts cold and lifeless and not expect the children's warm impulsive hearts to be chilled. But if our hearts glow and our tones and words show that we are very much in earnest ourselves, then will a responsive chord be struck in these children's hearts, and their hands will be eager and ready to work for Jesus. As leaders of these children, let us inform ourselves as to the important mission work to be done, and then we will be prepared to instruct them. Help them to work *intelligently*. Tell them of the Centennial year, of the Centennial work, and of the necessity for increased interest and contributions. Encourage them to take pleasure in the thought that their pennies earned and saved will help to save the world.

One of the best ways to awaken and keep up the interest of the children in their societies is to let them do a good deal of the work themselves. In our Sunbeam Band, we have often appointed committees of the boys and girls to look up new members, or to bring back the old ones, and the zeal with which they work inspires us to earnest endeavor. We have formed a choir of twelve of our largest children, six boys and six girls, who stand on either side of the organ at our Sunday afternoon meetings, and feel that they are helping to lead the others in their sweet hymns of praise.

At our public quarterly meetings one of the children leads the service, announcing the names of the little ones who recite, giving out the hymns, and leading in the recitation of a psalm. One of our boys,

the Secretary of the Band, does this for us, and we feel that this will help him all his life to do similar Christian work.

Oh! let us be in earnest, and delight in training the dear little ones to work for Jesus. There is no more important, no more delightful work. The future hope of our mission work is in these bright boys and girls; let us teach them early in life to give themselves, heart and soul, to Christ's service.—*Kate H. Sloan, Greenville, S. C.*

If we work upon marble, it will perish; if we work upon brass, time will efface it, if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with right principles, with the just fear of God and love of our fellow-men, we engrave on those tablets something which will brighten to all eternity.—*Daniel Webster.*

Six Reasons for Observing the Missionary Centennial.

1. It is a memorial, and God favors the right kind of memorials. The Passover and the Lord's Supper were divinely appointed memorials. God often *reminds* his people of Abraham and David, and Mary must always be *remembered* for her service of love.

2. It is a blessing to remember great and good men. What a power for good is the History of Washington! And Carey stands second to none in moral grandeur.

3. We are all interested in *men*; and the careers of the pioneer missionaries will be sure to awaken interest, and thus increase the popular information on missions.

4. The Centennial effort is a missionary protracted meeting, designed to accomplish for mission work what the ordinary protracted meeting does for the general work.

5. It is likely to reach very many Baptists who have been doing nothing for missions.

6. A great revival of the mission spirit will be followed by a general revival in the churches and a mighty enlargement of the kingdom of Christ.—*R. T. Vann.*

Centennial Children's Day.

When the Journal reaches many of our readers, Oct. 2, the day appointed for the observance will have passed. To those who have not been able to comply with the request of the Centennial Committee to this date, it is earnestly urged that the nearest convenient season be utilized. Large numbers of schools have sent for the programs and expressed a very earnest purpose "to attempt great things for God"

through this effort. It is prayerfully hoped that this special endeavor will be an effective educational monument, teaching the young by eye and ear, through the illustrated programs, some of the important facts of missions, and giving them a shoulder touch sympathy with the world wide "call to arms" for the Lord of hosts. May every Superintendent in the land feel the personal responsibility of enlisting his school in this onward march. A consecrated woman in each school may be the means of securing the Superintendent's interest. The programs and leaflets will be supplied by the Boards, through the Maryland Baptist Mission Rooms, as long as there is any demand for them. Send for a sample program, if you have not already seen them.—*Alice Armstrong.*

The following bit of fresh personal experience may have its lessons for others. A. A. * * * * * "I do think it was providential that I was assigned the class of young girls this summer. Their teacher is a very young person. I felt discouraged because I could not get the girls' attention.

"They would not learn the lesson; though they were amiable and polite, they were wholly inattentive to the study of the lesson. I prayed over them and thought earnestly of what could be done. Then came the program for the Children's Centennial Day. I asked the girls what they would do. They became interested and began to talk of entertainments, etc. I asked them what the raising of all this extra money meant. They had never heard of this being the Centennial of missions (!)—they did not know who Carey was (!)—in fact, they knew nothing of the matter at all." (Evidently this school cannot take the Convention series publication of *Kind Words*. No readers of that paper can be ignorant of these things, which should be known by all.—Ed.) "All were eager to learn, and by the kind help extended through programs and leaflets, the girls are greatly interested, and I believe will be the banner class in raising money for the Centennial Chapel Building Fund."

Can teachers and superintendents escape the blame of not bringing these matters to the attention of their scholars and schools, and so fail of the inspiration it it may be to them?—(Ed.)

Frontier Church Building.

[EXTRACTS FROM MISSIONARY'S LETTER.]

No one knows, unless he has lived in a similar country, how much our cause is hindered by not having the means to do so. It is the fixed policy of the government to

secure and hold every town and community and erect and own the houses of worship. Sometimes we can use such houses, but not own them. It would help the cause of our Master *very greatly* in all this promising land if we could have a liberal helping hand in building some good, plain, simple houses of worship in the thickest neighborhoods.

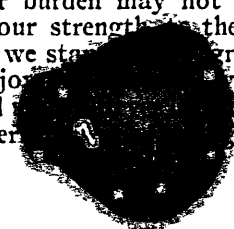
In addition to this lack of church houses our State Mission Board in the last year had been able to do but little to support the ministers here. I have preached what I could since last October without support or remuneration except a valuable barrel the sisters sent me from Danville, Va., last January.

If the field slips away from us we can't help it. Since last October I have preached almost every Sunday—and at other times as much as I could. So with other ministers of our faith. But it is my conviction that we are losing ground.

If you can do anything to help in building houses for many of God's homeless people in the vast plains here I am sure his blessing will find the helping hands. May the Lord bless you and the Society, and direct you.—*Thos. H. Storts, Washburn, Texas.*

Lord Bacon was right when he said: "Defer not charities till death, for certainly if a man weigh it rightly, he that does so is rather liberal of another man's than his own."

Burden Bearing

In many countries, men and women are trained to carry heavy loads on their shoulders or the head, not only without loss of physical activity, but with increased agility, and with a beautiful poise and erectness of carriage which seem to be the direct result of their burden-bearing. There is a lesson in this for those of us who carry heavy loads. The Oriental woman with the water-jar has the air of a queen. If her burden is irksome she gets from it a noble carriage. It is as easy to get strength out of things that are hard as to get oppression and sadness from them; every thing depends upon our point of view. If we take up a burden with courage, cease to struggle against it, resolve to carry it as a part of our lives, and to gain poise, dignity and increased strength from it, that which seemed a limitation may become a new source of power. Our burden may not only contribute to our strength—the firmness with which we stand on ground, but also to the joy with which we take and enjoy our life. It gives us of variety, enter-


Texas.

ANNUAL REPORT TO W. M. U.

Dear Workers:—It is with thanksgiving that we render another year's record to His praise. We know our labor has not been "in vain in the Lord." "Concerning the work of my hands command ye me." These words, we believe, have been more earnestly heeded (and by more of our women) during the past year than ever before. Through the moving power of God mighty things have been wrought. In many instances hard criticism has been softened—in some places the barriers have entirely vanished. The Lord has been glorified by additional workers and increased liberality. In numbers of cases liberality has been called out to the fullest extent, though our summary will not show it, as we have reported less amounts contributed to several objects than was given to the same objects last year.

Our contribution to Foreign Missions (as reported,) is \$576.24 less this year. While this is true, when we consider the financial pressure that has been upon our people for eighteen months, we readily see that our love offerings are greater than in former years. Several societies failed to report amounts contributed to missions, consequently much more has been given than is shown in report. We know that there is a steady growth because of increased information. If we had space to give gleanings from letters from Secretaries and Presidents of Local Societies, you would be assured that the sad condition of the unsaved throng has the deepest sympathy of many living hearts. To some in our midst there is nothing so dear as the cause of missions. His "Go ye" is so sweet! O, glorious day, this blessed time of publishing the name of Jesus throughout the world.—*Mina S. Everett, Cor. Sec*

Virginia.

(ANNUAL REPORT TO W. M. U. ABRIDGED.)

The Central Committee for Virginia are glad to present what we consider an encouraging report. The contributions to the Home and Foreign Boards combined, are nearly one thousand dollars in excess of what was received last year. We are grateful for this marked increase, but we are conscious of the fact that our Virginia women do not take the lead in this work, as do our Virginia brethren. We feel gratified, however, that the number of societies increases yearly, and that there is a steady growth in contributions. Thirteen new societies have been organized, and several of these are now in fine working order in churches of our larger towns

and cities, where there has been, up to this time, great opposition to woman's societies. Fourteen societies have been very happy in sending boxes of clothing to frontier missionaries. Our last Christmas offering was by far our largest, but we are by no means satisfied. Last November, in Norfolk, the Central Committee held a woman's meeting during the time that our State Association convened there. We were fortunate in having Dr. F. M. Ellis, of Baltimore, address a large audience of women, who seemed eager to know what the Lord would have them do. This meeting was a great stimulus to our State work.

The Virginia ladies have recently adopted a missionary badge that they would be pleased to have any missionary worker approve and wear. These badges are of sterling silver and have been greatly admired by the Virginia ladies.—*Juliet Pol-lard, Cor. Sec. C. C. Va.*

Executive Committee W. M. U.

Sept 8, 1892, was held the first meeting since June. Miss Heck, the President, would have been in attendance to conduct the session, but it was thought her presence would accomplish larger results later in the fall. She is most actively engaged in her own State, pushing the Centennial effort.....Cor. Sec., Miss A. W. Armstrong, reported for the summer months, 2,415 letters written and 207 postals, Centennial Children's Day and other special correspondence swelling the numbers, and creating an immense amount of extra labor. One item will be mentioned: Securing the lists of S. S. Superintendents from all of the States and mailing sample packages of programs and chapel cards to 9,977 Superintendents, church clerks or pastors. The summer has not been an idle one! Through the press and by personal correspondence, the matter has been brought to a great variety of people.....

Dr. Jones came to Baltimore in July and made arrangements for furthering the work of the Home Board.....Two instalments of free literature have been sent in bulk to Central Committees.....A hand-book on Home Missions has been issued by the Home Board.....The Foreign and Home Boards have made grants of general leaflets, which have been distributed.

The following changes have been made in the States: *Kentucky*—Mrs. Matlock has resigned as corresponding secretary and Miss Mary Caldwell has accepted the position.....*Mississippi*—Mrs. Duepree's office of treasurer and secretary being vacated, Mrs. Rebecca P. Sproles has been appointed to fill it.....*Missouri*—The Mission Rooms have been removed from Kansas City to Montgomery City, with Mrs. Mary White in charge.....*Georgia*—Miss M. E. Wright has been appointed State organizer, *vice* Mrs. W. S. Walker, who has gone to Missouri and has been appointed Ass't Cor. Secretary in that State.....*Virginia*—Mrs. W. E. Hatcher has resigned the Presidency of Central Committee.....*W. Arkansas*—Mrs. May Moss, Vice-President, has died.

Arrangements are now making for the Christmas Offering for Japan. Names and letters of frontier missionaries ready for distribution to societies. Seven societies have already applied. New leaflets will be issued in aid of Children's work. Active effort will be made in experimental work among the colored women in Maryland. A female missionary, for work among the Foreign population, has been approved by the Home Board. Statistics of work among the Chinese have been carefully gathered and results will be made known later. Notification from Miss Broadus received that a meeting will be held in the Centennial interest in Louisville the first week in October. The Secretary invited to be present. With the avalanche of work upon her, it is almost an impossibility for her to leave Baltimore.—A. A.

SUNBEAM CORNER.

Number of societies organized, 518; amount reported to "Cousin George" since April 15, 1892, \$1,158.86. 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,) Macon, Ga.

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 Missionary

HONOR ROLL.

The following Sunbeams and Sunbeam Societies have support a missionary to be known as the Sunbeam Missionary: 4 Sunbeams, \$10; Sunday-school Sunbeam Society, 1st

support a missionary to be known as the Sunbeam Missionary: 4 Sunbeams, \$10; Sunday-school Sunbeam Society, 1st

Houston, Va., \$3; Lottie Moon Sunbeams, Marion, Va., \$11.30; Lula Whilden Sunbeams, Citadel Sq., Charleston, S. C., \$9; Bruington, Va., Sunbeams, \$20; Enon Sunbeams, Ochre, Va., \$5; Newberry, S. C., Sunbeams, \$25; Greensboro, Ga., Sunbeams, \$10; Pruitt Sunbeams, Milledgeville, Ga., \$1.85; Lottie Moon Sunbeams, Hampton, Va., \$5; Hopkinsville, Ky., Sunbeams, \$10; Hepzibah, Ga., Sunbeams, \$1; Upper Essex, Va., Sunbeams, \$5; Longtown Sunbeams, S. C., \$1.18; Tuskegee, Ala., Sunbeams, \$10; Ashland, Va., Sunbeams, \$1; Sunbeams, Athens, Ga., \$50; Harris Creek Sunbeams, Va., \$5; Mt. Shiloh Sunbeams, Fabers, Va., \$3.86; North Edgefield Sunbeams, Tenn., \$8.50. Total, \$211.69.

The Carey Sunbeams, Enoree Baptist ch., Greenville county, S. C., agree to give their contributions for the rest of the year to the Sunbeam Missionary. The Renfro Sunbeams, Southside church, Birmingham, Ala., will give one-half of all they raise this Centennial year to the same object. The Longtown Sunbeams, S. C., will send their contributions to support the Sunbeam Missionary.

Sunbeam Dots.

The new society at Burgin, Ky., starts out well, having raised already \$21.33. They have 59 members.....Fork Union, Va., \$5.71. This society is always at work.....The "Little Helpers," of Bessemer, Ala., desire to use the Sunbeam programmes. Glad to have them do so. Welcome.....Mary L. Coker Sunbeams, Clifton, S. C., \$15.35. "We have a roll-call of 56, with forty active, wide-awake members.".....Hephzibah, Ga., \$1. "We will try and fill two Centennial brick-cards.".....Furman, Ala. "We have organized a Sunbeam society at Ackerville, Ala., and Snow Hill. The ones at Pleasant Hill and Furman are flourishing. We expect to raise \$30 extra to pay the salary of the Sunbeam Missionary." Good.....A new society. "The Eager Sunbeams," at Newton, Ala., starts off with 60 members.....Ebenezer Sunbeams, Amherst Co., Va., \$4.10.....Hat Creek, Va., \$5. This is sent to Foreign Missions, "deeming that the most important. We have 29 members."

Sunbeam Day and Sunbeam Missionary.

Let every Sunbeam society do its best on October 2d, the Centennial Day. This day's collection goes for the Chapel Building Fund. Report what you raise to Cousin George.

Has your society given anything to the Sunbeam Missionary? If not, will you not contribute something at once?

RECEIPTS FOR FOREIGN MISSIONS

From Aug. 15th to Sept. 15th, 1892.

ALABAMA.—L. A. S., Midway ch., by T. H. Stout, \$7.45; Brewton Sunbeams, by Miss Nanie B. Granberry, for Sunbeam missionary, \$7.25; By W. B. Crumpton, C. S., (of which \$28.65 for Centennial Fund, \$2.50 for Mexico, and \$15 for Centennial Chapel Fund,) \$135.67; Montevallo ch., by Wm. Lyman, Tr., \$9.60; By J. M. Vernon—Cusseta ch., \$6.10, Cusseta S. S., \$7.85, Cadets Cusseta ch., \$2.13; Etowah Asso'n, by J. R. Nowlin, \$27.77; Antioch Asso'n, by F. A. Tate, \$10.10; Mt. Moriah ch., W. F. Goodson, for Mexico, \$3; 3d Dist, Union Asso'n, by W. P. Peden, \$2.24; Hurtsboro ch., by G. E. Brewer, \$3.35. Total, \$222.51.

Previously reported, \$948.02. Total this year, \$1,170.53.

ARKANSAS.—S. S., 1st ch., Eureka Springs, by Geo. West, Tr., for Miss Alta Smelser, \$7; Osceola Asso'n, by Hugh R. McVeigh, \$10.25; By J. B. Searcy, V. P., for J. J. Taylor, \$6. Total, \$23.25.

Previously reported, \$197.73. Total this year, \$220.98.

FLORIDA.—By W. N. Chaudoin, C. S., \$10.

Previously reported, \$41. Total this year, \$51.

GEORGIA.—Duffy St. ch., Savannah, by Norton Frierson, Tr., \$13.94; By A. T. Spalding, Atlanta, \$5; W. M. S., Americus ch., by Mrs. J. R. Shaw, Tr., \$17.30; W. M. U., 1st ch., Atlanta, by Mrs. J. H. Goldsmith, Tr., for Mexican girl, \$7; J. B. Wade, Santa Barbara, Cal., by J. G. Gibson, for Hong Kong, \$100; Duffy St. ch., Savannah, by Norton Frierson, Tr., \$25.56. Total, \$168.80. Previously reported, \$2,272.90. Total this year, \$2,441.70.

KENTUCKY.—F. M. S., Colerburg ch., by J. W. G. Stark, Tr., for North China, \$15; Winchester and David's Fork ch., by J. N. Prestridge, for support of R. T. Bryan, \$82; Bethel ch., by J. E. Eddins, Tr., \$3; Miss E. S. Broadus, C. C., W. M. S., (of which \$14.74 for Centennial Fund, \$10 for Mexico, and \$4 for China,) \$60; Smith's Grove ch., by J. B. Shelton, \$37.5; Boone's ch., \$30; N. Prestridge, for Centennial, \$24; By J. W. Warder, C. S., \$722.49; Y. P., \$10; Robt. H. Tolle, \$15.29; By F. Rainwater, Waterloo, \$7.50. Total, \$953.13.

Previously reported, \$1,212.41. Total this year, \$1,875.54.

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The session begins September 15th. For further information apply to

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[1t]

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*As present in this country.

{Under appointment—to sail soon.

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Those to Africa *via England*.
The postage to each of our missions is five cents, except to Mexico, which is two cents.

will clearly show to the brethren that in their treatment of him the Board erred, if at all, on the side of leniency.

It will be remembered by many that in 1886 Dr. Crawford came to this country to try to induce the Missionary Union and the Foreign Mission Board to adopt certain views entertained by him—and, so far as we know, at that time by him alone of all our missionaries—with reference to the amount of salary to be paid missionaries, the non-employment of native helpers, the non-use of schools, in a word, the non-help of native Christians in any way. The Board gave him very patient hearing and treated him, in every way, very courteously, but did not deem it wise to adopt his views as its fixed policy and force them on other missionaries. In its report to the Convention in 1886, it thus records its action, taken in Board meeting—action embodied in the report of a special committee appointed to confer with Dr. Crawford:

REPORT.

“Your Committee have heard with interest the views of our veteran missionary, Dr. T. P. Crawford, on self-support, or the policy of confining appropriations strictly to work done by our missionaries, and leaving native laborers to support themselves, or be supported by their fellow-converts.

“We clearly recognize self-support as the consummation towards which all missionary operations should tend. Without such an aim missions are, and must be, a failure. We believe that the principle of self-support should be put into practice as soon as possible in every field, and that wherever it cannot be adopted in whole, but might be in part, there it should be adopted just to the extent to which its adoption is practicable. These are our convictions of the rightfulness and necessity of self-support as an end to be kept in view; and we do not doubt that they are shared by all the missionaries under our appointment.

“An entirely different question is presented when we consider whether we will incorporate this principle into a rule which would, in the future, forbid all appropriations for work done by native Christians, at least in the fields of missionaries that may be appointed hereafter. Shall self-support assume the shape of inflexible law? We are constrained to think not.

“1. It would introduce confusion into our missionary operations. If we applied the rule to missionaries now in the field, they might find occasion to complain that we had imposed conditions upon them that did not enter into the original agreement; and if we restricted the application to new missionaries, a difference would be made between the old and the new, which might become a source of discontent and friction.

"2. An inflexible rule would seem to assume what we think the facts would not sustain. It would assume that circumstances and conditions are the same everywhere; that missionary labor has like environment under every sky, and among every people and tribe; that one method is equally suited to the plodding Chinaman and the restless Mexican, to the jungles of Africa and to the classic shores of Italy; that in dealing with men no account need be taken of race distinctions, of different social customs, and different degrees of enlightenment.

"3. It would seem to imply a distrust of the effects of God's grace in mission fields. We would seem to say we fear the gospel cannot lift the Chinaman or African above the corrupting influence of money."

This action the convention endorsed, after the Corresponding Secretary of the Board had requested and obtained for Dr. Crawford the privilege of occupying all the time he desired in enforcing his views on the Convention.

It has been regarded an open secret that Dr. Crawford became much offended because he was not given such recognition at the meeting of the General Association of Virginia, in June, 1886, as he thought he was entitled to, and that he attributed it to the Board, which was as innocent of the matter as a babe. The pastor of the church with which the body met made the arrangements for the services in which Dr. Crawford felt himself slighted, and we have heard that pastor say that he alone was responsible for any seeming neglect of Dr. Crawford. The Board politely requested Dr. Crawford to return to his field, from which he had come without so much as a notification of his intention to the Board. This he declined doing, and spent some months going over the country and making speeches, in reporting which, not a few brethren wrote the Board that they were doing incalculable harm to the cause. When he got ready, he returned.

From that time until his letter in 1889, withdrawing in part from connection with the Board, Dr. Crawford held no communication, so far as we have been able to learn, with the body whose appointment he held and from whose treasury he was drawing his salary. At about the time of writing the letter alluded to above, he came to this country again, leaving the Board to find out his presence from newspaper report, stayed as long as he wanted to, held no communication with the Board, and went back as quietly as he came.

Some one will feel like asking just here, why did the Board endure such conduct? I answer, indisposition to force an issue with an aged missionary who had so long worked with it, and profound respect for the noble woman who bore his name.

In 1889 he sent the following communication to the Board, which was published in the *Foreign Mission Journal* of August of that year:

"Dear Brother:

"On the 30th of March, the 37th anniversary of my arrival in China, I wrote to Rev. C. W. Pruitt, Treasurer of the Tung Chow mission, to the following effect:

"I am now nearing the 69th year of my age, and beginning to feel the effects of the past thirty-seven years of hard struggles in this heathen land. Hence, for reasons of a physical, mental and spiritual nature, far too numerous to mention, I wish to retire at my own charges, from all future care and responsibility as to the work in Tung Chow, leaving the field with all its interests in the hands of the Board and the denomination. I shall, therefore, draw no more money from the treasury of the Board for my own use, except the annual rent or interest due on my dwelling house, and the small sum required to settle up the current expenses of the quarter now closing. However, I do not mean by this course of action to resign or sever my connection with the mission or the Board, but only to retire from future service. Feeling no longer able to discharge the incumbent duties, I desire to withdraw from the attempt. My retirement from active work is not designed to effect the status of my wife in any way whatever. Let me say, that with high respect for every member of our Shantung mission, and also in perfect agreement with them regarding mission work, I retire from active labor, but not from active interest in them personally, and in the great cause which they so faithfully maintain.

"Only the profoundest convictions of duty influence me in taking this course. To the Master, in the future as in the past, I entrust my way. His will be done."

When this letter was received a question arose in the office, what does this letter mean? Is it a resignation or not? Is Dr Crawford still a missionary of the Board or not? If not shall his name be retained as one? Again, the officers of the Board, influenced as they had more than once been, by regard for an aged missionary and his wife, decided to do him honor by retaining his name, and upheld themselves in that determination by this sentence in his letter: "However, I do not mean, by this course of action to resign or sever my connection with the mission or the Board." So his name remained on our list, and did remain until the appearance of his tract, "Churches to the Front," in which he indulged in various and sundry charges against all Boards in general and those of the Missionary Union and Southern Baptist Convention in particular, and said, among other things, "For several years past I have preferred to support myself from a small private income rather than seem, by taking a salary, to sanction either the principles or the practices of the system."

This language, together with much else of a similar kind, led the Board to conclude that Dr. Crawford ought to have felt, and the Board certainly did, that complete severance of connection between him and it was the only proper thing under the circumstances.

It is perfectly natural for Mrs. Crawford to take the step she has, and while we all feel very sad at the parting, self-respect on the part of the Board and the respect which was due from it to the Convention which created it, demanded the action it took in Dr. Crawford's case, even though that involved the loss of so valuable and esteemed a worker as Mrs. Crawford.

Mrs. Crawford has been pleased to anticipate, by publication in the newspapers, any action the Board might take on her resignation, but at the meeting, October 11th, the Board adopted the following resolution:

"That the resignation of our esteemed sister, Mrs. T. P. Crawford, of the north China mission, although based upon a clearly incorrect view of the case, be accepted, with sincere regrets that this noble worker should be separated from the Board, with whom she has so long and so faithfully labored, and with prayerful hopes that her days of usefulness may be many among the people for whose highest good she has consecrated her life."

THE CHRISTMAS OFFERING.

The indefatigable Executive Committee of the Woman's Missionary Union is already at work on the programme for the Christmas offering that is to be made by the societies this year for Japan. From what has been done in the past, we may expect an interesting and instructive programme this year. In fact, we have all learned to expect nothing but good things from the committee. So that, as far as the programme is concerned, we feel at ease. But what about the prospects of the collections? Will the societies seize this opportunity for doing good this year as they have done in the past? There are some things that might seem to forecast a falling off in the interest that has been taken in this service, and of the amounts to be gathered thereat. The Centennial has absorbed the time and attention of many, and drawn to itself funds that might otherwise have gone into this collection. Times are hard, too, and money promises to be not over plentiful. So we might go on and give other reasons why we might expect a falling off in receipts from this effort. But on the other hand, it may be well to ask, is there any need for any falling off either in interest or receipts? The field is as needy as ever, and the work in it very promising. Enlargement of that work is very necessary—indeed in Japan there seems now to be before God's people "an opportunity" which they should

eagerly "buy up" to present the simple gospel to souls that are in danger of being led astray by false philosophy and scientific vagary. Upon the little work we have been so far enabled to do there God has bestowed his blessing, and converts are being gathered from time to time.

And surely the interest of our godly women has not been exhausted—has it not rather been stimulated?—by the Centennial efforts they may have made. Will not the having done beget a desire still to do? In the calculations that are being, and will more and more be, made for gift-giving in the Christmas time, let there enter something for Jesus and his work in Japan. Why should not this be the best Christmas offering of all?

Movements of Missionaries.—Rev. I. N. Steelman and wife, from Pulaski, N. Y., who were appointed some time since, have joined our Mexican forces and been assigned to a new field in Oaxaca, the capital of a State of the same name, lying to the southeast of the State of Mexico.

Rev. E. N. Walne and wife sailed on the "Empress of China," from Vancouver, on the 18th of September, for their field of labor in Japan. Brother Walne will join brother McCollum in Kokura, and will bring cheer to the workers there, who have been made sad by the departure of brother Brunson.

Rev. H. R. Moseley, of Saltillo, Mexico, was peremptorily ordered home by his physician several months ago, to avoid a sudden and complete prostration. He rested a short time in Greenville, S. C., but as soon as possible returned to Mexico, reaching there in time to attend the meeting of the Association in September.

Rev. W. B. Bagby and family arrived from Brazil in September, the former having been threatened with a general break-down, to avoid which his physician in Rio had advised a trip home. He has been at work in the very trying climate of Rio for five years. Business men allow their foreign employees a rest every three years. Brother Bagby will put in some good work for the Board while at home, and hopes to return in the spring.

Rev. R. T. Bryan, of Chinkiang, China, has consented to move to Shanghai, to take the place left vacant by brother Herring. This is done by brother Bryan at a great personal sacrifice, as he is devoted to his Chinkiang work, and has just begun to reap the fruits of his faithful sowing there for several years past. But he realizes the importance of the Shanghai work and yields his personal preferences to the good of the work.

There has been a redistribution of forces in Mexico, by which our field of operations has been greatly increased in extent and a number of valuable strategic points occupied. Brother Moseley holds the fort at Saltillo in the State of Coahuila, with brother Watkins in the same State, to the northwest of him, and a true and tried native brother to the southwest. Brother Rudd takes hold of Zacatecas, capital of the State, from the high elevation and rare atmosphere of which it was necessary for Mrs. McCormick to remove. Brother McCormick goes to Morelia, capital of the State of Michoacan, a new and excellent field. Between the States of Zacatecas and Michoacan lies Guanajuato, at whose capital, of the same name, brother D. A. Wilson has taken position. Brother Goldsmith continues work at Guadalajara, capital of Jalisco, still further south. Brother Powell has settled at Toluca, the capital of the State of Mexico, while to the north of him brother Chastain is found, located at Doctor Arroyo, in the State of Nuevo Leon, the center of a promising field. To the southeast of Mexico, at Oaxaca, capital of the State, is to be found brother I. N. Steelman. Nearly all these brethren are supported by tried native helpers, and they are planning large things for the Lord in Mexico. May the Spirit of the Lord be upon them.

While telling of the location of our brethren in Mexico, it should not be forgotten that we have a number of excellent lady workers there, who, in school, and from house to house, are leading souls to Christ. At Saltillo, Misses McDavid, Cabaniss and Barton will work; Mrs. Duggan remains at Guadalajara, and Miss Hale at Parras; Miss Mayberry goes to Toluca, and Miss Smelser to Guanajuato.

Rev. W. E. Entzminger, by advice of the Bahia mission, in Brazil, removes from Bahia to Pernambuco, in which city we have long needed a missionary. Brother Z. C. Taylor, with brother Ginsburg, will carry on the extensive and growing work in the Bahia mission field.

Promptly Answered.—A short time ago we received a letter from brother McCollum, in Japan, stating that among the members of the church in Kokura were three native brethren who had proved themselves very earnest, consecrated and efficient workers, readily bearing persecution for the gospel's sake. These brethren he desired to engage for colportage and evangelistic work during next year, and asked for the sum of \$360 for the purpose. About the same time we received a letter from a pastor in Texas, saying that a lady member of his church proposed to teach school and give the amount earned, \$25 a month, for the employment of some native workers to preach the gospel for her. We mentioned the appeal of

brother McCollum, and at once she agreed to accept them as her representatives, the church of which she was a member agreeing to add the additional amount needed. So this good woman gives joy to a missionary's heart, while she preaches the gospel in Japan from three different mouths. May God bless her and her representatives and may her example be followed by many others.

ONE DAY when Martin Luther was completely penniless, he was asked for money to aid an important Christian enterprise. He reflected a little and then recollected that he had a beautiful gold medal of Joachim, Elector Bradenburg, which he very much prized. He went to a drawer, opened it, and said, "What art thou doing there, Joachim? Dost thou not see how idle thou art? Come out and make thyself useful." Then he took out the medal and contributed it to the object solicited for.

Have not some of our readers idle treasures which they could send out to work in missions at home and abroad?

If the hundredth part of the idle treasures that in some cases litter the rooms of our Baptist people should, in this time of need, be given to the Lord, his work would be relieved of debt and money be on hand to greatly extend it. Let them "come out" and make themselves "useful." Mary's alabaster box of ointment, idle once, has now for eighteen centuries been at work for her Lord.

ENTHUSIASM is a rare and beautiful thing, and not much of importance in the world has ever been accomplished without it. If the fire of enthusiasm had not burned in Columbus' breast, he would never have been the discoverer of America. The great missionary apostle was accused of madness when he first announced that he was "sent to the Gentiles." You are familiar with the treatment Carey received from his aged father when he proposed his "wild scheme," but his enthusiasm, kindled long before, only burst into a flame under the fierce opposition, and nothing daunted by friend or foe, he stood firm in his purpose. Oh, for one spark of this God given fire, so that the rubbish of our lives might be burned away, and give place to this holy enthusiasm.

Enthusiasm characterized the followers of Sullivan and Corbett in their recent contest, and these followers were "beside themselves" in their enthusiastic devotion to their idols. And they made sacrifices in their enthusiasm, sacrifices of time, comfort and money. Enthusiasm has characterized the political contests of the year and Christian men have poured out their money for the success of their party. Can there be no enthusiasm kindled in our hearts for soul saving in foreign lands and for God-honoring in the world? Some of it is needed this year.

THERE is but one lake on the surface of the globe from which there is no outlet, and that is the Dead Sea, which receives much but gives nothing. Such a lake is a perfect illustration of a church all whose efforts terminate upon itself. Around it there will be desolation and in it there will be no life.

THE NEEDS OF BRAZIL.

REV. S. L. GINSBURG.

While sitting one day in my editor's room two gentlemen came in, handing me their cards, which said "Colonel P. A. de C., Amargosa" and "Captain E., Amargosa." Asking them their desire, they informed me that they had come from the above named city to beg me to visit them and preach to the people the gospel of the Lord Jesus.

"But who directed you to us?" was our first question, after hearing the purport of the gentlemen's mission. They then told us that one of our colporters, from whom they had bought a Bible and several tracts, had passed through Amargosa; that they had read and re-read the tracts, and were so deeply interested in the Bible that they longed to know more about it. They saw our address printed on one of the tracts and resolved to come to us for further enlightenment concerning the wonderful words they read in the book.

Here was a real cry from Macedonia! Gladly would we have gone over at once to Amargosa and told the people of the story of Jesus, but how could we spare time then? How could we leave the church in Bahia, the printing office, and other important matters? These were questions which presented themselves to us and for a short time troubled us, and we found that we could not possibly leave our work to go to Amargosa just at present. However, we told our visitors that we would visit their home as soon as possible; and in about two months we had an opportunity of doing so, when the Lord graciously gave us a glorious time.

Amargosa is situated about one hundred and twenty miles from the capital of Bahia. To reach it one has to cross the bay, and travel up a winding, shallow river on a little steam launch, which takes about six or seven hours. After disembarking one has to wait until the following morning and then take train to Amargosa, which leaves at 6 A. M. and arrives at its destination at about 12 M.

Amargosa is now one of the best commercial places in the interior of Bahia. To its weekly fair thousands of people come to sell their tobacco, coffee, farinha, etc. It has many beautiful shops, some of them being richly decorated, equalling those of Rio and Bahia.

Its population is only 3,000, but is increasing rapidly. Signs of progress are seen everywhere. It has two journals, one weekly and one fortnightly, two public schools and three private ones. In one of the latter French Science and art taught. It has a railroad which was inaugurated two months ago. It has also one church, which is in a very old and dilapidated condition. Taking with us a native worker, we left Bahia on Thursday the 11th of August, and arrived in Nazarette the same evening, where we met one of our colporters. We had a good meeting that evening, our little organ attracting many. Friday we spent with our colporter brother, who told us how good the Lord had been to him—helping him in the selling of Bibles, tracts, &c., and also in speaking to many souls. We spoke to several persons who were interested in the gospel, and in the evening had another public meeting.

Next day we went up to Amargosa. In the train the Lord gave us several opportunities of selling books and speaking a word for him. On Saturday the city was crowded, it being market day. Hundreds of people were seen on all sides, some on mules, some on horseback, and others on foot—some white, some black, and some real red Indians from the interior, many shouting, and all apparently deep in business—a real Babel.

We made our way to the hotel, where the host, a young man, received us very kindly and warmly. We went out to sell Bibles, portions, &c., and in a short time nearly all our books were disposed of. On our way back to the hotel a crowd met us; they had heard of us, and came to know about the truth. One question after another in quick

succession. One said, "Is confession to priests biblical?" another, "Should mass be heard?" another, "What is purgatory?" and a fourth, "How can a man be saved?" We went to the hotel, where we sang gospel hymns to these dear people, and read and explained to them portions of Scripture. It was 2 A. M. when we retired.

Through the kindness of our hotel keeper, we obtained a house where we could hold services on the coming Sabbath. We had announced our first meeting for 3 P. M., but by 12 o'clock the street was full of people anxiously awaiting the appointed time. Eagerly and most attentively did they listen to the story of Jesus. For the first time in their lives did they hear how much Jesus loved them, what He had done for them, and why He had come to this world. As the preaching went on, tears were seen coursing down many a cheek. All listened profoundly with eager faces and bent heads, and it seemed as if the Spirit of God was awakening them from a long, long sleep.

After speaking to them for about three hours we said we had finished for that day because we were very tired; but many of them refused to leave. It was only after promising to continue our meeting in the evening in the hotel that they left us; but it was only to return in double numbers a little later. The evening meeting lasted until 1 A. M.

Monday was a saint's day, and the priest, being furious with us, had announced his intention of giving a sermon against Protestantism. Few went, but we learn that after the priest had given his sermon, condemning Protestants generally, and Luther and Calvin in particular, one man in the audience got up and retaliated by coolly telling the priest that he was not speaking truth.

The President of the Municipal House, who had been very friendly to us, and had purchased a Bible and several tracts, was met by the priest, who expostulated with him, asking him how he could buy a Bible without the bishop's permission; how could he countenance Protestants, who were deceivers? &c. Calmly the president heard these accusations against his new friends, and then replied, "*Sn. padre, en tamhen tenho juigo e uma consciencia.*" (Sir priest, I also have judgment and a conscience.)

Another man whom the priest attacked for listening to our doctrine, replied, "Why do you not go and refute all that the Protestants teach? If you are so sure of your faith, why are you afraid to show it publicly? You go into the confessional box, where nobody can dispute with you, and you tell one woman to do this, and another to do that, before the public, and yet to one who is willing to meet you publicly on your own ground, not a word have you."

At 3 P. M. we had another and still larger meeting. After speaking on I Cor. 1: 17-18, where we tried to set forth the excellency of the gospel of Jesus Christ, the above named Colonel handed us a paper on which were written about a dozen questions, and which he wanted us to answer. The following are some of them:

How will sinners be punished?

Is there a way of escape from this punishment?

What can a man do to be saved?

How many Saviours are there?

What is the use of the confessional?

What is the use of Mass?

This meeting lasted late into the night, and after we had finished many followed us into the hotel, inquiring about the truth of the gospel.

On Tuesday we had to return to Bahia, and you can imagine how hard it was for us to leave these dear people. Gladly would we have stayed at Amargosa and preached the gospel of life, but duty compelled us to return to our own home work. When will Brazil have the gospel? The people are longing for the truth, and glad are they when a ray of gospel light is brought to them, for they are indeed groping in the dark. Will you not, dear reader, help the Board to send more missionaries to this dark, needy field?

Oh, if you could but have had a peep at our audience—at the dark, sincere faces wetted by the tears of grief because of their sins; if you could have seen, even for a moment, the sad little party who left us at the railway station pleading with us to return, your heart would be touched, and gladly would you deny yourself to be able to send the gospel to the neglected ones.

Saying “good-bye” to these dear people, we thanked the President of the Municipal House for his many kindnesses, but he answered us by saying, “Nay, we have to thank you for bringing the truth to us.” Will you not, dear reader, help to send the truth abroad?

HOW IT IS TO BE DONE.

There is no doubt that the pecuniary aspect of our work is of the utmost, the deepest importance. If we were more spiritual we should not feel that there was anything derogatory in this. There was one of whom we read, that his alms as well as his prayers had come up before God. Our psalmody and our prayers form part of our worship, but the collecting boxes and the subscription lists need not be secular and unspiritual. The love which is shed abroad in the heart finds its response as much in our gifts as in our prayers. It feeds on liberality as well as on devotion.

And, as to this giving, it seems to me that our conception of our duty and our methods of giving all need to be revised. We are being constantly reminded that we have so many churches in our denomination, and that we have so many members in connection with those churches. We are told what the income of our society is, and what it would be if every member of our churches, and every teacher and scholar in our schools, gave some small sum every week in every year. These calculations are made with the utmost nicety, and are, from time to time, printed in our *Heralds* and reported at our meetings. The one great aim of all these calculations seems to be, not the declaration of the fact that there is a work to be done, and that be its cost little or much it must be done, but to show that it can be done without much trouble and without any great loss to anybody in particular, as if the great recommendation of the great missionary enterprise were its cheapness. And to encourage this idea of cheapness, we examine every item of expenditure abroad and cut down every possible expense to the lowest point—as if we were resolved that, while its cost to us is unfelt, we will give our agents the opportunity of showing their zeal and exercising their self-denial and winning their crown by bearing their cross. It would almost appear as if we did not mind who met the expense provided it did not fall too heavily upon ourselves. It costs those who do our work more sacrifice to live upon what we give them than it costs us to provide those means. I know we need to encourage the poorest amongst us to give, and it is a grand thing to believe, and know, that if we had only poor people in our communion the largest work on earth could still be done. The man is strongest amongst us who is supported by the contributions of the many by whom he is beloved, and not the man who is indebted for his living to the one or two rich people he happens to have in his congregation. In these days of democracy, it is not the power to have their own way, and to do as they like, that people want to be taught, but the power to work. The privilege of carrying on the work of Christ in the world is not the heritage of the rich amongst us, it is the heritage of all alike, and we may all claim our fair share in its execution.

I know all this, and yet I am convinced that these calculations and this penny-a-week system are open to misapprehension. Somebody, whose resources are almost unbounded, hears that 2s. 6d. a year from everybody will produce a certain sum, gives us the utterly inadequate sum as if that were his proportion, and forgets it was not for his sake, but for the sake of the widow and orphan that the calculation was made, that

they might be encouraged to believe that they were not shut out from the privilege of partaking in the work of extension of the kingdom of God. The lad was right in his theology, though, perhaps, a little wrong in his history, who, in answer to the question, Who were the Pharisees? replied that they were a sect of the Jews noted for their stinginess, and that one of them one day brought a penny to the Lord Jesus, who took the penny into his hand and turned it round, and looked at it and said, Whose subscription is this? The widow who cast in her all to the Lord's treasury, though it only comes to two mites, need not wrap up the mites in paper, as if she would fain cover their littleness; those mites shine with the light of God's love, and are glorified thereby in the eyes of him who gave his best and his all when he gave himself for us. The penny a week of many of us who pride ourselves that we are doing our fair proportion, and that we have no right to deprive others of their privilege in giving by doing all ourselves, will be met by the withering rebuke implied in the question, Whose subscription is this? Its fault is not in itself, but in its giver.

When we have reached the highest ground and found the right principle that ought to secure this result—that the money in the church's hands shall be adequate to meet all the legitimate expense connected with the church's work—we shall not need 5s. centenary cards or ingeniously devised £13 2s. 6d. collecting books, or clever calculations as to how far we shall be able to go if all the members of our churches will contribute a penny a week. I maintain that appeals for missionary purposes ought not to be needed, and that when our funds are only forthcoming as the result of debt, there is something radically wrong. Our institutions ought no more to need to ask for funds for their working than our children ought to need to ask us for their food and clothing. All we can legitimately demand or look for is the opportunity of giving, and if that opportunity be but wisely afforded, all that is needed to induce us to embrace it is knowledge—knowledge of the work that is being done, and of the work that yet has to be done before we shall have overtaken the trust committed to us by our Lord. It is ignorance that paralyses our effort, and knowledge is the only power by which our liberality will be brought into active operation. If our churches did but know what has been done, what is being done, what has still to be accomplished, they would rise to the occasion, and there would be no need to plead with those who were already anxious to give. I suppose we shall all be agreed upon this point, and the only possible divergence of feeling and opinion will be as to the means by which this needed knowledge is to be disseminated. I take it that we are preventing the development of missions when all we know about them is derived from our annual meetings, and I take it that we are not much improving matters when we seek to supplement their inspiration by readings from the *Missionary Herald* at the monthly prayer-meetings, especially if the reader makes it clear that he is gaining his own information at the same time that he is communicating it to his hearers. There is a more excellent way than this, and, after testing it for nearly a quarter of a century, I venture to speak of it. God knows that we get enough sermons, and I daresay that, whether we preach or listen to them, we should all be glad to have fewer of them. So weary are we who listen that thirty minutes is as much as we can endure, and so exhausted are some of us who preach, that we find it hard work to find fresh and interesting materials for our sermons. It surely would be well if we could find something more interesting and stimulating without resorting, as some, unfortunately do, to sensational methods of making the gospel palatable. Something fresh to us who speak, and something fresh to us who listen, might bring about marvellous results. And we have not far to go to find out what that something should be. The book of the Acts of the Apostles is the one unfinished book in the Bible. Apostles have been at work in the midst of us, and God has been working with them, and shame on us if we do not rehearse unto the people all that Jesus is continuing to do. If we would but tell out the story of this past century of modern missions, we should kindle enthusiasm where it does

not now exist, and revive it where it is decaying. The triumphs of the Cross in this nineteenth century have even surpassed those of the first. On the part of the workmen, we can tell of heroism that has rarely been equalled: their labors in every sphere of service have been abundant; they have not counted their lives dear unto them, but have made them living sacrifices unto the Lord. And as to the converts, why, even apart from Madagascar, we can tell of sacrifices that have been made, and of martyrdoms that have been endured, and of professions that have been witnessed, which make us sometimes think that if where there is no cross there can be no crown, our chance of coronation is but slight. It is these last chapters of the ever-growing book of the Acts of the Apostles that we have to make ourselves acquainted with, and we must preach them and expound them if missions are to be carried on successfully and triumphantly.

It will not hurt our churches or our ministers to dispense with one sermon a month, and to have in its place a missionary lecture which shall tell the people about the work of God, and make them familiar with the signs and wonders which the ascended Lord is still doing in the world. The man who tries this will find that his theme is practically as exhaustless as the Bible itself. When I began this work, there were not wanting those who said I should soon come to the end of my materials. I remember saying, I will always have three month's stock on hand, and, when you hear me announce as my subject Carey and Ward and Marshman, you may conclude I have come to the end of my tether. Their work I have often spoken of, but, as yet, I have not told the story of their lives. The missionary literature and biography of the last hundred years are extremely rich. Contributions have come from every quarter. From the Moravians downward to the last of the Combers, God has given us men of whom we may well be proud; and I am sure the Apostle Paul will forgive us if we sometimes let our people know that there are other missionary travels and labors beside his. Every year adds to the already large list from which we can draw, and surely one night in the year might well be spared for our own annual report of the work of the Lord during the year. For years I have given one night to the review of the work of the year of our own Society. It will not do to read it or to make extracts. Read sermons are bad enough, but read reports are infinitely worse. We must master these reports ourselves, and we may vary our lectures as much as we like. He is a poor preacher who can preach only one sermon on a good text. We can begin with the money, and tell how it was raised and how we spent it. Or we may describe the work and the workers—the spheres of their labor and what they do in them, and astonish our hearers by telling them the small cost at which it has all been done. Or we may begin with our European missions, and go on till we reach those farther off. There are a hundred ways of giving the same report. It took four evangelists to give us a picture of Jesus Christ, and when we have done our part in telling the story of modern missions, we shall have left more unsaid than we have told.

I am not unmindful of the fact that all this means work, and that the work must fall mainly upon the ministers of our churches. It is, however, for work that we ministers exist, and if we do not do it the reason for our existence is ended. I know it is easier to preach a sermon than it is to give a lecture.—*Rev. F. Edwards, in (Baptist) Missionary Herald.*

MISSION CONVERTS.

The object of Foreign Missions is not simply the preaching of the gospel to the unconverted, but the development of a genuine, substantial Christ-life in the converts. Do they accomplish this? Every little while we hear statements to the contrary. Charges are made that those men and women who accept Christianity do so, not from a genuine conviction of the truth of Christianity or from love for Christ as a personal Saviour, but with a view to some form of personal advantage. Repeatedly proof has been given of the falsity of this charge. No one who has read carefully the letters we have pub-

lished from every part of the world, month after month, can have any doubt about it. Still, with a view to massing the evidence, letters were sent a few months since asking for special reports, and in this issue we print a large number of the answers.

They come from every section of the world, from the South Sea Islands, the west coast of Africa, Egypt, China, Japan, India, Siam, Turkey. They represent the experience of American, English, Scotch and French missionaries of every denomination. They tell one story, not merely of faithful devotion to the religion professed, but of clear understanding and appreciation of the demands of that religion. They show companies of men, women and children leaving old forms of faith and worship and taking up a new one under circumstances that preclude the possibility of any widespread deception. They show a body of religious teachers so careful to do their work thoroughly that, in the words of one of the oldest of those who write to us, they are "opposed to hasty baptisms," preferring to appear to accomplish little rather than leave any opportunity for unsubstantial results.

Two things we wish to call special attention to. One is the question by the Rev. A. Turnbull, of the Scotch Mission at Darjeeling, in the Himalayas. "Why suppose that these converts have any *motives*? Why not rather suppose that their course is compelled by conviction?" We believe that right here is one of the difficulties with those who question the sincerity of the Christianity of the native converts in heathen lands. As a rule that question comes from those who doubt the power of genuine conviction on any subject. There is a great tendency in these days to balance questions, to seek the good on each side of a disputed point, and then to make the decision according as the one side or the other seems to carry the greater weight or offer the better results. Conviction that comes with such force as to preclude the possibility of any action different from that which is taken is somewhat of a phenomenon with many people here. It is a most common occurrence on mission ground. To this every one will testify who has seen the daily life of the people, and the letters we publish this week are full of instances that can be explained in no other way.

Another point is the credibility of the missionaries as witnesses. To suppose that men and women, graduates of the best colleges and representing the most cultured circles of America, Great Britain and Germany, lose their power of discernment by going into missionary work is an absurdity, and we sympathize very fully with the somewhat indignant protest of the Rev. E. M. Haymaker, of Guatemala, against those who, with no knowledge of the conditions of mission work, refuse to accept the statements of the missionaries because they are held to be interested parties. We doubt whether there is any class of persons who are so impartial in their judgment as missionaries, so watchful that the best results, and the best only, come from their work. More than any other foreigners they understand the people among whom they live, their weakness as well as their strength; more than any others they come into contact with their daily life, are able to look behind the scenes, see phases absolutely hidden to the chance traveler or even to the business man resident in the country. Educated in history, they not infrequently understand the people better than they do themselves, are able to account for peculiarities which are enigmas to most, and thus adapt their teaching to suit the special needs. Their knowledge of human nature helps them to recognize kindred traits wherever found. They realize that men are much the same whatever language they speak, whatever clothing they wear, or food they eat, and they refuse to demand of the ignorant African, Asiatic or South Sea Islander a test before which no small proportion of enlightened Americans or Europeans would fail. They acknowledge the existence of those who claim to be what they are not, who profess a faith which has little if any control over their lives; but they claim, and we are bound to accept their testimony, that the immense majority of the converts in our foreign missions are genuine, intelligent, faithful Christians.

Men and women who support their own institutions, as do the native Christians in Japan, and who, in addition, support preachers in less favored sections, as do the Armenians in Eastern Turkey, often denying themselves far more than they ever did before, can hardly be said to give temporal advantage the highest place in their thoughts. The Laos converts who prefer to meet the severe persecution of their Buddhist employers and incur a heavy diminution of their already meagre income rather than desecrate the Sabbath, the young Chinaman who bears patiently the bitter reproaches of his parents rather than render what he considers idolatrous worship to the ancestral tombs, leave in the honest mind no question as to their sincerity. The sweepers of India, low caste as they are, wait patiently, bearing the test of careful examination, that they may be well grounded in the faith. The savages of New Guinea learn from the converts of Tahiti lessons of fortitude and faithfulness not surpassed by any more favored preachers of the one gospel. And so we might go over the whole list, and find everywhere the same answer. Foreign missions do accomplish their work in developing substantial Christian character.—*Independent*.

JAPAN'S CRISIS.

REV. S. W. HAMBLEEN, SENDAI.

"The present commotion in the Buddhist world is a sure forerunner of an approaching storm. The Restoration shook every department of national life; but the field of religion remained for a long time uninvaded by the spirit of innovation. The hour has at last arrived, however, for the destruction of the old and the creation of a new religion. The new religion, which will gradually assume tangible form after the general destruction of existing creeds, will rest upon materials not only old but also new. It will be as difficult and as important to make proper use of the old materials, as to select and apply entirely new ones."

Thus does the *Japan Mail* of June 25 translate from the *Ajiya*, a Japanese secular paper. The item may be taken as stating candidly, concisely, and truly the condition of Japan, religiously, at the present time. It is thus evident that religiously, no less than politically, Japan is in the midst of a crisis—a condition of things which, it is also evident, the Japanese themselves are realizing. One of their religious papers, quoted in the *Mail* of January 2, enumerates the burning of the House of Parliament, the deaths of certain princes, the attack on the Russian Crown Prince at Otsu, the great earthquake of Central Japan, and the sudden extinction of the lamps at Ise Temple, as "the reflex result of the confusion and disorder in Japanese society," and then continues: "The whole nation is a struggling chaos. The fault is with ourselves. Our minds are dark; this is the significance of the extinguishing of the lights at Ise; and thus have all these events their meaning. It is for us to reform our ways and gradually to achieve, by patient individual effort, that happiness for which we are fitted."

Thus Japan is groping for the light. The inadequacy of the old demands the establishment of a new religion. But after the "destruction of existing creeds," what? The new religion—what will it be? Simply an assimilation of "materials not only old but also new?" A combination of ancient codes of morals and modern science and philosophy? A selection and compilation of the "best parts" of Confucianism, Shintoism, Buddhism and Christianity? So have said the leaders in this land of the Sunrise. But how shall we, who have the gospel of Christ, answer this question? If the new religion must be made up of the best parts of several religions, including Christianity, shall we be content to let Christianity take other than the first place? Nay, shall we not bend every energy to so present Christianity to the Japanese, that they will see that it is *all sufficient* and that they, in striving after that which gives life, will not encumber themselves with that which can only result in death? Japan's crisis is the opportunity of those to whom is committed the Treasure which is above price. Christianity alone and

Christianity only can bring to the Japanese that true happiness, not only for this life, but for the life to come, which a loving father wishes them, together with all nations of the world, to possess.

The crisis, the opportunity, the duty, go hand in hand. Hence the reiteration of the appeal for reinforcements by the missionaries of the Union in Japan, and hence the earnest prayer that the appeal be heard, and the Baptist cause in Japan built up to the end that the kingdom of God may be hastened in this land.—*Baptist Missionary Magazine*.

BOOKS RECEIVED.

From Henry Neil, 118 S. 7th St., Philadelphia, we have received "CONWELL'S SYSTEM OF ORATORY," which seems to be a treatise on public speaking, prepared by Mr. H. G. McKean, who has sought to analyse the power of Rev. Dr. Russell H. Conwell as a public speaker, and construct from the results a "system" of oratory. The author states that it is a "Natural System," a "Logical System" and a "Practical System." We need now only to be told that it is an "Easy System," and then we shall all become orators. The points made in the book about public speakers and speaking are generally good, but we have an idea that we have seen them all stated elsewhere. The question arises, are we to have as many different "systems" of oratory as there are different popular speakers in the pulpit and on the rostrum? True orators differ as widely in manner and method as do true men of any other sort, and every one can afford to some admirer the material for the construction of a "system." It is a good book, with many excellent suggestions in it.

From the *Sunday-school Times*, 1031 Walnut St., Philadelphia, have come two sermons, delivered by Dr. H. Clay Trumbull, before the Northfield Conference—one in 1888, on "Moral Color Blindness," and the other in 1892, on "Our Duty of Making the Past a Success." These are prettily gotten up under one cover and sell for 30 cents.

Also by the same author, an address—"Light on the Story of Jonah"—a discussion of the historical character of the story of Jonah, 20 cents.

Anything from the pen of the Editor of the greatest Sunday-school paper in the world will be gladly received.

From the American Baptist Publication Society have come:

OUTLINE ANALYSIS OF THE BOOKS OF THE BIBLE. By Prof. Barnard C. Taylor. 16mo, 191 pages. Price, 75 cents.

This is, as its name indicates, an outline of certain features pertaining to the Books of the Bible. It tells us of the author, the date, the historical occasion, the leading topic or topics, the chief purpose, points of especial interest, relation to other books of the Bible, topics for special study, and general analyses of the several books of God's word.

ENGLISH HARMONY OF THE GOSPELS. By G. W. Clark, D.D.

This is a carefully revised edition of the work so long and so favorably known to students of the Bible. In the preface the author says: "That while the general arrangement of the text remains substantially the same as in the first edition, some changes have been made, to bring the work into closer accord with recent harmonists." Every Sunday-school teacher and Bible student in general should have a good Harmony, and this is such.

FERGUS MAC TAVISH; OR, PORTAGE AND PRAIRIE. By J. MacDonald Oxley. 12mo. 344 pages. Price, \$1.25.

On the merits of the author's former work, "Up Among the Ice Floes," we will commend this book—as we do also the next, on the author's merits.

HALFORD'S LUCK; or WHICH IS THE BETTER? By Mattie Dyer Britts. 12mo, 256 pages. Price \$1.

Five booklets, whose subjects and authors will commend them as well as the small price—10 cents.

RELIGIOUS LIBERTY IN THE SIXTEENTH CENTURY. By Rev Henry S. Burrage, D.D.

STATE AND CHURCH IN 1492 AND IN 1892. By Rev. A. H. Strong, D.D.

RESTATEMENT OF DENOMINATIONAL PRINCIPLES. By Rev. Alvah Hovey, D.D.

WALKS AND TALKS WITH CHARLES H. SPURGEON. By Wayland Hoyt, D.D.

TRUE BIBLICAL CRITICISM. By Prof. J. B. Thomas, D.D.

Protestant Missionary Work in Japan for the Year 1891.

CONDENSED FROM STATISTICS PREPARED BY REV. F. STANILAND, YOKOHAMA.

NAME OF MISSION.	Year of arrival in Japan.	MISS'NARIES			Stations.	Out-stations.	Churches.	Baptized adult converts, 1891.	Total adult membership.	Theological Stud'nts.	Native Ministers.	Unordained Preachers and helpers.	Contributions of natives for all purposes, in yen. 1 yen equals 83c. (gold).
		Male.	Unma'r'd Women	Total, including wives.									
Presbyterian Ch. of the U. S...	1859	25	26	73	11	4							
Reformed Church in America..	1859	10	8	28	4					14			
United Presbyterian Church of Scotland.....	1874	2		4	1								
The Church of Christ in Japan							73	844	10,961	59	58	87	16,628
Reformed Church in the U. S..	1879	3	3	9	1				1,729	9			
Presbyterian Church in the U. S. (South).....	1885	10	5	23	5								
Women's Union Missionary Society of America.....	1871		3	3	1								
Cumberland Presbyterian Ch.	1877	4	7	15	4	5				4			
American Prot. Episcopal Ch.	1859	12	12	24	5	28	27	250	1,240	20	6	29	2,263
Church Missionary Society.....	1869	23	17	40	11	24	55	247	1,903	18	5	46	3,051
Nippon Sei Kokwai.....						72							
Society for the Prop. of the Gospel.....	1873	1	2	4	1			151		8	5	9	
Wycliffe College Mission (Canada).....	1888	2		3	1	2	1	3	27	1		2	29
American Baptist Missionary Union.....	1860	16	14	44	7	49	15	243	1,204	10	5	41	651
Disciples of Christ.....	1883	3	3	9	2	1	4	59	231			4	92
Christian Church of America..	1887	2		3	1	4	3	25	150	3	1	3	58
Baptist Southern Convention.	1889	2		4	1	2		7	15			3	
A. B. C. F. M. Kumi-ai Ch'rches (a).....	1869	32	33	92	13	79	71	1,040	10,037	92	21	67	27,252
Berkeley Temple Mission, Boston (b).....	1889	1		2									
American Methodist Episcopal Church.....	1873	20	31	51	9	54	54	462	3,839	43	28	50	15,141
Canada Methodist Church (c)	1873	9	12	29	5	12	15	130	693	12	8	45	7,346
Evangelical Association of N. America.....	1876	5		10	1	6	7	77	445	10	13	16	661
Methodist Protestant Church	1880	5	2	12	2	1	2	15	217	2		5	150
American Methodist Episcopal Church (South).....	1886	14	5	30	7	22	10	94	399	17	5	24	373
General Evangelical Protestant (German-Swiss).....	1885	2	1	3	1	5	3	31	228	11	1	4	300
Society of Friends, America.....	1885	1	1	3	1	3	1	3	35			4	
International Missionary Alliance.....	1891	1	2	4									
Unitarian.....	1889	2		2	1	5	1			9	1	6	
Universalist.....	1890	2	1	3	1	3	2	37	37	7		4	70
Total Prot't Missions 1891.....		209	178	527	97	381	344	3,718	33,390	349	157	429	74,070

(a). These statistics cease the year ending March 31, 1891. Through a misapprehension, Mr. Staniland, while giving the number of church members correctly, reduces the number of Kumi-ai churches from seventy-one to fifty. The mission rightly reported seventy-one church organizations, each with its creed, covenant, officers, etc., and numbering twenty or more members, though about twenty of them, not being pecuniarily independent, are for that reason alone not admitted to the full fellowship of the Kumi-ai churches.

(b). All other items are included in the American Board report.

(c). Statistics to June, 1891.

—Missionary Herald.

THE WICK OF STRAW.

Day with its heated hours was o'er,
And of the dusky crowds, a few
Crept curious through the low browed door,
Beneath the rafters of bamboo,
And sat them on the earthen floor.

Half stifled in the murky room,
A single slender taper gleamed,
That strove the darkness to illume;
Yet showed it denser as it seemed,
So faint it flickered through the gloom.

A palm-oil drop within a shell,
An inch of braided barley straw,
With point of flame scarce visible,
Was all the crouching listeners saw,
Of light athwart the dusk that fell.

And stooping by that taper dim,
Sat one of alien name and face;
Who, for the loving sake of Him
Whose cross lights earth's dark dwelling place,
Came round the world that lamp to trim.

No wonder that disheartening fears
Betray themselves in look and tone;
No wonder gazing down the years,
Through which these myriads troop alone,
This "Jesus man" is blind with tears.

"Oh, if from out the blaze of light
That floods so many a Christian dome,
Oh, if across the billows white,
That break between me and my home,
They would but spare one lamp to-night.

"If they believed what Christ still saith—
If they once saw what I have seen—
They could not draw such tranquil breath,
They could not watch with soul serene
These stumblers staggering down to death.

"For love of Him whose feet have trod
The wine-press of the wrath, I pray:
Ye churches hold the torch abroad,
Ye people point the upward way
And light the heathen home to God.

"Dare ye deny Him? Shall He draw
No help from hearts unmoved and shut?
Can ye, renouncing love's sweet law,
Watch calmly in the bamboo hut,
The quenching of that inch of straw?"

—Margaret J. Preston, in the *Missionary*.

LETTERS FROM THE MISSIONS.

From Bro. Eager.

CUTIGLIANO, ITALY, Sept. 5, 1892.

Dear Bro. Bell:

When I wrote you last I did not suppose that so much time would pass without a line from me. But Dr. Taylor's able pen has kept your readers well informed about the work in Italy. We have both been no little tried of late by certain peculiarly unpleasant difficulties which have arisen in connection with the work in Florence. To me personally they have proved one of the greatest trials of my life. I fear that for a while the work will be seriously hindered in Florence. I am happy to say, however, that our village work has not been in any way interfered with, and does not seem likely to be. On this village work we are putting our chief strength, and I am convinced that we are wise in so doing. About one hundred and fifty towns have been visited this year, thousands of tracts have been distributed, and hundreds of conversations have been held. In some of these places the way seems to be opening for more special and direct evangelization, and as opportunity offers we shall avail ourselves of this providential opening to preach the gospel publicly to the people. Our first meeting of this kind we hope to hold during this month in a large town some thirty miles from Florence. Our two faithful colporters spent several days there in the spring, and returned quite joyful over the results of their labors. After the meeting I shall let you hear from me.

The work in this little town, where we have our summer home, is becoming more and more encouraging. Again this summer I succeeded in getting the town hall for our English services, and so I have had the privilege of preaching in English every Sunday morning during my stay here. Last year the priest tried to make trouble because I had secured the town hall for a Protestant service, and I am told that some of the ignorant peasants in the neighborhood were no little shocked and somewhat alarmed when they heard what we

were doing. Not a word have I heard this summer; so it seems that something has been accomplished. Ah, what a power there is in prejudice! And when prejudice has been removed a great step has been taken towards giving people the truth. We are making no public propaganda as yet, but are working either privately or indirectly. Many opportunities present themselves for private conversations, and in this country such work is often, perhaps generally, more effectual than public preaching. There is a joy unspeakable in helping a soul out of darkness into light. Here in this country the process is generally a slow one, and cases like the one Mrs. Crawford mentioned in her last letter to the *Alabama Baptist* are of frequent occurrence, fruit after years of waiting. To-day, in conversation with two women, I was explaining to them that to be an evangelical meant simply to return to the religion of Christ and the Apostles.

In speaking of some of the human additions which must be left out of our creed I referred to the confessional, with its many attendant evils, and mentioned the case of a woman in Milan who assured me that her first carnal thoughts were the result of questions asked by her confessor. "That's so, that's so," exclaimed one of the women, "I, too, have heard bad, ugly things." Millions in Italy could say the same thing. But this fearful weapon of Satan is gradually losing its power in Italy.

We are doing all we can to gain an influence over the children of this place. This summer we gave them a pic-nic, and it proved a great success. We had 215 at the improvised tables, and not less than 500 people to see them eat and hear them sing. Our yard is small, and it was crowded to its utmost capacity. For about two weeks beforehand I had the children one hour every day to teach them gospel songs, and it was a pleasure to see how quickly they learned both the music and the words. The priests may take away gospels and tracts from the children, but he can never rob them of these sweet songs. Often we

hear the children singing them, and who can tell the influence they may exert on their young hearts.

While the parish priest feels very bitterly towards us, his assistant, a fine young man, is quite different. One day he sent me word that he wanted an interview with me, and to my great surprise I found that he is anxious to leave the Church of Rome to become an evangelical. He says he did not choose the priesthood, but was trained for it from a child. Besides, he has to teach a good many things he cannot believe. We have talked together a good many times, and I have tried to teach him clearly the fundamental principles of the gospel. Did the parish priest know of these interviews, the poor young man would be reported to the bishop and at once transferred. Three years ago there was another young priest here in exactly the same state of mind. The same may be said of thousands of priests in Italy. They are constantly leaving the church as opportunity offers, and the number would be far greater were it not for the difficulty of earning a livelihood. I beg your readers to pray for this young man and for the work in this mountain town. Oh, how I do long to see this town thoroughly evangelized. It would be a beacon light for all this mountain region. We are hopeful, but we need your prayers.

Yours in Christ,

JOHN H. EAGER.

From Bro. Pinnock.

OYO, AFRICA, July 23rd, 1892.

To the Readers of the Journal:

Up to the end of May we were blocked in, but the road via Jebu was then forced by British arms.

The Jebus made a short, though stubborn resistance, but finally fled before the fire of Maxim guns, and they declared that the British soldiers did not fight fair. When asked how so? they replied: "*We had no time allowed in which to reload our guns.*"

There is now a deputy-governor, with a force of soldiers, stationed at Jebu, and we have open roads. Money, letters, pa-

pers and goods can now be safely brought to us.

Simultaneously with the opening of the Jebu country, the King of Oyo sent messengers to Ilorin and was successful in securing peace between this tribe and the Foulahs, thus giving us open roads from Lagos to Ilorin and from Ilorin down the Niger to the sea.

Abeokuta, of noted missionary fame, and the town taken up by our early missionaries, is acting very foolishly and will, ere long, call down the wrath of John Bull. In fact the chiefs have already treated British envoys with such insolence that as soon as the rainy season is over, it is reported, the town will be taken under British rule.

The Ibedans, and Yoruba people proper, learnt a great lesson by the fate of the Jebus, but the Egbas, people of Abeokuta, seem to prefer to learn their lesson from the source of knowledge, or rather from the contents of the Maxim guns. People generally have gained confidence, trade is brisk, money is plentiful, and the slave trade through Jebu crushed. Every one seems to breathe more freely, and the change it has wrought may be seen on every side.

Let us thank God and rejoice, for there are brighter days in store for the Yoruba people, and if we will but strike while the iron is hot there are brighter days for the Baptist mission.

Our own work here, as I said once before, is of the ploughing nature. I think we may draw an analogy from the soil, and say that whereas it is hard to till and requires so much "*sweat of the brow*" to make it bring forth fruit, yet, when thoroughly cultivated, it yields abundant harvests; so in our work of preaching the gospel; the stones of idolatry and thorns of vice impede the plough. Much prayer and fasting is absolutely necessary to the preparing of the soil; yet "*it shall bring forth fruit in due season,*" "*we shall reap if we faint not.*" The harvest is sure, God says it, *he* cannot lie; therefore we work and hope on.

My Sunday morning circuit of the various compounds or houses near by becomes

more interesting. Here I visit the father of a house, speak to him of his obligations to God and invite him to the morning service. There I ring my hand bell and a crowd gathers round me while I make a raid on their idol worship and then tell them of Christ.

I resort to strange methods to attract their attention, then I open fire. Some will walk away insulted at my lack of reverence for their antiquated forms of religious worship, or, as I call it, *old devil worship*. Some attempt to reply, but most listen attentively. I go alone to this work as I like to close in with men myself, and despite the retort that white men cannot speak the Yoruba language, I seldom fail to make some impression.

At 10 o'clock I return to conduct the morning service in one of our large rooms. Forty persons were present last Sunday morning. At 4.30 we go to the house of a neighbour who sets apart his piazza for the purpose of a chapel, and I read, preach and pray to all whom we can gather together. Over forty were present last Sunday. I prefer this method to that of the market; people are quiet and more attentive. Still I like both and think both to be productive of good.

No conversions as yet, and we sometimes get impatient, or think we do, to see souls saved.

While we pray for souls we have need to pray for consecrated laborers, for our number is so small. Men and women go to China from England and America by scores. What has Africa done to deserve this passing by? Darker, deeper down in sin, and ten thousand times more in need of the gospel than we can imagine; what has she done that the gospel laborers should not be forthcoming adequate to the needs of this vast continent? Pray for this that we so much need—laborers—for the Lord's harvest. We need two more with us here, brethren Smith and Lumbley need two each with them. Who will come?

Your English brother fighting beneath the banner of the S. B. F. Mission Board,
SAMUEL G. PINNOCK.

From Miss White.

MACAO, CHINA, Aug. 7th, 1892.

Dear Dr. Tupper:

Finding out not many weeks ago, that a quarterly report is due the Board, I herewith submit my first report since arriving upon the field last November. It is a strange feeling I have had ever since my first glimpses of China, a feeling quite foreign to myself. My first impulse is to write my first impressions and forward them immediately. But, afterwards, it is rather humiliating to be compelled to modify them and swallow one's words.

While there is not a point of resemblance between China and Heaven, yet my heart seemed satisfied upon getting here; I likened it to reaching that Celestial country. So long have I prayed to come, that it seemed impossible, for a time, to realize that I was actually here. At present, however, in point of heat, one is not reminded of Heaven. *The sun is relentless in its heat.*

To go back to a cooler time; since last November I have been studying at least four hours a day with my teacher, whose patience is amazing, for my stupidity is stupendous. In February I went to Shiu Hing to the annual Association. It was my first country trip, and enjoyed accordingly.

I took charge of my first school upon returning to Canton. The teacher is one of the most consecrated Christians that we have, and it is a real pleasure to see her leading those girls to the truth. The opportunities in the neighborhood are excellent. I never lack for invitations from the homes of the scholars to come and "talk the Book." The Bible woman is a good one, and she finds many interested listeners. The crowds vary from a dozen to fifty women, children, men and boys. I go once a week to the school. Being able to play the organ has helped me to keep from feeling so useless at first. I played for the Sunday-school and church services in the city and at the Ng Sin Mun chapel, at morning and evening prayers in the boarding school, and part of the time for

Dr. Graves' class, also have three music pupils.

In May Miss North gave me the pleasure of accompanying her to Ku Tsing in the Sun Wui district. Many Chinese visit America from this section of the province, so I was specially pleased at going to this part of the field, and immediately adopted it as my "country field."

We found many young girls anxious to listen and learn, and hope we can have a school for them at a near date. Great crowds flocked to see and hear us constantly, and we received repeated invitations to stay longer and to come again. We visited three villages. In two of them no foreign lady had ever been seen, yet we met with only kindness from all. There is much satisfaction in talking to these simple hearted country folk. I hope we can return this fall. We have a chapel at Ku Tsing, but none in the villages we visited. While in Noo Fuk, a blind child was given me by her mother, who was too poor to care for her. She is four years old.

When I return to Canton I expect to take charge of a school supported by the Chinese Young Men's Christian Association of Chicago, who have written requesting that I superintend the teaching by the wife of one of their members. It is not in a very desirable neighborhood, so we hope to have it moved, and built up, as the pupils have fallen below the average. This, with my other school work, and a trip to the country this fall, will complete my year's attempt at work.

We are praying and hoping for a doctor. Are there no consecrated Baptist physicians in the South who are willing to come to Canton? I wish the societies would make us a Christmas present of their prayers for a doctor for the Canton Mission. May the Lord put it into the heart of some one to offer to come where he is so needed. Stations must wait just because we have no physician to accompany the missionary. Help us to pray for this special need! There have been this year so far thirty baptisms.

The evangelistic tours to the country by the native brethren we hope will waken and keep up much interest. Their accounts are well worth hearing, as they tell of their visits from village to village and the crowds that listen. I will try to take down some of their reports verbatim and send to you.

Schools re-open in September and all get back to work again.

The summer has been very hot, but we are all alive in spite of the sun.

Yours in his name,

CLAUDIA J. WHITE.

From Bro. J. J. Taylor.

Rio, August 23d, 1892.

Dear Journal:

Brother Bagby and family left us last Friday for their well-earned rest, and will doubtless be with their friends before you get this. We feel exceedingly lonely when we are brought to face the fact that they are really gone. But, God blessing us, the work shall go on as best we are able. Glorious encouragement comes from Victoria, where we have just begun work. Not even yet have we a preaching hall seated, but our brother there, a native helper, preaches to individuals and sells Bibles. He says that many of the prominent men are friendly to him, and he is greatly esteemed by the people. And this is the place where brother Ginsburg was driven into his hotel a few weeks ago and was not suffered to come out except between two officers. Victoria is the capital of the State of Espirito Santo, and the Baptists are the first to establish work there, and are the only ones at work in the State.

How glad we are at hearing of the coming of brother Pendleton Jones and his —, but we don't know whether he has one. Send him (or them) right on here; I have a field already white and waiting for him.

We trust that brother Bagby will be able soon to write us to look out for a suitable place to build our Maggie Rice Memorial Chapel.

Yours for Brazil,

J. J. TAYLOR.

CENTENNIAL CHAPEL CARDS AND CERTIFICATES.

It is hoped during the Centennial year that every one, old and young, will avail himself and herself of the opportunity to make a special gift to missions. For this purpose, the Chapel Card is at the free disposal of all who will make collections or offerings upon it, sending the money to either the Home or Foreign Boards. Its use already has proved its value to interest and secure small gifts. The Maryland Baptist Mission Rooms, 9 W. Lexington St., Baltimore, is the depot of supplies for S. S. superintendents. A circular appeal from the Boards and the interesting narrative leaflet, *Annie's Bricks*, will also be sent with orders, free of charge.

For Pastors, Woman's Mission Societies, Bands or individuals, application should be made to the Literature Committees in the several States. See addresses in heading of Woman's Missionary Union department of the *Journal*.

 MISCELLANEOUS.

Moravian Missionary Collections.

The receipts of Moravian missions have been stated at \$350,000; and supposing that this sum was raised largely from the contributions of the churches, as is the case with the most of the missionary societies, this would give about \$17.50 for each of the twenty thousand members usually reckoned in the home churches. This large sum was probably taken from a statement on page 45 of *The Missionary Manual and Directory of the Unitas Fratrum, or the Moravian church*, giving the estimated annual cost of the missions at \$359,651. However, only a small part of this is to be credited to receipts from contributions, as these are given on page 84, of the *Moravian Almanac and Year-Book* as £23,489, 13s, or about \$115,100. The balance of the cost of the missions is presumably raised chiefly from business operations in Germany and on the various fields.

Of the \$115,100 income of Moravian missions, £7,452 17s, 1d, or \$36,519.70, is from legacies and endowments; £9,923 15s, 6d, or \$48,627.60, from friends of other Christian churches, and £4,801, 12s. 7d., or \$23,529.80, from Moravian congregations and societies. The members of these number 21,302, which gives an average contribution for foreign missions of \$1.10 per member. This is a large sum and exceeds the average contributions for the same purpose in any other

denomination. When asked how it came about that the Moravians were so much noted for their activity in missions, Bishop Levering replied: "When the converts join the church we try to get them to realize that they are joining a great missionary society." It would be for the glory of God if the leaders of other Christian bodies kept this fact more constantly before the minds of the younger members.

The number of converts in the Moravian missions has usually been stated at 80,000. This has arisen from their manner of making up their statistics, which, in the report for the year ending December 31, 1890, give 90,020 persons as connected with the missions. These are made up of the following classes: Communicants, 31,480; baptized adults, 17,429; candidates, new people, etc., 5,935; baptized children, 35,176. To compare their statistics with those of the Baptists, we should simply say that there were 31,480 members in the Moravian mission churches, as we take no account of the other classes mentioned.

Many will be surprised to know that the number of Moravians in this country considerably exceeds those in Germany, being 9,866 as against 6,209, and the statistics show that the American Moravians excel even their brethren in the old home in missionary giving, as the German Moravians average 83 cents per member, while the Moravians in America average \$1.14. A noble example to all Christians in this country!—*Baptist Missionary Magazine*.

WOMAN'S MISSIONARY UNION,

AUXILIARY TO S. B. C.

MOTTO: - "GO FORWARD."

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Editorial communications to this department should be addressed to Miss ALICE ARMSTRONG, 1423 McCulloh street, Baltimore, Md. Orders for literature, which must be accompanied with money, stamps, postal notes or orders, should be sent to Maryland Baptist Mission Rooms, 9 W. Lexington street, Baltimore, Md.

Mission-Card Topic for November, 1892.

JAPAN.

Japan.—"Listen, O isles, unto me!" Missionaries, 4; native assistants, 2; stations, 3; churches, 1; membership, 25; baptisms, 16.

Study Topics.—*Roman Catholicism in Japan. Protestantism in Japan. Religious unrest. Outlook for Christianity. What have Baptist missionaries accomplished? Japan, the object for Christmas Offering of 1892.*

PROGRAM.

SUBJECT: - - - - - JAPAN.

"No act falls fruitless, none can tell,
How vast its power may be."

1. Leader—Why is this subject of special interest just now? Why was Japan selected as object of this year's Christmas offering?
2. Hymn—"Over the ocean wave," G. H. 296.
3. Fact—"Japan has a population of 40,000,000 people—30,000 Protestant Christians, 1,000 of whom are Baptists. Though missionaries of evangel-

ical bodies number 200, yet a great, if not the greater, part of them are devoted to school and literary work, leaving but a small force to do direct missionary labor among the people. It is probably within the limits to say that one-half the population are out of practical working reach of the present Baptist forces in Japan."

4. Scriptures—Matt. 9: 35-38; John 4: 31-38.
5. Prayers for the missionaries, calling them by name.
6. Selected music.
7. Leaflet—"Religious Condition of Japan," by Rev. J. A. Brunson.
8. Seed thought for the month: Christmas offering—what shall *mine* be in money, time, effort?
9. Prayer for blessing on this special effort.
10. Report of member appointed to distribute Mission Cards.
11. Business—Call for subscriptions to *Foreign Mission Journal* and for volunteers to form clubs.
12. Hymn—"Hear the call," G. H. 149.

Monthly Literature.

The leaflet furnished by the Maryland Baptist Mission Rooms for November, (price 3 cents,) and called "The Religious Condition of Japan," has been written by Rev. J. A. Brunson. Within its sixteen short pages is an admirable comparison of Shintoism with Buddhism, and an account of the materialistic development which Christianity has made in this nation infatuated with progress. Every minister in the land who reads it will own his indebtedness to brother Brunson. The package of leaflets for the quarter—October, November, December—contains "A View of the Negro Question," by J. B. Gambrell, D. D.—the above leaflet for November; and "The Cloud Lifting," by A. C. Barron, D. D., a leaflet on Cuba, for December, with an abstract of the Home Mission annual report, and a centennial address on Home Missions by Rev. B. H. Carroll. A mission card and three programs are also included, PRICE, EIGHT CENTS PER QUARTER; ANNUAL SUBSCRIPTION, THIRTY CENTS. Regular monthly missionary prayer-meetings, following the mission card order of topics, can be made of deep and abiding interest by the use of this literature, which is written by the best men of our denomination, and provided regularly ahead of date for use, at the nominal price of thirty cents annually, or two and a half cents a meeting. The marvel is that any minister can afford to do without it, if he would have his people engage in missionary work. The testimony of those who use it is that it is simply indispensable. Mission societies are likewise aided by it. In ordering, please remit money as above indicated. While cheap, it is not free. Catalogue of general leaflets, six cents. Send for this and make your own selection of literature. Prices stated in catalogue.

In addition to information contained in above leaflets bearing directly upon the mission card topics, the Woman's Missionary Union sends monthly original or carefully selected articles to sixteen S. B. C. weeklies or monthlies, relating to the same topics. Any one desiring to be informed has only to read the State papers or the organs of Boards. To-day our land is aflood with valuable information.

Mission Literature for Young People.

Thoroughly appreciating the great importance of interesting the young in the work of missions—Christ's business on earth—monthly literature for them in *Kind Words* has been a department of W. M. U. effort. While a general knowledge of missions is well, a particular knowledge of

our own S. B. C. missions is better. A careful and unprejudiced examination of our *Kind Words* Sunday-school paper will, we think, have this result: a conviction that it ranks quite the equal of other similar publications in its general contents—paper, type and pictures included—and has this unapproachable advantage, viz.: that in this series *alone* can the young people be educated in our own lines of work, and can take an intelligent interest even now in the general missionary prayer-meetings, if conducted on the mission card plan, the *Kind Words* mission department following this same order. Sample copies of the paper will be sent by Dr. J. M. Frost, from the office in Nashville, to any desiring to examine them.

Japanese Mothers.

The influence of a Christian mother in a home is more potent for Christ, perhaps, than any other factor; for has she not the training of the minds of the children from earliest infancy? She it is who makes the first and most lasting impression upon their plastic and undeveloped hearts and intellects, bending them as she will to her touch. If she teaches them to bow down to the idol-gods of their fathers, they seldom rise above the chains of slavery with which she fetters them until the remorseless iron cuts into their very souls, and all their lives they are in cruel bondage to superstition, sin and fear. But if she is a daughter of the King, she bids them look up to him for deliverance, to put their trust in the God of Abraham, and of Isaac and of Jacob, and so the truth makes them free. The hope of the nation lies largely in the women of Japan. As long as they are the slaves of man's passion and caprice, knowing no higher law than their parents', parents'-in-law, or husbands' will, just so long will Japan be numbered among the nations of degraded heathens.

The Christians are opening schools, educating and training a few girls, but only a few. In this way, perhaps, only one out of every two or three hundred thousand can be reached. So something else must be done. But you say the Japanese women are at liberty to go to church and hear the gospel. So they are; but few of them do so. It is not looked on with perfect approval, especially by the grand-mothers of the race, for women do not often leave their homes, and they go abroad very seldom. So it seems to us that there is but one way to reach all, and that is to carry the message to them in their homes, time and time again, until they understand that we have really come to tell them that Christ *died to save them*

and that they only have to believe on him in order to receive this salvation. It is slow work. The women are the hardest to move, because they are more devout and cling longer to the gods of Japan. But if once they make a profession of faith, it is almost sure to be genuine, which is often not true of the men, especially those who are young and ambitious.—*Sophia Beatwright Brunson.*

Buddhism in Japan.

While Shintoism is the national religion of Japan, and is maintained at the expense of the government, for many centuries the prevailing religion has been Buddhism, which is six centuries older than the religion of Christ, and one-third of the people on the globe to-day are its adherents. It was founded in the north of Hindustan by Buddha, and in its origin had an exalted philosophy and a higher code of morals than any heathen nation had ever reached before. Its three distinguishing characteristics are: its absence of God, transmigration of the soul, and humanitarianism. It has ten precepts of life for those who desire to reach Nirvana—"blissful annihilation." In its beginning it had no priestly class nor elaborate ritual, but by the time it reached Japan, 571 A. D., it had swept through the most of the Eastern countries, and the philosophy of Buddha had been expanded into a complete religious system. It was several centuries before it gained much foothold in the island, and it is doubtful if it ever would have done so if it had not been thoroughly Japanized. Early in the ninth century a learned Buddhist priest succeeded in doing that by announcing that it had been revealed to him from heaven that the ancient Japanese divinities were transmigrations of Buddha. He christened them with Buddhist names, and their gods and heroes were all included in the Buddhist pantheon. Many of the old Shinto rites and ceremonies were altered and made use of, and in place of its *mat-sari*, Buddhist feast days and festivals were celebrated. At this time Buddhism gained some footing with the higher classes, but it was not until the thirteenth century that it was generally accepted by the people.

There are several sects of Buddha now in Japan, and all have enormous priest-hoods; but some are celebrities and their adherents believe in the efficacy and patronize the monasteries and nunneries, and sanction penances, pilgrimages, prayer-books, charms; drums and other noisy accompaniments of worship are used. Priests of other sects marry, rear families and believe here is deliverance by belief in Buddha

alone, and the ceremonies of the other sects are all tabooed.

Buddhist temples are filled with images, effigies, relics, memorials, &c. The Buddhist worshipper, before praying, puts a handful of small coins in the high coffer before the altar. The altar has an immense screen before it, which is necessary, as the worshipper writes his petition on a piece of paper, chews it up and throws it toward the altar; if it sticks on the screen his prayer will be answered. He pays his devotions to any or all of the idols within the temple, after which he joins the throng who are engaged in traffic or merry-making in the temple yard.

Professor Griffis says: "The systems of heathenism are waning, and the chief supporters are old men and women. . . . Religious liberty has become a fact in Japan, and the religion of Jesus Christ must give pure growth to the body politic."—*A. G. B., Atlanta, Ga.*

Temporal Loss.

It is well to remember that it costs something to be a Japanese Christian at the present time. Buddhist and Shinto priests are not averse to the use of methods that inflict a wound upon those who would be Christians, greater than can be estimated by financial advantage. The Japanese is nothing if not patriotic, and the fact that the reaction in Japan has been used for the purpose of fastening upon Japanese Christians the stigma of disloyalty, is a cross of immense weight to bear. And yet, in spite of all this, the church in these days has made substantial progress. Another matter which affects many, especially from the business classes who come into the church, is the prospective loss that must accrue in closing up business places on the Sabbath day. We have a number of cases of this kind. Others have been engaged in trades that had to be given up before the reception of baptism. A retail liquor dealer in possession of a good property, and threatened with disinheritance by his mother-in-law, nevertheless gave up his property, and is to day a poor man peddling milk for a livelihood. A wholesale saki (wine) brewer, after holding out two years against baptism, at length gave up his business, which had come down from his ancestors to him, and is now the accountant, on a very moderate income, of a Christian newspaper. He had to lose both socially and financially.

In our field of work we have the cases of three Buddhist priests who have become Christians. One became a policeman; his loss was principally a social one. Another

had charge of the largest temple in his district, and had more than four hundred parishioners. He is now preparing for evangelistic work, and has lost immensely from a social standpoint and not a little financially. Another priest gave up the charge of several temples, and now, living from "hand to mouth," keeps open a room in his house for the regular Sabbath day and Thursday evening prayer-meeting of the little band of Christians in his neighborhood.—*N. Y. Independent*.

Uninteresting Missionary Meeting.

BY V. F. P.

A synonym for stupidity, in many minds, is a missionary meeting. Attendance at many such meetings does not render the reason hard to find.

You have entered a church parlor. There are twice as many chairs as people, stiffly arranged at a great distance from the leader's table. The walls of the room are destitute of maps, charts or pictures. On a plain little table lies a plainly bound Bible, with a hymn book and a secretary's minutes. No flowers have been thought of, to relieve the monotony of the table at least, though it is the season of wild-flowers, and even two or three would have given a charm to the room, and could afterwards have been carried home by Miss Longsdale, the faithful treasurer, to her sick mother.

In a perfectly even tone, a whole chapter of the Bible is read by the leader; the evenness of the voice prevents your fully grasping the beauty and suitability of the words.

Why could there not be more concerted Bible readings? A little book has just been issued that will be of value here to every leader. It is "Bible Lights on Mission Things," by Hannah More Johnson, (Presbyterian Board of Publication, Philadelphia.)

Mrs. A. has begged to be excused from praying, and the rest of the alphabet, as usual, have followed the example, so that one of the few stand-bys has had to come to the rescue. How much we lose in finding it so hard to talk with our Father in Heaven when others are present! What it implies! Should not our voices be consecrated as well as our hands and feet?

We need more of the spirit of prayer if we are to change the uninteresting. As we look over many a gathering, especially before the services begin, we note oftenest the absence of this spirit. There does not seem to be enough communion with God.

You noticed there was no map. How, then, can there be a distinct idea of the

country for the month? No meeting can be the truly helpful meeting it should be unless eye goes with ear, to associate together facts and localities. Surprising how many churches have no maps except one of Palestine—not even a paper outline map of the world!

"Maps are so expensive!" cries one. Muslin is not dear, nor are large sheets of brown paper. You do not need latitude and longitude mathematically drawn. You need the general outline done very black and dark. If the map be on muslin, black tape can be sewed on for outline; if paper, black ink or paint will give the requisite decision. Bits of red paint or cloth can be affixed for the mission stations. The chief cities can be located, and the rivers and mountains crudely drawn in. You may add further details from time to time. "Some one may be bothered with the use of maps." Let that some one learn to use them to increase the interest. One who will take no other part may be found to draw. Drawing one map a month will secure a complete set by the end of the year.—*S. S. Times*.

Our Opportunity.

An opportunity is a responsibility. A great opportunity and a great responsibility lies in the celebration of the Centennial of Modern Missions. It is not only a memorial of things past. It is the opportunity that shall decide the triumph or failure of our missions in the coming century. To fail to do the great things planned for this year is to cripple our mission work for the next fifty years.

Southern Baptists have set before them two objects. 1. To send to the mission fields one hundred new missionaries. 2. To raise a permanent and chapel building fund of \$250,000 for Home and Foreign Missions.

These things cannot be done without a great awakening. From whence? From whom? The first Christian church was not prepared for mission work until endowed with the Holy Spirit. We must be touched and awakened by this Spirit. The awakening must come to the great sleeping mass of the church. These things cannot be done by the few, but by the many; by you and by me.

So far as we fail to come up to the full measure of this opportunity, in so far will this effort be a failure. If we do not help we hinder. Better be dead than stand in the way of God's onward moving church. He who is not for us is against us. The cry is, Forward!

Notes.

The Centennial edition of the *Baptist Basket*, Mrs. Thos. D. Osborne editor, is worthy of all praise. It is profusely illustrated with pictures relating to Carey's life, and with cuts of many of our well known and loved missionaries. The letters from the States are full of centennial notes of progress.....Mrs. A. M. Hillman writes: "The Mississippi W. M. Societies have decided to support and educate the young Cuban, Jose Felipe Molino. As he understands but little of the English language, it may be necessary for him to have a tutor to fit him to enter the preparatory department of Mississippi College. If so, a competent one will be secured."..... During the centennial celebration in Louisville, an interesting meeting was held for ladies under the auspices of the Central Committee. Dr. E. C. Dargan, Mrs. Pruitt and others addressed the audience, and chapel cards were distributed..... While at the present writing (October 12th) it is too early to give any extended information in regard to financial success of Centennial Children's Day, letters full of enthusiastic interest have been received by Miss Annie Armstrong, from societies, Sunday-schools and individuals. Both the Home and Foreign Boards have announced through letters that receipts are beginning to flow in. While we shall never know exact results, tabulated as Chapel Card and Centennial Children's Day collections, the money will reach the Boards and do its blessed work, either by erecting new houses of worship or providing support for those already on the field or some to go. It would be a delightful satisfaction to learn just how many superintendents out of the 9,977 to whom the sample programs were sent, observed the day and took up collections. But this may not be. Eighty-five thousand copies of the program were sent out, and as many more will be supplied as may be called for by schools still willing to observe a Centennial Day.....In the midst of this special Centennial effort, it is most gratifying to note that the regular work adopted by resolutions at Atlanta is steadily pursuing. Requests are now making by the societies in different States for names of frontier missionaries, to whom boxes of clothing and other necessities will be sent. The far-reaching effect of this work cannot be computed. It is truly Christ-like in spirit and method..... The Christmas offering this year will go for Japan. Preparations are now making on the program. Miss Heck is expected shortly in Baltimore, and will give this work her active assistance. We are much

pleased to state that she will regularly provide the black-board exercises for the mission topics in *Kind Words*. They can be so easily reproduced on the black-board that we hope for them a wide, extended usefulness in providing information and dispelling ignorance of some of the most fundamental facts in regard to missions.In Maryland all Chapel Card receipts will be sent to the respective treasurers of Woman's Home and Foreign Mission Societies of the State. Of course, each church will count these receipts as a part of its Centennial offering. A. A.

The following most gratifying letter to Miss Annie Armstrong from the Assistant Secretary of the Home Board will speak for itself:

ATLANTA, Ga., Oct. 11, 1892.

Please send me 200 Foreign Mission Chapel Cards and about 50 Foreign Mission Certificates of Stock. I have frequent applications for these along with our Home Mission ones, and will be glad to distribute them as opportunity offers. From all we can gather, Centennial Children's Day is going to make splendid returns, and I cordially congratulate you on the zeal and wisdom with which you have pushed it, and on the magnificent results which I am sure will flow from it. We are receiving remittances from it every day, and have intimations of more and larger amounts to follow; and, from what I can gather, I am confident we shall realize very handsomely from it.

Yours fraternally,

J. WM. JONES.

MR. CAMIO'S VISIT.

MAUDE MIDDLETON.

"I wish that I could see them, and not just read about them," said Eunice, glancing at the picture of a Japanese family. "Now, what can you tell from this? Are they are at the dinner table?"

"If you are willing, I will invite Mr. Camio to tea. You can ask him about his people," said Phillip. "Shall I, mother?"

"Yes, dear, certainly; your friends are always welcome," replied his mother.

"Ask Mr. Camio to tea!" cried Eunice, much surprised.

"What! the little Japanese gentleman at the University?" exclaimed Lucy. "I shall not know how to behave! I shall be sure to talk in a loud tone; I always do to foreigners."

"Perhaps he will not care to come," said Julia.

"Yes; I am sure that he would," said Philip. "He is a fine fellow and a gentleman. He will be in America but a short

time now. He will graduate in a few days; and I think he intends to go home very soon after that."

"Is he a Christian?" asked Julia.

"I don't know," said Philip, reluctant to make this confession of ignorance. "I ought to know more about him."

And so it was decided to ask Mr. Camio for the next evening.

Meanwhile Julia was having certain thoughts. She had decided, only a short time before this, that she ought never to lose an opportunity to speak for Christ. This young stranger would come and go. Probably she would never see him again. But what could she say to him? She was sorry that he was coming.

The next evening came, and with it Mr. Camio, to tea. They were all pleased with his easy, graceful manners and intelligent conversation; and he certainly had every reason to be charmed with the friendly hospitality of the American family.

It wasn't in the least stupid to hear him tell about Japan—how it lies far in the Eastern Ocean, a proud little empire, willing only a short time ago to have any intercourse with other countries. He had a pleasant way, too, of telling about the hills and valleys, the fruits and flowers, and all the other natural attractions of his home. He was much entertained when they laughed at the queer customs of his people.

Mr. Camio did not speak of the missionaries. Julia, perhaps was the only one who noticed this—unless Philip thought about it also. Indeed he began to feel that he had much to regret in his intercourse with this young stranger. Philip spoke of expecting to go to Japan, when he should have finished his university course.

"It will be pleasant to have you visit us," said Mr. Camio.

"It will be more than a visit," said Philip. "I expect to spend my life there."

Mr. Camio was too polite to seem curious, and yet he ventured to ask if Philip were going into business in Japan, or if he would teach in the government schools.

"No; I expect to go as a minister of the gospel," said Philip.

"Oh! as a missionary to my people," said the young man, smiling and bowing. "It is true that you call us heathen, and you bring your Bible to us."

Lucy wondered why he did not say the Bible, or our Bible. Julia felt that her question was answered.

When, after a delightful evening, Mr. Camio rose to leave, he had a pleasant word and a Japanese souvenir for each.

Julia had something for him. It was a dainty little book, with the title "Come to Jesus." She handed it to him, saying timidly: "Will you read this, and accept its invitation?"

He glanced at the name, and said: "Thank you. Do you believe in him?"—pointing to the name Jesus.

"Oh, yes!" cried Julia, earnestly. "What would become of me if I did not? In whom else could I believe?"

"I believe you," he replied warmly. "But you are the first one in this Christian land who has said a word like this to me; and I have wondered whether the people think in their hearts as they say in their churches. I will read this, and I will look in your Bible to find out about him."

"It is your Bible, just as truly as it is ours," said Julia, wondering at her own courage.

When the young stranger had gone, she thanked the Master, who had given her strength to do a very hard thing.—S. S. Times.

SUNBEAM CORNER.

Number of societies organized, 518; amount reported to "Cousin George" since April 15, 1892, \$1,516.75. 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,) Macon, Ga.

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 Missionary.

HONOR ROLL.

The following Sunbeams and Sunbeam Societies have contributed to support a missionary to be known as the Sunbeam Missionary: 4th St., Richmond, Va., \$5.00; Two Sunbeams, \$10; Sunday-school Sunbeam Society, 1st ch., Macon, Ga., \$10; Sunbeams, Houston, Va., \$3; Lottie Moon Sunbeams, Marion, Va., \$11.30; Lula Whilden Sunbeams, Citadel Sq., Charleston, S. C., \$9; Brington, Va., Sunbeams, \$20; Enon Sunbeams, Ochre, Va., \$5; Newberry, S. C., Sunbeams, \$25; Greensboro, Ga., Sunbeams, \$10; Pruitt Sun-

beams, Milledgeville, Ga., \$1.85; Lottie Moon Sunbeams, Hampton, Va., \$5; Hopkinsville, Ky., Sunbeams, \$10; Hepzibah, Ga., Sunbeams, \$1; Upper Essex, Va., Sunbeams, \$5; Longtown Sunbeams, S. C., \$1.18; Tuskegee, Ala., Sunbeams, \$10; Ashland, Va., Sunbeams, \$1; Sunbeams, Athens, Ga., \$50; Harris Creek Sunbeams, Va., \$5; Mt. Shiloh Sunbeams, Fabers, Va., \$3.86; North Edgefield Sunbeams, Tenn., \$8.50; Walnut Grove, Ellerson, Va., \$5; Barnwell, S. C., \$5; Eager Sunbeams, Newton, Ala., \$5. Enon Sunbeams, Ochre, Va., \$8.

The Carey Sunbeams, Enoree Baptist ch., Greenville county, S. C., agree to give their contributions for the rest of the year to the Sunbeam Missionary. The Renfroe Sunbeams, Southside church, Birmingham, Ala., will give one-half of all they raise this Centennial year to the same object. The Longtown Sunbeams, S. C., will send their contributions to support the Sunbeam Missionary.

Making Things go God's Way.

Whenever you make the sunshine
On a darkened face to break;
Whenever a self-denial
For another's sake you make;
Whenever for the souls of the wandering,
In Jesus' name you pray,
You are being a ministering spirit,
And making things go God's way.

The world is full of children
Who have never heard of his love,
Can you nothing do to lead them
To the better home above?
With sad and darkened faces,
To some idol god they pray.
O, tell them the story of Jesus,
And make things go God's way.

—Selected.

Sunbeam Dots.

The Sunbeams are falling into line on the Centennial movement. As will be seen below many societies celebrated October 2nd, and all the reports are not yet in. - As the Chapel Card work goes on let us remember to make this *extra* and keep up and even increase our usual contribution.

Scotland Neck, N. C., \$22. "Our Sunbeam Society was organized the first of May. We have 45 members and our dues are 2 cents per month. We are getting along very nicely with our Chapel cards, one or more in each family represented in the society."..... Slater, Mo., "Centennial Day very successful, \$3.05."..... Barnwell, S. C., \$16.72. Chapel cards not yet filled. Five dollars appropriated to Sunbeam Missionary. Expect to devote a part of each quarter's contribution to the Sunbeam Missionary."..... Jonesboro, Ark., \$14.50, divided among State, Home and Foreign Missions..... "We had a gracious day yesterday. Our cash collection was \$90.31. Please give North Edgefield, Tenn., Sunbeams credit for \$50—\$20 to Home and \$30 to Foreign Missions, Centennial Chapel Fund."..... Humboldt, Tenn. "Centennial Day a grand success, \$27.32."..... Charleston, S. C., Sunbeams, \$15.79; Judson Sunbeams, Cannon St.; Wm. Carey Sunbeams, Citadel Square Mission..... Ocala, Fla., \$5. "The little girls made 66 cents of this by sewing."..... Omaha, Ga., \$2.40..... Carey Sunbeams, Enoree church, N. C., 69 cents..... Apple Grove, Louisa Co., Va., \$6.10. This society has lost a very faithful and able worker in the death of Miss Jennie Carpenter..... Forks of Elk Horn, Duckers, Ky., \$30 for education of girl at Madero Institute, Mexico..... 1st Baptist church, Wilmington, N. C., \$24. "We have 10 Chapel cards in circulation and intend to do all we can for Missions this year."..... Walnut Grove (Va.) Sunbeams \$5 for Sunbeam Missionary..... The Young Cadets, Cusseta, Ala., ought to have had credit some time ago for \$16.94..... North Brewton (Ala.) Sunbeams \$39.25. "Five of our Sunbeam boys have joined the church."..... Good news from Hampton, Va.: Hampton Infant class Sunbeams \$3 made by self-denial; Harris Creek Sunbeams, \$5; Centennial programme by several Sunbeam Societies at Hampton, \$6..... Eager Sunbeams, Newton, Ala., \$27. Part of this is from Chapel cards and part for the Sunbeam Missionary..... Enon Sunbeams, Ochre, Va., \$28. Four Chapel Certificates and \$8 for the Sunbeam Missionary.

WHICH?

Some one has said that as regards missions Christians may be divided into three classes—workers, shirkers and jerkers. Which are you going to be? After we have made an extra effort for the Centennial year then let us keep right on. No resting.

RECEIPTS FOR FOREIGN MISSIONS

From Sept. 15th to Oct. 15th, 1892.

ALABAMA.—By W. B. Crumpton, C. S., (of which \$1.50 for Japan, \$5 for J. W. McCollum, \$5 for Africa and \$5 for Centennial Chapel Building Fund,) \$297.56; By T. H. Stout, Midway ch., \$8.60; Union ch., \$2.03; L. M. and A. S., Osweechee ch., by Mrs. H. H. Allen, Tr., \$14; Salem S. S., by J. M. Love, for Centennial Chapel Building Fund, \$6; L. A. S. Center Ridge ch., by T. H. Stout, (of which \$5 for Centennial Chapel Building Fund,) \$8.73; Town Creek S. S., by R. D. Stewart, for Centennial Fund, \$6; Cuba S. S., by E. M. Shaw, for Centennial Chapel Building Fund, \$5.14; L. B. S., Town Creek ch., by Miss Alcester Quarles, for Centennial Chapel Fund, \$5; Midway S. S., by W. J. Cowart, for Centennial Chapel Building Fund, \$5; By Mrs. H. W. Weaver, L. A. S., Green Spring ch., \$5; Sunbeams, Green Spring ch., \$5. Total, \$368.06.

Previously reported, \$1,170.53. Total this year, \$1,538.59.

ARKANSAS.—Liberty Ass'n, by J. W. Hart, \$4.95; Grand Prairie Ass'n, by N. G. Williams, \$10.15; "A believer in Foreign Missions," \$10; Bentonville S. S., by J. W. Langford, Tr., \$5 22; Jonesboro Sunbeams, by Mrs. W. A. Maywood, \$2.25; Gainesville Ass'n, by T. L. B. Thorn, \$17.35; By J. B. Searcy, V. P., \$100; Osceo a S. S., by Hugh R. McVeigh, \$15 S. S. 1st ch. Eureka Springs, by Geo. West, Tr., \$10; S. S. 1st ch., Little Rock, by Abner Horton, for Centennial Chapel Fund, \$13; By J. B. Searcy, V. P., \$110.50; L. A. S., El Dorado ch., by Miss Amelia Jones, Tr., for Centennial, \$5. Total, \$303.42.

Previously reported, \$220.98. Total this year, \$524.40.

BRAZIL.—Nitheroy ch., by W. B. Bagby, (of which \$5.35 for Centennial Chapel Building Fund,) \$8.50.

Previously reported, \$224. Total this year, \$232.50.

FLORIDA.—By G. P. Newton, Dover, \$20.

Previously reported, \$51. Total this year, \$71.

GEORGIA.—By Wm. E. Callaway, Macon, for Centennial Chapel Building Fund, \$5; W. M. S., Hawkinsville ch., by Mrs. E. C. Glover, Tr., \$4; By J. G. Gibson, C. S., (of which \$25 for Miss Maberry, \$3.76 for Mexico and \$2 for Missionary of Central Ass'n,) \$330.76; 5th ch., Atlanta, by Mrs. V. C. Norcross, for Mrs. Z. C. Taylor, Brazil, \$10; South Newport S. S., by Isaac E. Lee, for W. D. King, \$1; L. F. M. S. 1st ch., Augusta, by Miss M. J. Bothwell, Tr., for W. H. Sears, \$50; W. M. U. 1st ch., Atlanta, by Mrs. J. H. Goldsmith, for Mexican girl, \$7; By J. G. Gibson, C. S., (of which \$25 for Miss Maberry, \$28.85 for Chapel Fund, \$13 for Brazil, \$1.45 for Mexico and \$1.15 for Africa,) \$569.45; Jewell S. S., by J. B. Cody, for Centennial Chapel Building Fund, \$10.70; Madison S. S., by J. M. Penick for Centennial Fund, \$5.10; C. B. Willingham, 1st ch., Macon, by Geo. B. Taylor, for Chapel Fund—Miglionico chapel, Italy, \$200; S. S. 5th ch., Atlanta, by J. E. Ragsdale, for Centennial Chapel Building Fund, \$15; Enon S. S., by A. C. Butler, (of which \$5 for Centennial Chapel Building Fund, and \$8.50 for Centennial Fund,) \$13.50; By A. T. Spaulding, Atlanta, \$5; By Norton Frierson, Tr., Duffy St. ch., Savannah, \$100; Infant class, Duffy St. S. S., Savannah, \$25; By J. G. Gibson, C. S., \$600; By D. W. Marks, Augusta, for Centennial Fund, \$3; 1st ch., Augusta, by Miss M. J. Bothwell, for W. H. Sears, \$55; Linton S. S., by M. L. Duggan, for Centennial Chapel Building Fund, \$8.55; Shady S. S., by H. T. Walton, \$1; By I. G. Gloer, Bowman, for Centennial, \$5; Sunbeams, Bowman ch., for Chapel Fund, \$5.50; W. M. S., Bowman ch., \$3.50; Mrs. Emma Harper, Bowman ch., for Chapel Fund, \$5; Calvary Mission S. S., Augusta, by Jno. Phinizz, for Chapel Fund, \$5.33. Total, \$2,043.39.

Previously reported, \$2,441.70. Total this year, \$4,485.09.

KENTUCKY.—By Mrs. Zelinda Ashton, Flemingsburg, \$3; Richmond ch., by R. H. C. Covington, \$46.10; Walnut St. S., Louisville, by Miss E. S. Broadus, for Chapel Fund, \$10; L. M. S. Hopkinsville ch., by Mrs. J. O. Ferrell, \$11.55; Sunbeams, Forks of Elkhorn ch., by Jennie Crutcher, for support of Marie Salazar, \$30; Mt. Vernon and Midway chs., by L. O. Dawson, for support of J. W. McCullum, Japan, \$10; Bronston Sunbeams, by Miss Delia F. Saunders, for Sunbeam Missionary, \$6.50; Warsaw ch., by Mrs. Sallie G. Fallis, \$25; By H. H. Hibbs, Mayslick, for Centennial Chapel Building Fund, \$5; 5th St. ch., Lexington, by T. A. Hornsey, \$8.40; Walne Sunbeams, Warsaw ch., by Mrs. Sallie G. Fallis, for Japan, \$19.85; Burgin S. S., by Mrs. Lucy J. King, for Centennial Fund, \$5; By J. W. Warder, C. S., \$1,728.28; Children's Day 1st ch., Columbus, by Geo. P. Hoster, for Chapel Fund, \$2; By Baptist Basket, for Brazil Press, \$5; A lady of Beechland ch., by Mrs. T. D. Osborne, \$5. Total, \$1,920.68.

Previously reported, \$1,875.54. Total this year, \$3,796.22.

LOUISIANA.—Crowley ch., by Miss D. E. Abbott, for Centennial Fund, \$3.

Previously reported, \$3. Total this year, \$6.

MARYLAND.—Brantley ch., Baltimore, by Miss Clara M. Woolford, for Centennial, \$25; Lee St. ch., Baltimore, by W. B. Bagby, for Centennial Chapel Fund, \$11.50; Immanuel ch., Baltimore, by James P. Frames, Tr., \$253.33; Lee St. ch., Baltimore, by H. B. Scrimger, for Centennial, \$25; Lee St. ch., Baltimore, by H. B. Scrimger, for Centennial, \$50; Lee St. Ch., Baltimore, by J. I. G. Riley, \$7.92; By Joshua Levering, V. P., (of which \$1,500 from Eugene Levering for Centennial Chapel Fund—church at Rio Brazil, \$1,500 from Joshua Levering for same object, \$179.79 from Eutaw Place ch. for Centennial, \$13.03 from 4th ch., for Centennial, \$5 from 4th ch., for Chapel Fund, \$83.75 from Franklin Square ch., and \$11.08 from Waverly ch.,) \$3,292.65. Total, \$3,665.40.

Previously reported, \$1,646.48. Total this year, \$5,311.88.

MISSISSIPPI.—By Geo. Whitfield and family, Clinton, \$14; Sunbeams, 15th Avenue ch., Meridian, by Miss Ruby Hankins, \$5; Spring Hill ch., by B. W. Griffith, for Centennial Chapel Building Fund, \$5; Columbus S. S., by W. L. Jobe, \$6.90; Ackerman S. S., by W. H. Hardage, \$2.20; Grenada ch., by E. B. Miller, (of which \$5 for Centennial Fund,) \$27. Total, \$60.10.

Previously reported, \$551.73. Total this year, \$611.83.

MISSOURI.—By A. E. Rogers, Tr., (of which \$113.65 from W. M. S., designated as follows: Pupil in Miss Young's school \$11.60; China, \$5; Maggie Rice Memorial, \$59.60,) \$468.36; W. M. A., St. Louis, by Mrs. G. W. Godlove, (of which \$5 for Maggie Rice Memorial and \$2.50 for Brazil,) \$7.50; Charleston S. S., by Miss Belle G. Russell, \$7.30; Children's Day Ebenezer ch., by T. S. Scott, \$10.90; Bethel S. S., by L. C. Gannt, \$4; Hutton Valley S. S., by Mrs. L. B. Stevens, for Centennial Chapel Building Fund, \$2.57; Fairfax ch., by R. M. Rhoades, for Centennial Fund, \$4.65; By A. E. Rogers, Tr., (of which \$96.32 from W. M. S., designated as follows: \$9.80 for Maggie Rice Memorial, \$1.42 for Miss Young's school,) \$777.77; Hopkins S. S., by J. N. Otis, for Chapel Fund, \$5.55. Total, \$1,288.60.

Previously reported, \$1,155.29. Total this year, \$2,443.89.

NORTH CAROLINA.—By Miss Fannie Barnett, Tr., for Brazil, \$2.45; By Elisha J. Dail, Chapel Hill S. S., for Centennial Chapel Building Fund, \$5; Warsaw ch., by L. R. Carroll, \$8.50; Quewhiffle S. S., by Miss Stella Thompson, for Centennial Chapel Building Fund, \$1; Saddle Tree S. S., by T. M. Davis, for Centennial Chapel Building Fund, \$2. Total, \$18.95.
Previously reported, \$1,346.00. Total this year, \$1,364.95.

NORTH CAROLINA WESTERN CONVENTION.—By A. H. Cobb, Tr., (of which \$93.79 from 1st ch., Asheville, for Mrs. Greene,) \$117.62.

Previously reported, \$349.19. Total this year, \$466.81.

SOUTH CAROLINA.—By Miss Annie J. Evans—Cheraw ch., \$4.75, Y. P. M. S., Cheraw ch., \$2.60; Ladies, Mt. Zion ch., by J. E. Covington, for Chapel Fund, \$5.80; 1st ch., Spartanburg, by W. I. Harris, Tr., \$35.10; Ridge Asso'n, by R. A. Turner, Tr., (of which \$2.20 for Centennial,) \$40.13; Broad River Asso'n, by W. L. Goudelock, Tr., \$40; Johnston ch., by W. S. Mobley, Tr., \$10; A Friend, Charleston, \$1; New Bethel ch., by E. L. Pressley, Tr., \$4; Gowensville S. S., by H. B. Davis, 75c.; Bethany S. S., by W. W. Rutland, \$3; Lanfords ch., by W. H. Drummond, \$2.30; By T. M. Bailey, Cor. Sec. Ex. Board, \$69.63; Spartanburg Asso'n, by S. B. Ezell, Tr., \$11.85; W. M. S., Wellford ch., by Mrs. Alice C. Taylor, for Centennial Chapel Building Fund, \$5; Beulah ch., by Stephen Crosby, Tr., \$2.85; Bishopville ch., by J. L. Parrott, Tr., \$2.20; Hartsville ch., by J. E. Miller, \$10.87; Reedy River Asso'n, by J. D. Pitts, \$77.53; By J. F. Agnew—Donalds ch., \$2.40, Donalds S. S., \$2.60; By Jno. S. Carwile, Tr.—1st ch., Newberry, \$8, S. S. 1st ch., Newberry, \$7.50; Beaver Creek ch., by W. H. Banks, \$10.50; Salem S. S., by C. O. Burris, \$3.07; Sumter ch., by C. C. Brown, for Centennial Fund, \$36.36; Swift Creek ch., by R. L. Bass, Tr., \$16.19; Lower Marion Union, by J. T. Dozier, Jr., \$1.25; Dean Swamp ch., by D. H. Crosland, \$2; Kingstree ch., by S. M. Richardson, \$1.08; Four Holes ch., by T. E. Rickenbraker, \$4.40; By E. L. Wilkins and wife, Charleston, for support of Miss Whilden, \$100; Bethany S. S., by P. B. Griffin, \$1.20; Aiken S. S., by C. K. Henderson, \$12.50; York Asso'n, by H. E. Johnson, Tr., \$12.74; By Miss F. P. Wilson, Tr. C. C., W. M. S., (of which \$18.42 for Mary Harley missionary, \$5.50 for Miss Whilden's school, \$4.50 for Mrs. Graves' school, \$3.25 for Pingtu, \$3.00 for Japan, \$28.15 for Centennial Fund, \$5 for Sunbeam missionary, and \$23.10 for Centennial Chapel Building Fund,) \$361.28; Beech Island ch., by J. C. Gardner, Tr., \$3.07; Greenwood ch., by W. V. Blyth, Tr., for Centennial Fund, \$30.64; Donalds ch., by J. F. Agnew, for Centennial Fund, \$4.63; Blackville S. S., by J. H. E. Millhous, (of which \$19.60 for Centennial Chapel Building Fund, and \$12.85 for Centennial Fund,) \$32.45; Washington and Henson Academy S. S., by J. T. Henery, (of which \$20 for Chapel Fund and \$5 for Centennial,) \$25; Corinth S. S., for Centennial Fund, \$1.90; Aiken Asso'n, by H. B. Burekhalter, Tr., \$109; Carey Sunbeams, by P. J. M. Osborne, for Sunbeam missionary, \$1; By Mrs. E. A. Townsend, Ninety-Six, \$1; Cedar Shoals S. S., by J. F. Huckaby, for Chapel Fund, \$3.25; Blackstock S. S., by R. T. Mockbee, for Chapel Fund, \$5; Darlington ch., by Jno. Stout, for Centennial Fund, \$14.23; S. S., 1st ch., Columbia, by W. J. Scruggs, for Centennial Chapel Fund, \$8.55; Edgefield Village ch., by O. Sheppard, for Centennial Chapel Fund, \$4.50; By Miss F. P. Wilson, Tr. C. C., W. M. S., \$137.98; By O. Johnston—Lowndesville ch. for Centennial Fund, \$2.81, Sunbeams, Lowndesville ch., for Centennial Fund, 93 cts.; 1st ch., Spartanburg, by W. I. Harris, Tr., for Centennial Fund, \$63.49; Children's Day, Oakdale ch., by A. S. Farmer, for Centennial Chapel Fund, \$5; Fairfield Asso'n, by J. F. Smith, \$36.40; Cedar Grove S. S., by S. T. Russell, \$1.52; Horeb and Mill Way S. S.'s, by Jno. W. Chiles, for Centennial Chapel Fund, \$5.90; Yorkville S. S., by S. M. Grist, for Centennial Chapel Fund, \$12.50; By J. J. Miller—Wellford ch., \$8; Sunbeams Wellford ch., \$2; Fairview S. S., by J. E. Covington for Centennial Chapel Fund, \$5; Montmorenci ch., by A. Buist, for Centennial Fund, \$7.12. Total, \$1,445.32.

Previously reported, \$2,200.75. Total this year, \$3,646.07.

TENNESSEE.—W. M. S., Alder Branch ch., by Pink Maples, \$14.24; By E. E. Folk, (of which \$4 for Centennial Fund,) \$5; Memphis Asso'n, by R. G. Craig, Tr., \$34.37; By J. N. Yadan, Agt. for Northern Asso'n, \$32.63; By C. B. Tippet, Knoxville, (of which \$2.50 for Centennial Fund,) \$5; W. M. S., Newport ch., by J. C. Rockwell, \$2; L. M. S., Central ch., Nashville, by Mrs. M. S. Roberts, \$10; By W. M. Woodcock, Tr., (of which \$7.78 for Centennial,) \$156.43; Fall Creek Mission Union, by Mrs. Bettie Warren, for Japan, \$7.70; By L. M. Jones, Trenton, (of which \$10 for education of A Tsui, China,) \$15; Lascassas S. S., by J. T. Saunders, \$3.10; Union City S. S., by C. A. Douglass, \$9.35; By W. Y. Quisenberry—North Edgefield ch., for Chapel Fund, \$20.00; Sunbeams, North Edgefield ch., for Chapel Fund, \$30; S. S., 7th ch., Nashville, by Elijah Ford, for Centennial, \$7.08; 1st ch., Knoxville, by J. Hiliary, Tr., \$29.08; S. S., Central ch., Nashville, by Frank P. Owings, for Chapel Fund, \$5; Indian Creek Asso'n, by A. O. Montague, \$5; Humboldt S. S., by J. R. Jarrell, for Centennial, \$13.76; Alder Branch S. S., by S. A. Maples, for Chapel Fund, \$3.75; Concord ch., by A. J. Crosby, \$6.24. Total, \$414.73.

Previously reported, \$1,051.32. Total this year, \$1,466.05.

TEXAS.—By Mrs. Sue A. Dollar, Gause, \$3; By S. D. Smith, L. A. S. Stony Point ch., \$5, Mrs. M. E. Smith, Valdosta, \$5; Morgan S. S., by Geo. P. Nicholls, for Chapel Fund, \$4.50. Total, \$17.50.

Previously reported, \$2,469.01. Total this year, \$2,486.51.

VIRGINIA.—By Norvell Ryland, Tr., \$1,000; Beulah Missionary Soc., by Miss Ellen E. Mickle, Tr., for Centennial Chapel Building Fund, \$5; The Lord's Tithe, \$15; By Norvell Ryland, Tr., \$1,000; Lottie Moon Sunbeams, Marion, by Mrs. Sarah L. Dickerson, \$2; Goshen S. S., by E. L. Jones, for Centennial Chapel Building Fund, \$20; By Mrs. S. A. Schofield, Comet, for Centennial Fund, \$5; F. T. ch., by Johanna Yewell, for Centennial Fund, 5; Y. P. M. S., Afton ch., by Miss Mollie Goodloe, for Centennial Chapel Fund, \$10; Singers Glen ch., by Jno. S. Funk, Tr., \$6.10; Guilford S. S., by I. O. Wren, \$6.01; Branch Mt. Zion S. S., by Z. L. Dameron, for Centennial Chapel Fund, \$2.32; West View S. S., Richmond, by R. M. Smith, for Centennial Chapel Fund, \$5.10; Mrs. Jane Robertson, Crewe ch., for Centennial Chapel Fund, \$5. Total, \$2,036.53.

Previously reported, \$3,167.99. Total this year, \$5,254.52.

WEST ARKANSAS AND INDIAN TERRITORY.—By E. L. Compere, Supt., \$73.90.

Previously reported, \$39.50. Total this year, \$113.40.

AGGREGATE, \$13,855.70. Previously reported, \$20,402.98. Total this year, \$34,258.68.

ROLL OF HONOR.

Churches and Individuals Supporting Missionaries.

<i>Church or Individual.</i>	<i>Missionary Supported.</i>	<i>Field.</i>
Hon. J. A. BROWN, Ga.....	J. A. Brunson.....	Japan.
Mr. E. L. WILKINS, S. C.....	Miss Lula Whilden.....	Canton.
A LADY, 1st Ch., Baltimore.....	C. E. Smith.....	Africa.
FIFTH CH., Washington, D. C.....	W. D. King.....	N. China.
FIRST CH., Asheville, N. C.....	Mrs. G. W. Greene.....	Canton.
FIRST CH., Augusta, Ga.....	W. H. Sears.....	N. China.
BRETHREN IN FLORIDA.....	S. L. Ginsburg.....	Brazil.
DELAND CH., Florida.....	E. N. Walne.....	Japan.
W. M. to W. Socs., Maryland.....	Miss C. J. White.....	Canton.
WOMEN OF BIRMINGHAM ASS'N, Ala. (To be supplied).....		
FIRST CH., Macon, Ga.....	(To be supplied).....	
MIDWAY AND MT. VERNON CHS., Kentucky.....	J. W. McCollum.....	Japan.
WINCHESTER AND DAVID'S FORK CHURCHES, Ky.....	R. T. Bryan.....	Shanghai.

FOREIGN MISSION BOARD

OF THE

SOUTHERN BAPTIST CONVENTION,

Located at Richmond, Va.

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NOTE.—All communications in reference to the business of this Board should be addressed to H. A. TUPPER, Corresponding Secretary, Richmond, Va.

OUR MISSIONARIES.

SOUTHERN CHINA.

CANTON AND VICINITY.—R. H. Graves, Mrs. Graves, Miss Lula Whilden, E. Z. Simmons, Mrs. Simmons, Thos. McCloy, Mrs. McCloy, G. W. Greene, Mrs. Greene, Miss H. F. Poth, Miss Mollie McMinn, Miss C. J. White, Miss Anna B. Hartwell and twenty-one native assistants and Bible-women.

CENTRAL CHINA.

SHANGHAI.—Mrs. Yates, E. F. Tatum, Mrs. Tatum, R. T. Bryan, Mrs. Bryan, SOOCHOW.—(P. O. Shanghai).—T. C. Britton, Mrs. Britton, CHINKIANG.—W. J. Hunnex, Mrs. Hunnex, YANG CHOW.—L. N. Chappell, Mrs. Chappell, L. W. Pierce, Mrs. Pierce.

NORTHERN CHINA.—P. O., CHEFOO.

TUNG CHOW.—Miss Laura G. Barton, W. D. King, Hwang-Hien.—C. W. Pruitt, Mrs. Pruitt, Pingtu.—Miss Lottie Moon, Miss Fannie S. Knight, T. J. League, Mrs. League, W. H. Sears, Mrs. Sears.

AFRICA. (P. O. LAGOS.)

LAGOS.—W. J. David, Mrs. David, C. C. Newton, Mrs. Newton, Miss Alberta Newton, with three native assistants and teachers, Abeokuta.—W. T. Lumbley, Mrs. Lumbley, and L. O. Murray, native assistant, Anyaw.—S. G. Pincock, Mrs. Pincock, Oghomoshaw.—C. E. Smith, (Henry Patterson Missionary), Mrs. Smith, and one native teacher, Hausser Farm.—Albert Eli, native evangelist.

ITALY.

ROME.—George B. Taylor, 52 Via Giulio Romano, Sig. Paschetto, FLORENCE.—J. H. Bager and Mrs. Bager, Via Oricellari, 16 bis, Sig. Bellonni, Milan.—Nicholas Papengouth, Naples.—Signor Fasulo, Venice and Mestre.—Signor Barbisani, Boscoreale.—Signor Martinelli, Bologna.—Signor Colombo, Torre Pellice.—Signor Malan, Modena and Cannes.—Signor Ferraris, Miglionico.—Signor Piccini, Carpi.—Signor Mattel, Cagliari, Sardinia.—Signor Arbanasich, Barletta.—Signor Basile, Domus Novas, Sardinia.—Signor Cossu, Bari.—Signor Volpi, Iglesias, Sardinia.—Signor Fortonese.

BRAZIL.

RIO DE JANEIRO.—W. B. Bagby, Mrs. Bagby, Miss Emma Morton, T. T. Martin, J. J. Taylor, Mrs. Taylor, Rev. E. P. Jones, BAHIA.—Z. C. Taylor, Mrs. Taylor, S. L. Ginsburg, Mrs. Ginsburg, Miss S. E. Johnson, T. W. Baptista, PERNAMBUCO.—W. E. Eutzinger, Mrs. Eutzinger, Socrates Borbarema, Maceio.—Senhor Joao Baptista, Valenca.—Antonio Mergues, Alogoinhas.—Sen. Borges, MINAS GERAES.—E. H. Soper, Mrs. Soper, J. L. Downing, Mrs. Downing, native assistant, Address—Campos, Rio de Janeiro.

MEXICO.

TOLUCA, State of Mexico.—W. B. Powell, Mrs. Powell, Stevenson, MUSQUIZ, State of Coahuila.—A. C. Watkins, Mrs. Watkins, native assistant, SALTILLO, State of Coahuila.—H. R. Moseley, Mrs. Moseley, Miss L. A. McDavid, Miss L. C. Cabanise, Miss Addie Barton, Jose M. Cardenas, E. Barocio, Patos.—A. Trevino, Sen. a Domingo, San Rafael.—M. T. Flores, DOCTOR ARROYO, State of Nuevo Leon.—J. G. Chastain, Mrs. Chastain, Porfirio Rodriguez, ZACATECAS, State of Zacatecas.—A. B. Rudd, Mrs. Rudd, Benj. Muller, Parras.—Miss Sallie Hale, Pablo Rodriguez, SILAO, State of Guanajuato.—D. A. Wilson, Mrs. Wilson, Miss Smelser, MORELIA, State of Michoacan.—H. P. McCormick, Mrs. McCormick, GAUDALAJARA, State of Gaudalajara.—P. H. Goldsmith, Mrs. Goldsmith, Mrs. J. P. Duggan, OAXACA, State of Oaxaca.—I. N. Steelman, Mrs. Steelman, native assistant.

JAPAN.

J. W. McCollum, Mrs. McCollum, E. N. Walne, Mrs. Walne—address, 345 Kyo-machi, Fukuoka Ken, Kokura, Japan.

*At present in this country.

†Under appointment—to sail soon.

NOTE.—Letters addressed to our missionaries in China should be endorsed via San Francisco, those to Africa via England. The postage to each of our missions is five cents, except to Mexico, which is two cents.

amid all these discouragements we have not until recently been encouraged by seeing others coming forward to take the places of those who have gone out of service. And so, many of us have concluded that the increase of force was probably not to be expected, and have considered the advisability of turning our gifts to other objects, seemingly more likely to be accomplished.

But God has not been unmindful of the prayers that have ascended to him for workers, nor has he failed to regard the purpose that was in the minds and hearts of his people to obey his Son's last and great commission to "go" and "preach." Quietly God's Spirit has been and is working, and the hearts of men and women are being moved by his voice to say, "Here am I; send me." As a first fruits of the Centennial season, God gave us Bro. Ginsburg, a worker ready prepared for work in Brazil, who has recently been reinforced by a most excellent help-meet from England, a lady trained in the Grattan-Guinness College in London. Then came Bro. E. N. Walne and wife, now probably arrived in Japan, and Miss Anna B. Hartwell, now on her way to Canton, China. Next comes Bro. E. Pendleton Jones, now under appointment and to sail, not alone, for his field, in the spring. Dr. E. E. Mansfield, of Columbus, Ga., highly recommended by a number of brethren as not only an excellent physician but an active Christian worker as well, was, at the last meeting of the Board, accepted as a missionary physician for China. A number of applications are coming to the Board from seemingly first-class young men and women, applying for work in Mexico, Brazil, Japan and Africa. The indications now are growing better and better for the increase, and large increase, of our mission forces during the next few months.

What is to be done with these applicants? What answer is to be returned to them when they ask to be sent? Shall they be accepted, equipped and sent forth promptly? The answer to all these questions will depend in large measure on the way in which the churches and individual brethren of the churches feel and act with regard to that great purpose so aptly expressed by the Centennial Committee in 1890—"One hundred missionaries in the Foreign field—one missionary for each year of this missionary era."

The Southern Baptist Convention, at its last session instructed the Boards "to press the enlargement of the regular contributions" to their work. And in accordance with those instructions, we earnestly appeal to our brethren everywhere to provide the Board with the means of meeting the call which God is making on them now to appoint and send forth laborers into his harvest. We have prayed the Lord of the harvest for more laborers. He is giving them in answer to our prayers. But how shall they go into the field except they be sent by us?

In all the Centennial giving, as we consider how much we can give and to what object our gifts shall go, let none of us forget the "one hundred missionaries to the Foreign field." Let gifts for this specific purpose come in freely, that the Board may know how to act. And let them be sent clearly designated for this purpose.

THE CHRISTMAS OFFERING.

The Christmas offering to be made this year by the Woman's Missionary Societies, and, as announced last month, by the Children's Bands as well, is to go to the support and enlargement of the work in Japan. As this enlargement will fall in with one of the great objects contemplated in the Centennial, viz: the sending out of one hundred missionaries to our foreign fields, the offerings of the societies and bands may well be counted as Centennial offerings, care being taken in each case that the special object for which these are made shall be clearly designated. There has been some difficulty each year in finding out exactly how much has been given by the societies in the different States for the Christmas offering, growing out of a failure on the part of the societies or State treasurers to clearly inform the Board as to the nature of the gift. Let each contribution made by societies or bands be sent to the proper persons—State treasurer or to Dr. H. A. Tupper, designated as "Centennial Christmas offering for Japan."

MISS ANNA J. MABERRY.

On the ninth of October, 1892, the spirit of this noble young missionary returned to God who gave it, leaving a name fragrant with heavenly aroma in the history of Mexican missions.

Miss Maberry, the sister of Mrs. Wm. D. Powell, went to Mexico in 1883, as a missionary of our Board, with Dr. Powell and his family. In severe trials and afflictions, which beset this company of pioneer missionaries, before they reached Saltillo, their place of destination, Miss Maberry evinced the patience, fortitude and self-denying love which, subsequently, were so characteristic of her life. As work and circumstances enlarged, her heart and hands enlarged, until she seemed equal to any service demanded of her energy or her love. Among the pupils of the school, the people of the parish, the sick of the church, the impenitent of the city, she labored "in season and out of season." Her hand was never tired; her heart never too full to take in more care and anxiety. Her sympathies appeared exhaustless. Love and admiration for her was universal among missionaries, teachers, children, neighbors and citizens. No jar of discord ever disturbed her harmonious relations with any with whom she was associated. The com-

mon people almost idolized her. Their pet name for her was "*Anita, la simpatica*"—*little Annie, the lovely*. With all her gentleness, she was truly heroic. She had no fear; she delighted to suffer for others; she followed where duty led, though it was sometimes to live and labor in a distant town with no other American resident; sometimes on a ranche, filled with men who had in their heart fear for neither God nor man, her perfect protection being her well poised, unconscious self and the strong arm of her covenant-keeping God; and once, duty led her to sever relations dear as life itself, because not consistent with her vows and consecration as a missionary to papal, perishing Mexico. This life of self-abnegation and of "going about doing good" could be only the outcome of constant study of the Word and communion with Him whom, having not seen, she loved, and in whom, though she saw him not, yet believing, she rejoiced with joy unspeakable and full of glory, receiving the end of her faith even the salvation of her soul. Her song in the night, to the chiefest among ten thousand, the one altogether lovely, was:

"My dear Redeemer and my Lord,
I read my duty in thy Word;
But in thy life the law appears
Drawn out in living characters.

"Be thou my pattern! make me bear
More of thy gracious image here;
Then God, the Judge, shall own my name,
Among the followers of the Lamb."

And few of her age more beautifully illustrated what Paul affirmed of the saints of his day: "But, we all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image, from glory to glory, even as from the Lord of the Spirit." As truly as it was said, by a native convert, of another missionary, in whom abounded "the fruit of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith," might it have been said of our now sainted one: "I have seen Jesus; for I have seen Miss Maberry."

When Dr. Powell located in Toluca, the capital of the State of Mexico, the young missionary removed with him to that city. A new and inviting field opened before her in one of the cleanest and most beautiful places of the Republic. In October last Mr. and Mrs. Powell were absent in this country—the one in Centennial work; the other visiting her children, at school, in Tennessee. But Jesus was present, and suddenly took the beloved and honored sister, presiding over the little missionary home, to himself and to glory—

"For He had need of her. Not one new gem,
But many, for His crown; not one fair sheaf,
But many, she should bring. And she should have
A richer, happy harvest-home at last,
Because more fruit, more glory, and more praise
Her life should yield to Him. And so he came,
The Master came Himself, and gently took
The little hand in His, and gave it room
Among the angel-harpers. Jesus came
And laid his own hand on the quivering heart,
And made it very still, that he might write
Invisible words of power—"Free to serve!"

Notes from the Missions.—Miss Anna B. Hartwell, recently appointed to the South China mission, sailed from San Francisco, on the "City of Pekin," on the 26th of October. Rev. J. S. Dill gives us, in this issue of the JOURNAL, a very interesting account of this well-equipped young missionary.

Our Mexican Mission has suffered a severe loss in the death of Miss Anna J. Maberry, who died at Toluca, on the 9th of October. From the pen of one who knew and loved Miss Maberry, we are favored with a sketch of her character and work.

Brethren Chastain and Goldsmith have both been seriously ill, the former with a clearly defined case of the dreaded typhus fever, the latter with something approaching the same thing. We rejoice to know that they have been spared by the Lord for the good work they are doing in Mexico.

Bro. D. A. Wilson and wife and Miss Alta Smelser will locate at Silao, in the State of Guanajuato, instead of the city of Guanajuato. Silao is a railroad center, and offers a more convenient location for the mission.

Bro. C. C. Newton and family, acting on the permission of the Board, given some months since, have left Lagos and are spending some time in England. Bro. Newton has done excellent service in Lagos, and well deserves the rest he and his are taking. It has been a noteworthy fact about him that he has always written about himself cheerfully, never complainingly, and is esteemed one of our most consecrated missionaries. His letter, in this issue, should be read, as also the letter of Bro. Smith, as both seem to indicate the dawn of a brighter day in our African mission.

Bro. J. L. Downing, Campos, Brazil, reports the serious illness of Bro. E. H. Soper, who has been called on to undergo a severe surgical operation, from which he is but slowly recovering. Mrs. Downing has been suffering from a very stubborn case of malarial fever. Bro. Downing writes that with these things to cause sorrow, there are also occasions for joy: "Joy because of the many in and near Campos ready to welcome the gospel minister and hear him gladly. Joy over seven candidates received by our church for baptism in August and September. Joy because, for more than two months, I have been enabled, under God, to preach to these poor, lost people without the use of manuscript in the pulpit. Joy over the unity and brotherly love, with zeal for work, existing in our church."

Bro. Z. C. Taylor, Bahia, Brazil, reports matters in a hopeful condition in that mission. "Mrs. Taylor continues to improve," and Mrs. Ginsburg, aided by a native sister, is busily engaged in visiting the sick and helping on the work. Bro. Ginsburg, besides doing a large amount of itinerating, is making the press not only speak for Jesus, but prove a source of revenue as well. Bro. Taylor has a good opportunity to get an excellent house in Valenca for a small sum, which he wants the Board to assist the native church in securing. The calls on the Centennial Chapel Fund begin to be made already.

(1). THOSE who would not be deemed suitable for continuous and responsible Christian work at home, though they may be admirable helpers in the Sunday-school or in a home mission band, are much *less* likely to be suitable for mission work abroad. (2). The conditions under which Foreign Mission work is carried on make it almost impossible to have two grades or classes of missionaries. Consequently it is not expedient in most fields to employ Europeans as assistant missionaries. It is still less desirable to lower the standard of missionary efficiency by sending out men of inferior training. (3). It costs as much to send out to the field, and to maintain while there, the most inefficient as the most thoroughly equipped. It is, therefore, false economy to send out any but the best. (4). Half a dozen trained native workers can be maintained for the sum which it costs to provide for one European. On this ground, also, it is a mistaken and extravagant policy to send out untrained men.

These are the views held by the managers of the London Missionary Society as to the kind of men who should be sent out as missionaries. Long and large experience in carrying on a great work in missions has given them fine opportunities of judging about such matters, and their conclusions are worthy of great respect. And yet we are not persuaded that the highest training is absolutely essential to every missionary. We would not reject a good, sensible, pious man, who possessed all other qualifications for successful work, solely on the ground of a lack of superior training. Still the rule holds good, other things being equal, the better the training the better the missionary.

And we would earnestly advise all young men, or women either, who are contemplating mission work, to get the best possible training before they go. But if it is not possible to get very high training, let not that fact drive them to despair of doing good work in a foreign field.

"AT CHIGAKHOR, a chief of the Janniki tribe came to my tent to ask me to go with him a three days' journey, to cure his wife's eyes. He had brought baggage and saddle horses, a tent and escort, and said that I should have neither expense nor risk if I would go. He was greatly disappointed when I told him that, from his description of the symptoms, his wife's eyes were far beyond my simple remedies. A question he asked led to Christ the Healer being mentioned, on which he became very thoughtful, and after a time said, 'You call Him Master and Lord; He was a great prophet; send us a hakim (physician) in His likeness'—the briefest and best description," added Mrs. Bishop, "of a true medical missionary which was ever given."—*Quarterly Paper Edinburgh M. M. S.*

For such men—physicians "in his likeness"—our Board has been looking for some time, to go to its China fields, not only that they may do a Christlike work of healing among the natives, but, as well, serve our missionaries in the interior. One has offered himself. Are there no more among all the Christian young men who have studied medicine? Healing and preaching occupied our Lord's time. Why should we neglect the healing and practice only the preaching among the suffering sons of China and Africa?

"In early ages the whole of North Africa, from the Red Sea on the east, to the Pillars of Hercules on the west, was mainly Christian. Here lived Clemens and Tertullian, Origen, Cyprian and Augustine—men mighty in faith and love, who, being dead, yet speak. Here were flourishing churches, and here the truth seemed established beyond all the vicissitudes of time. To-day all this is changed: North Africa is now Mohammedan; the crescent is now waving where the cross once stood, and all Christianity—'save an oppressed remnant'—is gone.

"The question cannot but present itself—why was this sweeping judgment allowed? No answer can be given except that the Church of North Africa had lost her first love, and had ceased to let her light shine. Careless of the great commission of her Lord, she had ceased to be missionary, and so provoked his indignation that at last he utterly removed her candlestick and submerged all her glory beneath the wave of Saracenic woe. And he who did all this still walks amid the golden candlesticks and still tries the children of men."—*Canadian Church Missionary Magazine.*

And the same question will soon present itself concerning a once strong body of Christians known as "Primitive," "Hard-shell," "Anti-mission" Baptists. "Gone!" Why? Answer given above. So it will be and ought to be with any body of professed followers of Christ which forgets or neglects his great commission. And the individual believer who neglects the commission may do well to consider the effect of such neglect on his own spiritual life.

Fault-finding is the tribute which failure pays to success. Men who have not succeeded are sure to be on the lookout for something at which they can carp.

And this spirit manifests itself in places where no one would suspect it. Not a few troubles on mission fields, between missionaries, are caused by it. And some wholesale criticisms, calculated to cast discredit on a successful work, coming from men whose work has not been markedly so, suggest to observers that this same "tribute" is being paid by these to their more successful brethren. It is hard for some men to feel that they have been surpassed by others, especially by those whose powers they consider inferior to their own.

THE MISSIONARY CALL.

What is a "Missionary Call?" With conscious weakness and humble dependence upon the guidance of the Spirit of truth let us seek to consider this question for a little to-day.

First, look at the Missionary Call in its universal aspect. The command—the great commission—recorded in each of the four gospels, and also in the opening chapter of the Acts of the Apostles, was not addressed to the apostles only but to the whole body of believers. Nor did it refer only to "the uttermost parts of the earth," it included Jerusalem and Judea. The command was put into practical effect when the apostle Peter began to preach in Jerusalem on the day of Pentecost, and it was further acted on after the persecution following the death of Stephen, when the whole church was "scattered abroad," and the members of it "went everywhere preaching the word."

As in the beginning of the dispensation of the Spirit, so we find it to-day. The field is still "the world," not only the distant portions of it; the "called" to direct and active service are still not a few only, but the body of those who know and love the Lord, and are in loving union with him by the Holy Spirit. Therefore, in its primary and universal aspect, this call is simply the direct and personal pressing home by the Holy Spirit of the claim of a risen Lord upon his servants for consecration to his service, with no limitation or limitation as to what the nature or place of such service shall be. This is as simple and as fundamental as the great Christian doctrines which we all accept and love—would to God that it were definitely and practically recognized by every member of his Church! If it were, every Christian would realize that, by the terms of his enlistment, no soldier is "exempt from foreign service," and that to say, "I will not go," or "I cannot give up home, work, or friends to go," is to cherish a spirit of rebellion against Christ's rightful claims. "A good soldier of Jesus Christ" is called to be in readiness to march behind the colors *anywhere*, and to look on such following as part of the allegiance due to the great Captain of the host of the Lord.

Are there not many among us who have scarcely realized this, many who regard themselves as "exempt" without the least ground for so doing, many who look on missionary work as an extra thing not included at all in their own covenant with God, many who could not say from their hearts, "By God's grace I am willing to serve 'in the place which the Lord shall choose,' whether that place be at home or abroad?"

This is a question which, when first it is faced, touches far down in many a heart. It comes as a deep and searching will-test—a tender, sacred questioning of the soul's allegiance to God. O, how can it be when he has surrendered all for us, that it should raise such a tempest within us when he claims this surrender of our wills? How it shames and humbles us that we should be so slow, so reluctant to realize the obligation of such consecration of service to our Lord. The question once raised must be answered. The soul that has seen the Lord high and lifted up, and has, therefore, humbled before his holiness, been bowed in conscious uncleanness to the dust, and has been cleansed by the living coal from off the altar, must hear the voice of God, "Whom shall I send, and who

will go for us?" and must surely answer as did Isaiah of old, "Behold me; send me." (Isa. 6. 8, *margin*.)

It will readily be seen that the Missionary Call, in this its universal aspect, deals mainly with the will which is yielded to Christ, and with the conscience which is enlightened as to the extent of responsibility. It implies no fitness for foreign missionary work and involves no definite direction to "go." It is as essential for those who stay at home as for those who go abroad, for until a man is willing for service anywhere at the bidding of his Lord he will be in bondage himself, and will be unable to stir others to set forth for distant lands.

We have said that willingness on a man's part to go—even when such willingness is the result of the influences of the Holy Spirit within him—does not always imply an intention on God's part to send. There is an individual missionary call analogous to the "go" with which God followed Isaiah's prayer to be sent. A great deal of mystery has centered round this individual missionary call. Some have so magnified it as to degrade it into a mere work upon the emotions, others have so minimized it as to make it a compulsory acting on a mere sense of duty to the heathen world.

But after all the call is very simple to him who in childlike faith has prayed, "Send me." In one of the many ways in which his sheep hear his voice, the divine Shepherd can speak to the listening soul. Sometimes the call will come through a human messenger, sometimes through his word; sometimes it will be heard only in the inner chamber of the heart, sometimes it will come through outward circumstances and opened doors. Sometimes it will be a ringing call to press through seeming impossibilities to some special work beyond, sometimes it will be a quiet guidance to take "the next step" toward the mission field, with no clear conviction as to what the following step shall be. But whatever the varying form or force of the call, the essence of it is this: "The sheep hear his voice, and he calleth his own sheep by name and leadeth them out, and when he putteth forth his own sheep he goeth before them, and the sheep follow him, for they know his voice."

But if it is all so simple a matter as this, whence come all the bewilderment and tangle which so often surround "a Missionary Call?" Ah! they come not from the Shepherd, but from the sheep. We come so seldom with the childlike prayer for *God's sending*, and so often with complex willful plans about *our going*; we forget so often that the choice must lie to the last in God's hands, and that it is terribly easy to rebound from the one extreme of not being willing to go abroad into the other no less dishonoring one of not being willing to stay at home.

A difficulty often arises as to the reality of a Missionary Call. Men and women not infrequently come forward with fervent willingness to go to the mission field, and with a deep conviction that God wants them there, and are grievously disappointed at being rejected by some society to which they have applied. It seems to them as if the voice of God said, "Go," and the voice of man said, "We cannot send you." It is well calmly and thoughtfully to face this point. It is quite certain that missionary societies have made many mistakes—for no collection of fallibles can make an infallible; if each member of committee is only an ordinary man or woman, liable to errors of judgment to the very end, how can fifteen or twenty or a hundred of such men or women be exempt from errors in such weighty work? But it is equally certain that candidates have made many mistakes, too, and, from their inevitable ignorance of many of the underlying problems of the work, they are more open to error than those who have had long experience of the practical working of things. Two things it is well to remember: First, that missionary societies are generally as sincere in seeking to do the will of God as the candidates, and just as anxious to send a fit worker to the field as he can be to go; and second, that if God is truly calling a man to foreign service, not all the societies in the world can

hold him back. If he is willing to go where God wills, he will put him there in his own good time.

But it behooves each one, because of the danger of impure mixed motives and the possibility of mistaking God's will, to make quite sure that the call is real. A call will stand every test and be all the stronger for them. An emotion will fade if it is not put on paper an hour after it is felt; a true call, heard and answered, will ring on through a lifetime a deep, sweet undertone to the very end.

Suitability is the first touchstone to apply to the conviction that we are called to the mission field. It is a test which all missionary societies will apply to those who offer, but it is also well for a candidate in waiting to apply it to himself. If we are honestly willing to serve God any where we can safely use our common sense, under the guidance of his Spirit, to help us to judge where we can serve him best. Though no one is too good or too gifted for the mission field, it is manifestly unwise to throw away a useful life. If it is God's will to take a young and noble worker away at the threshold of his missionary service, we know "he doeth all things well," but that is no reason why we should send out to a trying climate a man or woman who in all probability cannot exist in it more than a few months at most, but who might be spared for years of useful service at home. Physical fitness is a matter which a would-be missionary ought therefore to consider. If there is any ground for question about it, a doctor familiar with the constitution and family history of the candidate could throw light on it directly.

Then mental fitness should be considered, though the test here is not so easily applied. Character fitness is very important. What impression of fitness do you make, mothers? Capacity to endure trial and hardship with cheerfulness is essential, and an excess of nervous morbidness is an effectual barrier to useful missionary work. As to spiritual fitness, let the candidate humbly and honestly face the matter alone with God. What are the motives from which the desire for missionary labor springs? Have all thoughts of earthly advancements, of self-exaltation, of desire to escape from home friction or monotonous engagements been brought in confession to God, and grace sought to set them aside? May the Holy Spirit show whether there is an honest desire that the one motive should be the constraining love of Christ, the one aim the glory of God in the salvation of precious souls! Far be it from us to do more in this matter than lovingly and earnestly to urge each one who believes he is "called" to pray with the psalmist: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

Again, it is wise to use our outward *circumstances* as a further test of the missionary call. In the present day, if there be spiritual fitness, no consideration of humble origin or lack of means, or even lack of advanced education, need bar the way to training for the mission field. But there may be clear home duties, binding family ties, in the way. There are "candidates-in-waiting" who may always have to wait. Bring God's call side by side with your circumstances and ask him to interpret both to you by his Spirit. You cannot reconcile them; he can. There are some who cannot accept the call because of their circumstances; and others who cannot accept the circumstances because of the call. Avoid the danger of this. Welcome the whole of his will, and as you wait his time he will either show you that his call had a meaning which you did not see at first—a meaning deep and sacred, to be lived out at home—or he will work out one of those miracles of his grace by which two impossibilities become one great possible in his mighty hand.

As you weigh and test the reality and meaning of the call which has aroused you, it will no doubt occur to you to consult friends and fellow-workers among whom you

may be placed. Give little weight to difficulties put forward by those who do not themselves fully recognize the claims of the Lord on the personal service of his people, and great weight to hindrance pointed out by all who know his mind and will about this. But always remember that the Lord may choose to guide and direct you through an earthly counselor, and listen with respect and humility to all that those more experienced than yourself may have to say. If you take all such counsel to God in prayer, with an honest desire only to follow it if it be his will, he will guide you, according to his promise, into all truth, and keep you from being in any way drawn out of the path of his holy will.

Once more, remember that an individual missionary call does not of necessity mean bodily presence in the foreign mission field. It seems as if some were called to China, or Africa, or India *for God*, and others were called, no less truly *to God* for China, or Africa, or India, or rather for the world. Their place is *at home*, their work is *for the world*, and they are kept here to kindle the flame of love and longing in other hearts. They are the instruments of God, the Holy Ghost, in his great work of calling out missionaries; they are the intercessors on the mountain-top, strengthening the warriors in the field. They are truly called, not only as the whole Church is called, but in a special sense, and they have a special and glorious service of their own. These words may come as a light to some one whose heart God has touched, but whose way he has completely closed. Be not cast down; pledge yourself fearlessly to him for the evangelization of the world, and he will not only use you *in* the work at home, but *for* the work abroad.—*Church Missionary Gleaner*.

THE CENTENNIAL REINFORCEMENT.

REV. F. M. ELLIS, D.D.

The possibilities of this Centennial year seem to me but inadequately appreciated. The success in England illustrates what a people can do by what they have, under the blessing of God, already accomplished. That the ability of our English Baptists, either in numbers or in means, exceeds the number or ability of our people here in the South, no one will contend for.

What are some of the possibilities of this Centennial movement for our people of the South?

All these possibilities may be comprehended under one word, viz: *Reinforcement*.

Why should we not realize, from this Centennial of Missions, a splendid reinforcement of the treasuries of our Boards? If we do not the fault will not be chargeable to the Centennial movement—for there is clearly in this the possibility of a tremendous reinforcement of the treasury of the Foreign Board and of the Home Board. Pastors may fail to rise to these possibilities now offered them to increase the regular offerings of their churches to the regular work. But if they do the fault is theirs. Prominent among the purposes of the Centennial work, and especially of the Committee, is the *enlargement of the regular work*. If this is not being done then the churches should know this fact, and it should be remedied. Doubtless there will be a reinforcement of the treasuries of the Boards by means of undesignated funds sent in that were intended as Centennial funds, but, unless rules work backwards, this fresh stimulus to larger and more intelligent giving will be seen in larger gifts to the regular work as well as to this special fund. That this great opportunity affords the possibility of enlarging our mission treasuries for regular work seems to me evident. The results may be tardy in coming in, but that they will come in seems as certain as anything that has not been realized. Let us aim along the whole line to make such a possible reinforcement of our mission treasuries a magnificent fact. *It is possible*, and what is possible *can be done*.

Again, consider the magnificent possibility thus open to us for reinforcing our mission work at home and abroad. I mean in men, houses, presses, and in such other ways as may be demanded. Now is the time, this Centennial year, to secure the support of a *missionary*, on the part of single strong churches, and of two or more in a town where neither one could attempt it alone. Is not this scheme possible when a number of such churches have already assumed the support of a missionary? What a few churches in town can do an association of churches in the country might do, and thus the support of the proposed 100 new missionaries for the foreign field might be secured. My point is this—this thing *is possible*, and if possible why not push it to a practical result. Then the possibility of a fund for all the chapels needed at present! What a reinforcement of our mission work in Brazil, Mexico, Italy, &c.! To me there is in such possibilities as these, a nearness of actual realization that thrills me. Oh! reader, it is grand, this glorious outlook! But possibilities are the handles God puts onto times of crisis and destiny. Shall we seize them in a faith and purpose that shows to God and man our appreciation of them? If we let them go, if we have not the faith and pluck to grasp them and turn them to God's glory and man's good, then what? Then whose is this terrific responsibility? The time is one of God's, a time for us to reinforce the work of missions along the *whole line*! Shall we do it? *Dare we fail to do it?*

MISS ANNA B. HARTWELL.

J. S. DILL, SAN FRANCISCO.

A history of the children of prominent missionaries might furnish a volume of no little interest, and I have thought it might prove an argument in favor of Foreign Missions. That the children born to our missionaries, and thus growing up in personal contact with the work should, in so many cases, become prominent in Christian work and missionary service is not without significance.

The family of Dr. J. B. Hartwell, who gave so many of his best years to the work in North China, and is now doing so great a work among the Chinese of the Pacific Coast, furnishes to us a notable instance in point. Several years ago his oldest daughter entered the mission service in Southern China, and now his second daughter, Miss Anna B. Hartwell, has been accepted as a missionary under our Foreign Board, and will sail for Canton the last week in November. Bro. Hartwell has not only given his own life to this great work, but has joyfully placed upon the altar the choicest jewels of his family circle.

I am sure that the readers of the *Journal* will be glad to hear some account of this latest reinforcement upon our foreign field. Miss Anna B. Hartwell was born in Tungchow, China, March 6th, 1870. When only three months old she was left motherless, and in less than a year was brought to this country. When, with his second wife, Dr. Hartwell returned to Tungchow, in 1872, Anna was of course taken with him. It happened that his wife's health was soon wrecked, and in returning with her to America, he left little Anna and her twin brother to the care of Dr. Graves in Canton. Here she remained until in her eighth year. She has vivid recollections of her life in Canton and her voyage back to America. Soon after this Dr. Hartwell took charge of the Chinese missions upon the Pacific Coast and the family have since resided in San Francisco. While still a pupil in the High School, Miss Anna devoted her evenings to teaching in the Chinese Baptist mission schools. In connection with this work she felt the call from God to give her life to saving the Chinese in their own land. Accordingly, having with special credit completed her education in the city schools of San Francisco, she spent two years in the Missionary Training School of Chicago, where she took highest rank and gave promise of unusual gifts for missionary service. Since her return from the Training School she has been in the employ of the Woman's Home Missionary Society and has

done a diligent and successful service in connection with the Baptist Chinese Mission work in this city. The Chinese of the Pacific Slope are all from the Canton District, and in her work among them Miss Anna has already some knowledge of the people and language in the strange country in which her life will be spent. Thus, at so early an age, with an unusual degree of special preparation and an experience into which she has grown from childhood, she goes out to do the Master's will.

Standing, the other day, with a small company of friends upon the deck of the steamship "China," that lay at anchor, we were watching and waving farewell to "The City of Pekin" as she steamed out the bay, bearing nine missionaries of the Southern Presbyterian Board. I turned to Miss Anna Hartwell, who was next to me, and said, "Will it be a great struggle and sacrifice when your time comes to go?" "No," she said, "the struggle with me was to settle the question of my duty, and now that I have settled the question, I look with gladness to my work beyond the sea."

Most heartily do I congratulate the Board upon this important addition to the ranks of their faithful toilers in distant lands.

THINGS IN CHINA WHICH ILLUMINATE THE BIBLE.

BY REV. ISAAC T. HEADLAND.

We see many things here in China which help to bring out passages in the Bible.

The wall around Peking is 25 miles long, 40 feet high, 42 feet thick at the top, and 50 feet thick at the bottom, with shoulders every hundred yards which make it twice as thick. Such a wall would be difficult to blow down with a ram's horn. It would need a Joshua.

At the large gates the main wall is straight, but a horseshoe-shaped entrance, having one, two, or three gates, is built around the gate. It was in such a place that Eli sat waiting for the return of his sons.

Over the gate is a large tower, 50 or 60 feet above the wall, in which the large guns are kept. It was from such a tower that David watched for the runners, and knew the running of Ahimaaz.

The jinrikisha men are able to run for five miles or more and pull a man in their "baby carriage" without perceptible weariness; from them we can understand how Ahimaaz could run as he did.

There is a gate in Tientsin through which all the water is carried into the city. It was in such a street and before such a gate that the people gathered together to listen to Ezra read the Book of the Law.

The streets are full of dogs which never had owners. They live on refuse that is thrown into the street. Dogs fight over a bone in America. Here they fight over a cabbage-leaf. "Without were dogs."

The swine live in the same manner as the dogs—by the refuse that is thrown upon the street. One can easily understand why the Jews, whose pigs were mere scavenger carts, as the Chinese pigs are, should forbid the eating of the flesh of swine. I think if it were a direct biblical command to eat it most of us would break the commandment.

A traveler spreads his bed down at night on a warm k'ang, covers himself and goes to sleep. In the morning he rolls his bed up into a bundle about the size of an ordinary quilt and starts upon his way; he takes up his bed and walks, or, as is very often the case, puts it on his donkey and rides on it.

A few days ago, as I came from the "Western Hills," I saw a woman playing the part of a donkey, "grinding at the mill." In biblical pictures two are represented as grinding at the mill, but this woman was alone.

Near the mill at which the woman was grinding there was a flat, hard piece of ground, about the size and shape of a tennis court, which was the threshing-floor, a very good representation, no doubt, of Nachon's or Arad's or Ornan's.

But still another thing was noticeable here. As I watched her and her threshing-floor, I was riding on a donkey like the thirty sons of Jair the Gileadite who rode on thirty ass colts—like Christ entering Jerusalem.

Still further, I was not going along the large road, but along one of the many by-paths that go diagonally through all the grain-fields. These by-paths through the field help us to understand how "some seed fell by the way-side."

From our street to the gate at which we enter and leave the city I counted 500 camels on their way to or from the mines, loaded or going for coal. They go in strings of six. A man leads or rides the front one, guiding it not by the bridle, but by a rope tied to a stick which is thrust through his nose. The other five are tied, each to the one in front of it, by ropes similarly attached. Many of these that I counted were only the tail end of long strings that were going off on side streets. Like the Midianites, "their camels were without number."

Many of these camels and asses and donkeys have a rope muzzle fastened over their mouths and noses to prevent their cropping the herbage, if there be any, as they pass along the road; they are thus muzzled "when treading out the corn."

At one place we saw an ox, an ass and a donkey hitched to a plow, which plow had only one handle and claimed all the man's attention, giving him no time to look back after he had "put his hand to the plow."

At another place men were drawing water out of a large well, and carrying it or letting it run through drains to irrigate their fields, while large troughs were being continually filled by the men and emptied by the passing camels and donkeys. One can never appreciate the use of Jacob's well till he has seen and drunk from a great well in a dry climate like this.

In a melon patch was a platform raised four or five feet above the ground and covered with matting, making a little place in which a man could rest and sleep. They look very much, no doubt, like Isaiah's "cottage in a vineyard, as a lodge in a garden of cucumbers."

As we were about to enter the great gate we saw men with little tables loaded with cash (Chinese money). Country cash is small, city cash large. When one comes from the country to the city, like the people to the feast at Jerusalem, he must change his country cash for city cash. If he knows how much his cash is worth in city cash, all is well; but if not, he is liable to fall into a "den of thieves," for these money changers are not wholly unlike those whom Christ cast out of the temple.—*Gospel in All Lands*.

Aid Besides Giving.—Besides giving or collecting for missions aid can be rendered in several other ways. What is wanted is (a) that Christians should believe in the missionary cause, advocate and defend the cause, take it upon their hearts and care about it, make the cause their own; (b) that they should read and learn about missions, knowing something of their history, of the needs of the heathen in a particular country, of the circumstances of the work among them, and watching with deep personal interest the movements of missionaries and the current incidents of their trials and triumphs; (c) that they should regularly and fervently pray for the missions and the missionaries, for the native Christians and their pastors and teachers, for heathen and Mohammedans, and that the "Lord of the harvest" will "send forth more laborers into his harvest."—*Awake*.

Confucianism and Christianity.—Rev. Geo. Owen, of Peking, gives a report of the way in which a Chinese preacher contrasted Confucianism and the Gospel. "The world is like a great hospital filled with the sick and dying. A Confucian scholar enters with a pile of books under his arm, and addressing the poor sick folk, tells them

they were all born with good, sound constitutions; that their maladies are all self-inflicted; and then delivers a learned lecture on the laws of health. He has no medicine for the sick, no bandages for broken limbs, no ointment for festering sores, and no salve for fast failing eyes. He is a professor of ethics, not a healer of disease; a scholar not a doctor; and it is difficult to see what he is doing in a hospital. But a Christian teacher enters, and in sympathetic tones tells the sick ones of a great Physician who heals all manner of diseases, at whose touch the blind see, the deaf hear, the lame walk, the lepers are cleansed, and the dead are raised. His healing is without money and without price: 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' Confucius was simply a moral teacher; Christ a divine Saviour."

"SIR MONIER WILLIAMS, in his work on 'Buddhism,' says: 'Christianity demands the suppression of selfishness. Buddha demands the suppression of self. In the one the true self is elevated. In the other it is annihilated.' ".....He who waits to do a great deal of good at once will never do anything.

BOOKS RECEIVED.

WOMAN AND THE GOSPEL IN PERSIA. By Rev. Thos. Laurie, D. D.

This is one of a series of "Missionary Annals" which are being issued by the Fleming H. Revell Co., New York and Chicago, at the nominal price of 18 cents, post paid. Among these will be found Memoirs of Robert Moffett, Adoniram Judson, and other great missionaries. We cordially commend these to those who wish brief, yet first rate memoirs of these leaders. This Company is publishing many valuable works on missionary subjects.

WILLIAM CAREY: THE FATHER AND FOUNDER OF MODERN MISSIONS. By Rev. T. W. Young, M. A. Price 10 cents. Baptist Book Concern, Louisville, Ky.

This is a brief outline story of the life and work of William Carey, which will be found useful to those who wish the facts of Carey's life in small space.

From the American Baptist Publication Society have come:

THE MAKING OF WILLIAM CAREY. By Prof. T. H. Pattison, D. D. Leatherette, 16mo., 40 pp. 10 cents.

This is an excellent little work, in which Dr. Pattison traces, in a very interesting way, some of the influences that had been and were at work in the world, making possible the man and his work. No one will regret the purchasing and reading of this booklet.

TALKS ABOUT DR. WILLIAM CAREY. By Mrs. Maria F. Anderson. Leatherette, 16mo., 88 pp. 15 cents.

These talks are as between a Sunday-school teacher and his class of boys, and will be found of special service in interesting the young people in Carey's life and labors.

Also the following story books:

THE WAY UPWARD. By Mrs. Retta Andrews Pettit. 12mo., 304 pp. Price, \$1.25.

"FLOY'S REWARD." A sequel to "Instead." By Mrs. R. M. Wilbur, author of "Company K, Kent's Brigade," "Hidden Foes," "Kitty and the other Girls," etc. 12mo., 256 pages. Price, \$1.00.

HEART AND HANDS: or, *Maggie's and Ruby's Way*. By Ellen A. Whilden. 12mo., 173 pages. Price, 90 cents.

"TO-DAY AND TO-MORROW." By Mattie Dyer Britts. 12mo., 192 pages. Price, 90 cts.

GOD'S TESTING TIME.

"God is testing the love of his people for the work of extending his kingdom in the earth, and their devotion to him whose kingdom it is. How are we, as individuals, going to stand the test?"—*Foreign Mission Journal*.

In dreams I see a traveler,
A man all weary, worn,
Whose feet are sore and blistered,
Whose garments, tattered, torn—
And in a desert drear he plods,
Unaided and alone.

A darkness dense falls o'er the land,
Now north, now west, turns he,
Then south and east he gropes his way,
In utter misery.
I think of hopeless, heathen souls,
As this wretched man I see.

In dire distress, heartsick and faint,
He moans—"lost, lost am I!
No hand holds forth the saving ray,
For which I search and sigh."
Weeping he goes. Then joyful cries
"Light! Light! Some friend is nigh!"

Now, with this light to guide his feet,
And hope his heart to stay,
He struggles on 'til he has reached
A place where travelers may
Find sweetest rest, and friends to aid
And cheer them, on their way.

"Welcome," they cry, "until refreshed,
Thou must no further go.
Once we were lost and perished not:
Our gratitude to show
We've built this house with beacon light,
Where cooling waters flow."

The interpretation of this dream
Flashes across my soul;
"Once I was lost, but now am found,"
Shall I the light withhold?
Is it naught to me that the heathen sink
To depths of woe untold?

As a *milestone*, in our onward march
Of mission work, this year,
Let the "*Centennial Fund*" arise
To proportions rich and rare,
That the light of Gospel love and truth
May banish pagan fear.

We love to sing of the "Crowning time
That is coming bye and bye,"
Let us arouse to mighty work,
The "*testing time*" is nigh.
Oh, Christian, in thy grateful love,
Lift the Gospel light on high!

M. M.

LETTERS FROM THE MISSIONS.

From Bro. Newton.

LIVERPOOL, ENGLAND, Oct. 7, 1892.

Dear Dr. Tupper:

We left Lagos September 5th, and arrived in Liverpool October 4th.

Your letter informing us of the action of the Board which permits us to leave Lagos for our health was received. Kindly thank the Board. We could not have continued longer in Lagos. It was the opinion of the Colonial surgeon and all my friends that a speedy change was absolutely necessary, and in fact the only remedy for our condition. We have already been benefited by the voyage, but can say nothing of its permanency yet.

We put our mission matters in the best shape possible under the circumstances for leaving. I wrote brethren Smith, Pinnock and Lumbley fully of the situation in Lagos. It will no doubt be better for a missionary to continue in connection with our Lagos church and work during my absence. I think, though it was not settled, that brother Pinnock will probably come to Lagos. Brother Lumbley is shut up in Abeokuta, and brother Smith cannot be spared from Ogbomoso, so brother Pinnock is the only available man for Lagos just now, and he will be a very suitable brother for the work.

Our Lagos church was taking a Centennial collection for enlargement of our mission work when I left, but had not finished it. I deposited \$85 in the bank for the Lagos Baptist church the day I left. The church decided at first to send this contribution to our Board, but I advised them to undertake some work of their own. I would have put them on the line of supporting their own native pastor if they had the man for the place, but we must wait a while yet for that to be undertaken.

Rev. Stone, the pastor of the native Baptist church, is on a visit to Ogbomoso with his family. He is stopping in a house on our mission premises and is co-operating with brother Smith in efforts to

further a work with which he was once associated and which he has often told me was the happiest work of his life. He will be forced to sell his home in Lagos, and may yet decide to remain with brother Smith in Ogbomoso. His church in Lagos is not doing much now during his absence. Some of the leading members came to bid me good-bye the day I left. I gave them some tracts and exhorted them to stand fast in the faith, &c. They told me that they intend to find a suitable location to build and fall into line with us, a self-supporting church, as I have so often advised them. We can only wait to see what they will do. Many in Africa say and do not.

Rev. S. M. Cook, after a few months stay in England, returned to Lagos the 8th of August. Finding Stone's house vacant, he moved in and began work on his old lines. His career was, however, cut short by a return of black water fever. He put his case into my hands again. I called the Doctor. He sent Mr. C. to the hospital, where he remained until September 5th, when he sailed, along with me, in the Steamship Bonny, to Liverpool. He is better now and may return to the United States of America in a few days. My experience with this ex-Baptist missionary has been a strangely interesting one, but I must not say more now on this line.

I received letters from brethren Lumbley, Pinnock and Smith just as I was leaving. They were well, and the outlook was hopeful with all of them. Brother Smith is baptizing frequently now.

It is the fourth year of my connection with the Yoruba mission, and it is gratifying to me to be able to note great improvement in the condition of our mission within this period. The interior stations have greatly improved and the tone and spirit of the membership in Lagos is better, to say nothing of the numbers added to the church. The members seemed to regret our leaving. Many of them followed us down to the wharf, while others gathered in groups by the water side and waived us a farewell as the ship came by them:

One could hardly have believed two years ago that Lagos Baptist people could have changed so much in so short time. To the Lord be all praise.

All my family join me in Christian salutations to you. I may say that I was very sorry to leave my field just now, but saw no other alternative. May the Lord overrule all to his own glory. My address for the present is 32 Chapel Street, Liverpool, care Carns & Brown. I am, &c.,

Yours sincerely,

C. C. NEWTON.

From Bro. J. J. Taylor.

CAIXA, 352, RIO DE JANEIRO, BRAZIL,
October 5th, 1892.

Dear Dr. Tupper:

The time has come for a quarterly letter—my first, as this duty devolved on brother Bagby till he went away. I do not know that this letter is very important as coming from here so soon after brother Bagby has gone before you and given you all the news from our field. I believe that the most forcible expression I can make is, that “the harvest is great and the laborers are few.” I wish I could impress upon all of our people the vastness of this field and the paucity of laborers. This city has over a half-million of souls; lost, unless idolatry can save; haters, both by nature and practice, of the gospel and the gospel messengers; overwhelmed in sin, which they regard as right, because their religious teachers are often their leaders in it, as well as in idolatry. I often feel constrained to ask, as did the apostles about the loaves and fishes: “What are these (gospel workers) among so many?”

In this city and in the capital of the State, Nictheroy, there are only two preachers, and I am one of them—hardly able yet to speak well enough to have myself pulled out of the fire. The other is a splendid native brother, or rather he is a native Portuguese, but has lived here many years.

Under the superintendence of this mission we have, since our convention in June last, the Juiz de Fora work, led by a na-

tive; our new and encouraging field, Victoria, the capital of Espirito Santo, is also under our care, jointly with the Minas mission, and is held by a native brother from Bahia. We have a very valuable helper, too, in the person of brother L. C. Irvine, of the firm of Levering & Co., Baltimore. While he is not a preacher, yet he preaches in English almost every Sunday night at the sailors' mission, superintends our church Sunday-school and frequently conducts the services in Portuguese over in Nictheroy, on Friday nights. His prayers and money go hand in hand with his efforts at preaching.

Of course you know of Miss Morton, who is interested in everybody and everything that looks towards advancing the work, and does all she can to advance the cause of the Master.

Our great want here in Rio, next to the constant outpour of the Holy Spirit, seems to be a suitable place of worship. And we are looking and advertising, as well as praying, for a better house in a better place, till the Board can say to us: “Go build a house for the habitation of your little family of believers.”

As to statistics of baptism, etc., I have none to report unless I mention as in the last quarter the three baptized just previous to brother Bagby's departure.

We have, constantly, new hearers and frequent applications for baptism; but we try to be exceedingly careful in the reception of new members.

I will send at the close of the year a complete report of all that may be needed.

We feel that the Board has great cause to feel burdened, and our prayers go up for your guidance and support.

We look earnestly for the coming of brother Jones and—wife?

The Lord guide us all,

J. J. TAYLOR.

From Rev. A. B. Rudd.

MISS MABERRY'S DEATH.

PARRAS, Nov. 8th, 1892.

Dear Bro. Bell:

You will doubtless receive other and fuller notices of the death of our dear sis-

ter, Miss Annie Maberry, than I shall be able to give; still I feel it in my heart to send you a word about this servant.

For us who are left it was a sad hour when, on October 10th, her spirit took its flight to Him who gave it; but, for her, it was but the beginning of real life. We were shocked as well as grieved by the sad intelligence. We knew she had been seriously ill, but as we had no news from her for some time, we hoped that she was out of danger. How our hearts were crushed as we read the words, "Anita is no more."

Miss Maberry was justly held in high esteem among us. As a worker, I seriously doubt if she had a superior on the field. Her gentle, winning manners, together with her sweet Christian spirit, rarely ever failed to give her access to the hearts even of the fanatical Catholics, on whose salvation she was so firmly bent. Many who never accepted her religion learned to love her as a friend and will ever cherish the memory of her sweet, unselfish life.

Her missionary life, though so short, was one of labor—hard, pains-taking labor. From the very first the burden fell heavily upon her. For a long while her duties as matron and teacher in Madero Institute, and missionary as well, demanded of her the work of two. She was never very strong after this overtaking of her strength. She nobly seconded the efforts of brother Powell during the early years of the Institute; and it is but fair to say that the success of this school in the past has been in no small degree due to the hand and head and heart work which she was ever ready to lavish upon it.

Three years ago she moved to Patos, where she began a school, which soon grew rapidly on her hands. Along with her school work she did a large amount of visiting, and so aided greatly in building up the cause in that town. The Sunday-school soon began to feel and show the power of her presence. It was my pleasure to spend some days in Patos the early part of this year, and it was gratifying, though not surprising, to hear her praises on every tongue. In this little mountain town she labored for three years, and

when she left it two months ago for Toluca, her earthly labors were ended. How strange! As she passed through Saltillo I was impressed with the fact that she looked so much stronger and better than I had ever seen her. How little we know of what awaits us!

Soon after reaching Toluca a combination of diseases laid their strong hands upon her and took her from us. It came at a time when none of her loved ones were with her. Sister Wilson, who had gone to visit her, was with her to the last. Her end was peace; she quietly fell asleep. May her mantle fall on some one worthy to take her place.

Brother Powell and his dear companion, sister of the departed, upon whom the blow falls with its full force, have the sympathies and prayers of their fellow-workers. Where will the death angel strike next?

Faternally,
A. B. RUDD.

From Miss Lula Whilden, Canton, China.

How I wish we could sometimes give to friends at home photographs of our surroundings and the groups of heathen women, as they gather around us to hear "the old, old story." But this cannot be, and description must take its place.

To-day my Bible woman and myself decided to visit a village called Tso Fong, on Honam, an island opposite Canton. We had visited this village three times before, but the time always seemed too short for the numbers desiring to hear.

On the way a young girl urged us so strongly to stop and read at her house that it was hard to refuse. Then some old women came out of some wretched huts and called to us to come and read to *them*, and I wondered if it was the Master's call, or if I must press on to reach the many in Tso Fong who had not yet heard of Jesus. I passed them by, promising to stop on my way home if there was time. The harvest truly is plenteous but the laborers are few. Oh, that one might become a thousand! Yet "a thousand are all too few to reach them ere they die."

On reaching the village we were invited into a house, which was soon filled to the door with women and children, all curious to see, and some anxious to hear the foreign lady who had come among them.

How they listened as I talked of the one true God, our father in Heaven; of how we had sinned against him and were under sentence of death; and of how Jesus, the sinless one, became the sinner's substitute. Then I talked of the miracles of Jesus, his stilling the tempest, feeding the five thousand, healing the ten lepers, and afterwards read of the raising to life of Lazarus. "It is all there in that book" said a woman who had looked over my shoulder and read it with me. Perhaps without this my words would have been to them "as idle tales." After each miracle I asked, "Is he God or is he a mere man," and from many lips came the instantaneous response, "He is God."

They seemed so much in earnest that the Bible woman proposed praying with them, a thing we seldom venture to do, for they are afraid when they hear us talking to an unseen God.

They wanted to be taught a prayer which they could offer up for themselves. Mothers can recall the pleasure with which they taught their little ones their first prayer. A pleasure, akin to this, is felt as we try to teach, not innocent little ones, but women who have grown old in heathenism, to offer up their first prayer to Jesus.

At the next house we found attentive listeners, but the children were noisy, and I frequently paused to silence them. At the third house I read only a little while.

We returned to the little huts on our way home. In Christ's day "to the poor was the gospel preached" and "the common people heard him gladly," and to-day in China the poor are often our most appreciative listeners.

We sat in the open air near their mat sheds, and soon they gathered around us to hear of a Saviour from death and hell, and of a life of joy and blessedness beyond the grave. Like a gleam of sunshine came these thoughts into their darkened lives.

Poverty had left its trace upon their hard, care-worn faces, and now something like hope came into the faces which had seemed all hopeless before.

"Do not go yet, tell us some more," they begged, as we rose to leave. "Come back to-morrow, come back soon," they urged when they found that we must go.

Oh, it is a blessed thing to be called of God to be his messenger to these poor Christless ones! And yet, the message will have been spoken in vain unless accompanied by the Spirit's convicting and converting power. Let those who have not been called to work among the heathen remember that God *has called them* to plead for those who cannot pray for themselves. God may be saying, "I will yet for this be enquired of by the house of Israel."

LULA F. WHILDEN.

From Dr. R. H. Graves.

CANTON, Oct. 6th, 1892.

Dear Dr. Tupper:

We all appreciated your very kind letter a great deal. It must be a great trial to you to meet with so many embarrassments during the Centennial year, and our hearts and prayers go out for you and Bro. Bell and the brethren of the Board. I trust God will bring good out of all the trials, and that the effort to promote the Redeemer's cause by the increased subscriptions, will yet prove a success.

We are trying to do our part in Canton. We missionaries subscribed \$800, and I have asked the Chinese brethren to raise \$200. Sunday before last I preached on liberality, and asked each one to lay the matter before God in prayer, and decide how much each ought to give. Last Sunday, October 2d, I gave a Centennial address, and the brethren raised about \$70. A committee was appointed to see those who were not present. I shall not be content until the Canton church raises \$100. I wish Hong Kong and the country churches to make up the other \$100. It will be hard work, but it is well to put a horse upon his mettle occasionally.

We want to raise \$1,000 in Canton, and I am persuaded it can be done. We have not yet decided just how the money is to be used. A part of it we wish to employ as an "evangelization fund," to pay the expenses of some of our men and women, not in mission employ, as they go on preaching tours or to work among the women. If you consider this a legitimate use of the Centennial fund, you may credit us with the \$1,000 (silver) when we raise it. I think we will appropriate part definitely to the \$125,000 permanent plant fund. We will work hard for the \$1,000 for the Lord's cause, any way.

I send you my report for third quarter: Preached 24 times; held quarterly class of 34 members. All my spare time has been employed in translation work. In August we rested in Macao; hence the preaching services are less than usual.

Praying that God's blessing may rest upon you and the Board, I am

Yours fraternally,

R. H. GRAVES.

From Bro. E. Z. Simmons.

CANTON, CHINA, Oct. 7th, 1892.

Dr. H. A. Tupper:

Dear Brother:—We are very much obliged to you for the very kind letter you sent to the mission some time ago. We all sympathize with you and brother Bell and the Board in the many difficulties and embarrassing circumstances that you have had to contend with recently. I must confess that the small receipts of the Board for several months has been a source of great concern and discouragement to myself. With all the enthusiasm that has been gotten up by the many good Centennial meetings, it does seem that the contributions should have increased largely. Education and enthusiasm, without corresponding results, I am afraid will be harmful. But we try to hope for the best, and are anxiously awaiting to hear of the appointment of the ten new missionaries that we are to get this year. But I began this letter as a report of the last quarter, July-September.

During the quarter there were three baptisms at Shiu Hing: two at Cheung Ning, and six at Yung Une. I had some fever in the earlier part of the summer, and so I rested during July. I have preached thirty times. In September I have had a class of twenty, for three days in the week, studying the "Catechetical Instructor."

The eight brethren sent out on evangelistic work for two months bring in very encouraging reports. They were well received into more than two hundred villages and preached some five hundred times.

Brother McCloy is off to the country, some of the ladies will start next week, others the week following, and brother Greene and I hope to start in about ten days.

We are having fine opportunities for preaching in the city now, owing to the great number of students who are here attending the examinations, both literary and military.

With Christian salutations to yourself and each member of the Board, and a request that you pray for us, I am,

Yours fraternally,

E. Z. SIMMONS.

From Bro. R. T. Bryan.

SHANGHAI, Oct. 7, 1892.

Dear Bro. Bell:

The hot weather and sickness kept me home most of the time during last quarter, but I hope that some good was accomplished in Chinkiang, and in preparing for the autumn work.

With the assistance of a native brother, we had services nearly every night in our chapel, and a conversational meeting for enquirers in the afternoon from four to seven o'clock. These meetings were well attended, and we believe that good results will follow.

Our work was not all sowing. We received two members.

The Sunday-school lessons were about Eli and Samuel; Saul and David; Absalom and Solomon. Disobedience and faithlessness versus obedience and faithfulness.

They were well adapted to the development of a higher standard of Christian character in our native church members. A number of them answered well on review day, and, I hope have been greatly benefited by these lessons.

Two of our native brethren volunteered to visit the country villages.

They made two trips, and besides preaching and talking the gospel, distributed a number of tracts and gospel hymns.

The country around Chinkiang suffered much from drought and locusts. While they were thinking about these things and seeking deliverance, we distributed three tracts which I prepared for this purpose, composed mostly of Scripture texts on how to secure rain 'how to destroy the locusts, sin and the sinner's Saviour.

God will honor his own work, and bless the work that honors the Scriptures.

I made use of a native teacher employed by the year and not used during the summer, to print about 13,000 tracts and hymns for distribution this autumn and winter in connection with our work, both at Chinkiang and Yangchow. In this

way, after the small expense of cutting the characters on a board, the tracts cost nothing except for the paper, a mere trifle.

I enjoyed many hours of sweet communion with God, when not strong enough to engage in active work. We had, too, some precious prayer-meetings in our church. May God accept and bless the quarter's work.

September 28th, we moved from Chinkiang to Shanghai at the request of the Board to take up work in Shanghai.

I made the move a matter of prayer, and feel that I am led of God to come here.

I am satisfied that God has a special work for me to do in Shanghai. Being able to speak the "Mandarin" and also the Shanghai dialect will widen my field of usefulness.

It is a privilege to follow such workers as Dr. Yates and Herring, and to be associated with Mrs. Yates, Mr. and Mrs. Tatum.

I hope to be able to write more fully about the work in Shanghai at the end of the year.

Yours sincerely,

R. T. BRYAN.

Baptist Missionary Calendar of Prayer for 1893.—We wish to call special attention to the Missionary Calendar of Prayer for 1893. The first issue of the Missionary Calendar was made in 1892 by the ladies of the First Church, of Augusta, Ga. It was neat and attractive as a calendar, but what was of more especial value, each day, as it was recorded on the calendar, brought to its owner's attention the name of some missionary of our Convention, with the request that a prayer be offered to God on his or her behalf. This year the calendar has been improved. The money made on it all goes to missions. It asks prayer and makes money for missions and missionaries. Every Baptist house—and several rooms in many Baptist homes—in the South should have a copy in it.

Price 25 cents. They can be procured at the MARYLAND BAPTIST MISSION ROOMS, 9 W. Lexington St., Baltimore, or from Miss M. E. WRIGHT, Augusta, Ga.

"THERE must be something very good in human nature, or people would not experience so much pleasure in giving; there must be something very bad in human nature, or more people would try the experiment of giving. Those who do try it become enamored of it, and get their chief pleasure in life out of it; and so evident is this that there is some basis for the idea that it is ignorance rather than badness which keeps so many people from being generous."

CANON TRISTRAM concluded a very able speech at the anniversary of the English Church Missionary Society by quoting the words of Longfellow: "The dawn is breaking everywhere, and God deliver us from dawdling at the dawn of such a day!"

WOMAN'S MISSIONARY UNION,

AUXILIARY TO S. B. C.

MOTTO: - "GO FORWARD."

9 W. LEXINGTON STREET, - BALTIMORE, MD.

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Editorial communications to this department should be addressed to Miss ALICE ARMSTRONG, 1423 McCulloh street, Baltimore, Md. Orders for literature, which must be accompanied with money, stamps, postal notes or orders, should be sent to Maryland Baptist Mission Rooms, 9 W. Lexington street, Baltimore, Md.

Mission-Card Topic for December, 1892.

CUBA.

Cuba.—"Thy light is come, and the glory of the Lord is risen upon thee." Missionaries, 21; membership, 2,097; baptisms, 180. Contributions, \$2,400. Receipts from Cemetery, \$500. Girls' boarding and day school in Havana, 100 pupils. Amount due on Havana church, \$20,000. Whole island opened to the gospel.

Study Topics.—Map study. Points unreached. Providential leadings, past and present. Mid-week church attendance. Help from persecution. Is Roman Catholicism in Cuba, Christian? What help is needed? Notable conversions. Centennial Chapel Building Fund.

PROGRAM.

SUBJECT: CUBA.

"We live in deeds, not years;
In thoughts, not breaths."

1. Devotional exercises—Short prayers interspersed with singing.
2. A startling question—Do you know that if we added up all the money we have given for the evangelization of the world since the beginning of this

century, it would not amount to more than \$15,000,000—less, by far, than the drink bill of this nation for thirty days?

3. Scripture.—Acts 9: 1-20.
4. Let leader read items from Mission Card and call attention to Study Topics, urging all, especially the young, to use them as basis for monthly study.
5. Food for reflection.—"Never in all the history of the world has the Church crossed the threshold of its privileges in prayer. Never, up to this day, have we been spiritually and wisely selfish enough to lay hold on that might of God which He offers to us if we would only be faithful enough to draw on Him."
6. Prayer for Cuba.
7. Hymn.—"Sweet hour of prayer."
8. Leaflet.—"The Cloud Lifting," by A. C. Barron, D. D.
9. Music.—Selected by Committee of Arrangements.
10. Christmas Offering.—Subject presented by leader.

11. Business. Collection.
12. Closing prayer of 1892, for Centennial effort, for the missionaries and the outpouring of the Spirit upon the nations of the earth.

Monthly Literature.

"The Cloud Lifting," by Dr. A. C. Barron, is the leaflet on Cuba, written for December. It is a graphic description of Cuba as seen by a visitor at three different times, with the changes wrought in ten years. As but few can see for themselves, this view through the eyes of another is most helpful. Price, 3 cents. Maryland Baptist Mission Rooms, 9 W. Lexington street. Programs and leaflets for the quarter, 8 cents; annual subscription, 30 cents; catalogue of general missionary leaflets, with prices attached, 6 cents.

"Kind Words" for December.

The mission page in the four issues of "Kind Words" for December follows the Mission Card topic of Cuba. The contents are as follows: A Miracle of Missions, A Centennial Letter, Persecution in Cuba, The Grave of Columbus, Cuba, Catholic Sunday-schools, Mr. Diaz and his mother, Lost and Found, (a Cuban story), Clotilde Diaz, Ina, (a Cuban story), Cubans in the United States, A Bible church. If it be thought desirable to inform our young people upon S. B. C. mission fields, and train them to active co-operation now in the work which they will be called on to maintain later, we say it without fear of intelligent contradiction, that no other S. S. publication can begin to compete with "Kind Words," as an educator along our own missionary lines. Single subscription to weekly, 75 cents; club rates, 50 cents. Send to Dr. J. M. Frost, Nashville, for sample copies.

Cuba.

Our work in Cuba, marvellous as has been its beginning, is but begun. The Island of Cuba contains about fifty-four thousand square miles, and about one million five hundred thousand inhabitants. It is therefore about the size of Alabama, and contains about the same number of people. It lies entirely within the torrid zone, and its productions are all tropical. In sailing from Key West to Havana you cross the Tropic of Cancer about half way between the two. While Cuba is almost a wilderness of fruits and flowers, whose luscious taste and strange beauty are enrapturing to us who live in

the colder temperate zone, the principle productions by which we know it are its tobacco and sugar. The tobacco grows in the western end of the island. The sugar cane grows anywhere, but the finest plantations are found along the coast around Havana, Matanzas and Cordenas. The island, which is about seven hundred miles long, is nothing but a mountain range which lifts itself above the waters of the sea. Sometimes, they say, frost falls upon the highest parts of these mountains, but down upon the coast the thermometer never falls below sixty, and rarely reaches that. When it falls to seventy degrees the people in Havana shiver and say, "it is cold to-day."

The inhabitants of the island are of three different races—the whites, the negroes and the Chinese. The whites came mostly from Spain, the negroes from Africa, and the Chinese are chiefly the coolies who were imported from China, and have served out their time. There is a large number of them in Havana.

Though the whites are of the same nationality and speak the same language, they are divided into two parties that are hostile to each other. The one party is the native Cubans who have been born and reared on the island, and the other is the Spaniards who have emigrated from Spain.

Cuba is a Spanish province, and all the offices of honor or profit are filled by Spaniards, who are appointed directly or indirectly by the Spanish crown. The Spanish people are naturally passionate, cruel, revengeful and avaricious. These traits render them the most exacting, oppressive and exasperating of rulers. They have taxed the people of Cuba beyond all endurance, and have greatly impoverished the country by their exactions. The annual taxes of Cuba amount to more than \$25,000,000.

The Catholic Church is the established religion, but a large part of the people have no regard for it. The priests are principally Spaniards, and are, many of them, so immoral as to be shunned by the reputable part of the community.

Havana and its vicinity have been the seat of our missionary operations, but the time has now come when we must establish missions in other parts of the island. There is a number of large cities upon both the northern and southern coasts, and many considerable towns in the interior. Where the Board will locate the new mission it may establish is not yet decided. Meantime all the communications from Havana speak of the work as going forward more quietly, but more

efficiently than ever. May God bless yet more abundantly our consecrated workers in that island.

Atlanta, Ga, Mrs. M. B. BARNES.

Cuban Deacons.

Our Cuban people are very jealous in disposition, and, owing to this, it is almost impossible to select one in preference to another. So I have to be very careful. I wanted to have a choir, but could not select the singers, for as soon as I had one selected some one would come to me and say, "Mr. Diaz, can't I sing, too? I have a good voice." So I was obliged to let them all sing, right or wrong. Well, when it came to be a necessity to have the deacons, the same trouble presented itself, and I was in a quandary how to select them. One Thursday night I told them that I wished every member to be present the next Sunday, as we would select the deacons, and that I was to preach a sermon on the duties of deacons. When Sunday came I had a congregation of three or four hundred. I gave the strongest sermon that I could, telling them that it was the duty of a deacon, when he heard of a case of small-pox, to go right into the midst of it, and do all he could to comfort the sick; and the same way in cholera or any epidemic—they must be the first to offer aid and the last to come away; that they must have their New Testaments with them, and preach in the market places or any where a conversion could be made. After presenting the duties in as serious a light as I could, I then asked: "If any one here feels courageous enough to assume the responsibilities of the position, please to stand up." The whole congregation stood up. I did not know what to do, so I said: "Go ahead; you are all deacons." Now they all carry their Testaments around with them, and tell of the religion of Jesus; and thus you see we have a whole congregation of workers.—A. J. Diaz.

Quarterly Report from Treasurer Woman's Mission Societies.

STATES.	Foreign Mis-sions.	Home Mis-sions.
Alabama.....	\$336.71	\$336.49
Georgia.....	453.71	145.02
Kentucky.....	131.67	112.80
Louisiana.....	4.00	5.15
Maryland.....	1208.57	1470.17
Mississippi.....	109.95	128.90
Missouri.....	336.75	270.65
North Carolina.....	341.31	110.93
South Carolina.....	829.96	227.26
Tennessee.....	301.95	329.41
Tennessee "Young South"...	87.32	93.32
Texas.....	698.86	160.30
Virginia.....	764.36	165.48

Some of the States report contributions for other than the mission work of S. B. C. Appended are the additional amounts: Alabama, \$740.60; Georgia, \$2,469.21; Kentucky, \$350.35; Mississippi, \$949.06; Missouri, \$401.25; North Carolina, \$113.28; South Carolina, \$134.68; Tennessee, \$1,974.38; Texas, \$3,265.94; Virginia, \$285.67; Louisiana, \$85.67.

MRS. M. E. OLIVER, Treas'r.

Centennial Chapel Card Collections.

Gratifying returns are beginning to flow into the treasuries of both the Home and Foreign Boards, through the Chapel Card plan of collection. And we hope this is but the beginning. The cards have been distributed in large numbers, through societies, bands and Sunday-schools. The form of collection is a gradual one, and results will be seen all through the remaining months of the Centennial year—till next May. Yet from a somewhat extended experience in their use, this good plan, like all others, needs someone interested in it to be keeping it in view and urging it on. Not the least efficient means is to bring the need for the collection constantly to mind, that an intelligent interest may be taken, even by the youngest, in the collection. "Give me 10 cents" is rather an ignominious role to play, unless the heart and mind are both earnest in the request.

Centennial Children's Day was quite largely observed, and most pleasing results attained by the use of the program. The cards were introduced into many schools, which will continue to bear fruit for months to come. The programs may still be had by application to Maryland Baptist Mission Rooms, in any quantities desired. Omitting the thought of Oct. 2, they are applicable to any time. If your school has not observed a Centennial Day will you not call your superintendent's attention to the subject. A zealous worker in one of our large cities called the Baptist superintendents together to learn their purpose in the matter; but one out of eleven had intended to do any thing with it. By earnest presentation, all eleven decided to undertake the work. One eager, energetic woman can remove mountains of obstacles if she but set herself to the task.

The following interesting letter shows how the Chapel Card is doing its gracious work abroad even among the poor Africans:

BAPTIST MISSION HOUSE.

OGBOMOSHAW, W. AFRICA,
September 9th, 1892.

Miss Annie W. Armstrong:

Dear Sister:—I received your letter in reference to churches in heathen lands making

contributions to the Centennial fund, a few days since. The church here is very poor. A day's wages is from 4 cents to 6 cents. They have never been used to giving, but for some months now I have been steadily pressing them forward in this matter. Up to five months ago their Sunday collections (there were no other) amounted to about 25 cents a month, but now they have reached (in August) about \$1.30 a month. The last Sunday in each month is a special collection for the support of a native street preacher. A week ago yesterday I preached them a missionary sermon, and told them Sunday I was going to take a special collection for the Centennial fund. Yesterday we took it, and it amounted to 82 cents, or in their money, 25,733 shells, about a bushel of money, and equivalent to 26 days' wages, and more than that of many days of daily average income of the members. There are 49 members, but a few outside of the membership gave. We expect to do this the third Sunday in each month, until it is time to send the money on; about six months. The church is trying to raise money to build themselves a new chapel in a place where we can reach the heathen better. They have about \$35 toward it; I hope the Board will give us \$25 towards it; this is all we ask.

I cannot use the printed matter here, but it was a help to me, so I thank you for sending it. The church will expect a certificate for each \$5 they raise.

We missionaries are comparatively ignorant of all fields except our own, and being so far away from home it is difficult to get hold of books and pamphlets as they are going, and so we miss much; so I was thankful for that you sent.

I haven't time to write more now, but will try to keep you informed of what we are doing. May God bless you in that end of the work, and we ask your prayers for the prosperity of God's work here. I have baptized ten this year, and the church has grown in every way, for which I thank God and take courage.

Your brother in Christ,
C. E. SMITH.

God's providences in the prosecution of his work are like links in a golden chain. The above allusion to lack of books, etc., has led to the purpose of asking the Young People's Societies of Maryland to provide every missionary, home and foreign, with the monthly mission literature, that they too, may keep in touch with the work of all S. B. C. missions. In addition to this would it not be a real Christian service to supply those so far away from all that makes life pleasant to us at home—would

it not be well to send papers and magazines, secular as well as religious, regularly to such? The kindly remembrance would cheer and stimulate, while the new, fresh, thoughts would be most welcome change from the daily routine of work.

An Appeal to the Baptist Women of the South for a Centennial Christmas Thank Offering for Japan.

Never, as now, did mission work call for a thanksgiving. God has multiplied his blessings upon it as he alone can multiply work done for him. This year as never before, Southern Baptists have been studying the history of missions in the past hundred years. Our hearts have burned within us as we have seen God's hand in India, his way in the Islands of the Sea, his triumphs in Burmah, his dealings in Japan. Let us then, at the happy Christmas-tide, bring him the thank-offering of praise.

The Christmas offering is bound up with the very life of the Missionary Union. Co-existent with it, it has grown with its growth, taking ever deeper heart-hold on all who have taken part in it. We appeal to every Woman's Missionary Society, to the women and children of every Baptist church, to join with us this year in a Centennial Christmas offering. This is no common appeal. This Christmas offering is to be the recognized woman's part in the great Centennial work of sending to the mission fields a hundred new missionaries. Much as the women have done and will still do for the Chapel fund, we would have them have a noble part in this work also.

For four years the object of the Christmas offering has been the enlargement of the mission force in North China, the gifts to this object aggregating \$15,632.34. This year the Foreign Mission Board has recommended for the object of our offering, Japan, the youngest and weakest of our missions.

Forty years ago Japan stood apart in sea-girt solitude, a hermit among nations. In 1853 her ports, through America's bloodless victory, were opened to the world. Through this open door the missionaries were not slow to enter. They entered by scores; while men of no religion, sceptical, atheists and blasphemers entered by thousands. One preached the gospel of Christ; the others lived the belief in godless civilization. The missionary triumphs were many, and those were not wanting who prophesied that Japan would soon stand among the Christian nations of the world. Then came a pause. Scepticism gained ground. It invaded the schools, assailed the churches and found

willing converts from the great ranks of heathenism. To-day Japan stands balancing between old idolatry, modern doubt and Christianity. To whom shall the victory belong?

God has said unmistakably to his people, "Go forward in Japan." He has brought to himself 25,000 of the Japanese, while yet there was but one missionary to 80,000 people. Our little band of four calls for help from the midst of an Island of nine million souls, almost untouched by mission effort. They ask for seven new missionaries—shall they ask in vain? The King's business requires haste. Delay now means centuries of defeat. When the first mission work failed in Japan, God waited four centuries before he allowed missionaries to enter.

The Missionary Union has prepared a double Centennial Christmas Thank-offering program, part for the Woman's Missionary Societies and part for the children, with envelopes for the ingathering of the offering. These will be supplied free, on request, to all woman's mission societies, churches and Sunday-schools, by the Woman's Central Committee of your State. (See State Literature Committee at beginning of W. M. U. department). (1). Send for programs promptly. (2). Distribute envelopes liberally. (3). Prepare these exercises thoroughly. (4). In sending up the offering, designate it for the Christmas offering carefully. Care at these four points will crown this work with large success.

But, does some one say, we have the regular mission work to maintain, the Chapel fund, and we have had Centennial Day. True, but still you will have Christmas gifts, Christmas feasts and Christmas joy in your home. Shall he, then, who is the crown, the joy, the giver of the feast, be left without a gift?—*Fannie E. Heck, President Woman's Missionary Union.*

Christmas Offering Programs.

As the foregoing appeal has announced, the program for this year has "enlarged its borders," and combined with the usual W. M. S. program an additional one for bands or Sunday-schools. It has been printed on both sides of the last sheet with a perforated line, making its detachment easy, when necessary. With the latter program a supplement has also been furnished, containing the recitations and exercises for the young people. The thought actuating the Executive Committee in this arrangement was primarily to interest the children by carefully planned and entertaining exercises on Japan, and to secure their active co-operation in the Christmas offering. By attaching this program to

the W. M. S. program, two objects were in view: (1) to bring it to the notice of efficient women workers, who were already interested and who would use their influence and active efforts to see it successfully put into operation, either in bands or Sunday-schools; and (2) if desired, that exercises by the young people might form a part of W. M. S. meeting by suitable selection from the second program.

The President's appeal has been sent to a prominent State paper in every S. B. C. State, with the announcement that a designated member of each State Central Committee will furnish programs and supplements on request. These are only intended for *presidents* of societies, *leaders* of bands, or *superintendents* of Sunday-schools. It is not designed to distribute them, a copy to each member, as the Children's Day programs. This would be a great expense and would also militate against the interest, destroying the freshness of the reading or recitation. The supplements are printed on a singlesheet, that they may be cut into parts and distributed to those engaged in the exercises. Over \$5,000 were collected last year through the Christmas offering. What shall it be this year? It will be in proportion to the effort which is made to secure it. Nothing comes out of Christian work as results that has not gone into it by prayer and toil.

A New Department.

While aiming to aid W. M. S. by the six page department in *Foreign Mission Journal*, and the young people by the four pages in *Kind Words*, there has been a felt need for a growing interest which neither of these efforts reached; nor could they in the nature of the case. Leading a mission band is no easy task and taxes to the utmost the resources of many who have not ready access to papers, leaflets or magazines. Miss Heck, President of W. M. Union, has consented, with hesitation, to take charge of a regular monthly department in the *Journal*—we hope no truly interested mission worker would consent to do without the *Journal's* aid—and through this added space will give helpful hints on the subject of mission bands. She would be greatly aided in this work if those successfully conducting bands would forward to her address, Raleigh, N. C., any approved plans which may be helpful. Thus all can be benefited by the practical experience of the few. As but limited space can be accorded by the obliging general editor, all such suggestions from leaders would be most available if abbreviated to the shortest terms.

A Frontier Box.

It has been our delightful privilege to see some generous boxes packed with liberal supplies of new, warm, well-made clothing and house linen, with other needed articles, and forwarded to our most worthy fellow-workers on the frontier. But never have we seen, or even dreamed of, such a box as was prepared by the Lee Street Baptist church, of Baltimore, Rev. E. Y. Mullins, pastor, for one of the most self-denying and useful of our struggling brethren in the West. It was due to him for his years of patient holding on in the face of difficulties sufficient to daunt less sturdy souls. May he long live to be a blessing on his chosen field of labor. And the box was a credit to the church which had faith enough to plan and diligence equal to the execution of such an undertaking.

But the contents of the box. To each of three grown men and a boy were sent a new suit of cloth clothes, with a handsome new overcoat to the father, and a second suit to each, on which entire repairs had been made; six new shirts apiece, with full changes of underwear, completing their entire outfit. To the three ladies of the household and one girl were sent twenty-six new dresses for the different seasons of the year, made by their measurements, together with every other article of attire, in full quantities. Bedding and house linen were also furnished. Candies and books were not forgotten. At a modest valuation, the box was estimated at \$350.

But the reader will say, "O, this must be a rich church, which can well afford such generous giving." Will it surprise you to be told that this is a church poor in this world's goods, but rich in faith and liberality; a church where each member, young or old, contributes his share; and a church composed in its rank and file, men, women and children, of daily bread-winners, whose work for God must be done out of business hours. Self-denial of time, of effort, of genuine "widow's mites," is the secret of this grand success. Nor will this box stand alone. Wherever its story goes, it will stimulate others to more generous gifts and to greater effort and self-sacrifice.

Executive Committee Notes.

From extended correspondence, it has been noted that the effect of Centennial Children's Day has been to raise the standard of giving—to make the impossible seem possible. Orders are still coming in for the programs and Chapel cards for S. S. distributions.—At this season the replies from frontier missionaries are in hand, answering the question if relief is desired. It

is touching to note the burst of gratitude with which the offer is received and considered by many as direct answer to prayer, Miss Heck has made her first visit to Baltimore as president of Woman's Missionary Union. She was warmly welcomed by the rest of the Executive Committee, who now know, by personal experience, that the choice made by the Union at its late session in Atlanta, was a most judicious one. Added to ability to do is the no less needed requirement of "willing heartedness" to do. This our President has shown in a marked degree.—The Virginia State Association is now (November 14,) holding its annual session. A very important meeting of Woman's Mission Societies of Virginia is holding at the same time, and Miss Heck has been called to preside. Miss Annie Armstrong has left her crowding duties at home to be present also, and assist as she may be able. May these meetings be crowned with success and a great advance made by the large host of Virginia Baptist women numbering over 50,000.—Through Dr. Jones, a large and much needed grant of Home Mission leaflets has been made. They will be sent to Central Committees for distribution.—A new and very important branch of Home Board work has been established in Baltimore, viz: the meeting of incoming German emigrants with offers of Christian aid; also assistance in the city work among the German population, which now numbers 100,000. Miss Paschinski, well recommended for the position, has been engaged. Already two sewing schools have been inaugurated with promise of success. The pastor of the German church will assist the missionary in the emigrant work. Work among colored women and children has also been inaugurated through a mothers meeting and sewing school combined. The colored pastor of the little mission church is deeply in sympathy with the effort, whose aim is to work with, as well as for, the colored people. As many of the church members as may be utilized aid in the management, with the assistance of members from the white churches. Already the pastor notices an improved tone in the home life of those attending. The exercises are varied and interesting, the women meantime sewing upon two and a half yards of muslin, cut into any desired garment, which is given to the mother at the expiration of four weeks. The S. S. lesson, practical every day hints of house keeping and child training, hymns, motion exercises for the children, go to make up a weekly session of real pleasure and profit for all who attend. This experiment is heartily commended to the practical sympathy of all who feel an interest in this

most important part of Southern Baptist women's home mission work.—Mrs. Bagby has consented to travel with her husband, when possible, to speak to W. M. S. in the interest of Foreign Missions. Those who have had the pleasure of hearing her

charming talks on Brazil will know that her presence will be a genuine uplift to the work.—With deep regret the Executive Committee has been called on to part with Mrs. J. A. Smith, formerly of Texas, who goes to make her home in Chicago.—A. A.

SUNBEAM CORNER.

Number of societies organized, 519; amount reported to "Cousin George" since April 15, 1892, \$2,003.09. 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,) Macon, Ga.

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.)

Christmas Programme.

The Sunbeams will be supplied with and will please use programme on Japan prepared by W. M. U.

True Worth.

True worth is in being not seeming—
 In doing each day that goes by
 Some little good—not in dreaming
 Of great things to do by and by;
 For whatever men say in their blindness,
 And spite of the fancies of youth,
 There is nothing so kingly as kindness,
 And nothing so royal as truth.—*Alice Cary.*

Sunbeam Missionary.

HONOR ROLL.

The following Sunbeams and Sunbeam Societies have contributed to support a missionary to be known as the Sunbeam Missionary: 4th St., Richmond, Va., \$5.00; Two Sunbeams, \$10; Sunday-school Sunbeam Society, 1st ch., Macon, Ga., \$10; Sunbeams, Houston, Va., \$3; Lottie Moon Sunbeams, Marion, Va., \$11.30; Lula Whilden Sunbeams, Citadel Sq., Charleston, S. C., \$9; Bruington, Va., Sunbeams, \$20; Enon Sunbeams, Ochre, Va., \$5; Newberry, S. C., Sunbeams, \$25; Greensboro, Ga., Sunbeams, \$10; Pruitt Sunbeams, Milledgeville, Ga., \$1.85; Lottie Moon Sunbeams, Hampton, Va., \$5; Hopkinsville, Ky., Sunbeams, \$10; Hepzibah, Ga., Sunbeams, \$1; Upper Essex, Va., Sunbeams, \$5; Longtown Sunbeams, S. C., \$1.18; Tuskegee, Ala., Sunbeams, \$10; Ashland, Va., Sunbeams, \$1; Sunbeams, Athens, Ga., \$50; Harris Creek Sunbeams, Va., \$5; Mt. Shiloh Sunbeams, Fabers, Va., \$3.86; North Edgefield Sunbeams, Tenn., \$8.50; Walnut Grove, Ellerson, Va., \$5; Barnwell, S. C., \$5; Eager Sunbeams, Newton, Ala., \$5; Enon Sunbeams, Ochre, Va., \$8; thank offering for recovery of Rose Bancroft Tyler, Balto., Md., \$5; Renfroe Sunbeams, Southside ch., Birmingham, Ala., \$16.25; Midway, Ala., \$6.30; Greensboro, Ga., (additional) \$20.00; Carey Sunbeams, Enoree church, S. C., \$1; Pine Forest Sunbeams, North Fork Saluda ch., S. C., \$2; Lottie Moon Sunbeams, Hampton, Va., \$5.

The Cary Sunbeams, Enoree Baptist ch., Greenville county, S. C., agree to give their contributions for the rest of the year to the Sunbeam Missionary. The Renfroe Sunbeams, Southside church, Birmingham, Ala., will give one-half of all they raise this Centennial year to the same object. The Longtown Sunbeams, S. C., will send their contributions to support the Sunbeam Missionary.

Sunbeam Dots.

Sunbeams at Trough Shoals, S. C., raised on Centennial day, \$18.40. Good.....Chester, S. C., \$23.94. This society is very regular and constant in its work.....Fredericksburg, Va., \$17. "One of our smallest members, a little girl, handed in that day for the

Sunbeam society, 79 cts., which she had made herself by selling lamp-lighters.".....Richmond, Va., 1st ch., \$70. This society is supporting a girl at the Madero Institute and helping on the Centennial Fund, and hopes next year to contribute to the Sunbeam missionary.....A new society with 32 members, at Auburn, Ala., starts off with a collection of \$1.60. Good....Lula Whilden Sunbeams, Charleston, S. C., \$10.25. Four of the Sunbeams of this band put on Christ in baptism in September.....Midway, Ala., \$11.30, and more to follow at Christmas.....A society has been organized at Mount Pierson, Jefferson county, Ala.....Bronston, Ky., \$46.50.....The Pine Forest Sunbeams (S. C.) mourn the death of their former Secretary, Miss Lida Guest.....Various Sunbeam societies in North Carolina report for the quarter ending August 31st, 1892, through the Central Committee, \$47.20.....A mother in Baltimore sends \$5 for the Sunbeam Missionary as a thank-offering for the restoration to health of her child.....A new society at Moberly, Mo., with thirty members.....Valence St., New Orleans, La., \$6.....Renfro Sunbeams, Southside ch., Birmingham, Ala., \$32.53, of which \$16.25 for Sunbeam Missionary. "Our Sunbeams have adopted the mission card in their meetings.".....Lottie Moon Sunbeams, Marion, Va., \$6.25. "The children seem interested, and do what they can cheerfully.".....Bethel Sunbeams, Barnett, Va., \$10.....Burgin, Ky., \$10. Chapel cards are out, and a good sum from them is expected, and we will hear about it later. "We are going to work for missions this year as we have never done before.".....Cherry Creek, Miss., \$13.51.....Enechs, Ga., \$2.79. "We meet once a month.".....A new society at Lexington, Miss.....Parker Memorial (Anniston, Ala.) Sunbeams, \$8. Educating a boy in Mexico.....Central Baptist Sunbeams, Chattanooga, Tenn., \$13.88. Since they organized a year ago have given \$32.88.....Ripley, Miss., \$12.25. This is the collection of Centennial Day, when Sunbeams and Sunday-School united.

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

Notice to Contributors.—PLEASE NOTIFY IF RECEIPTS ARE NOT PROMPTLY RECEIVED FOR CONTRIBUTIONS, AS THEY ARE INVARIABLY SENT BY RETURN MAIL.

RECEIPTS FOR FOREIGN MISSIONS

From Oct. 15th to Nov. 15th, 1892.

ALABAMA.—By W. B. Crumpton, C. S., (of which \$1 for China, \$121.01 for Chapel Fund, \$137 for Missionary Birmingham Asso'n, and \$6.60 for Sunbeam Missionary,) \$814.98; Town Creek ch., by W. C. Stewart, for Centennial Fund, \$5.30; By G. E. Brewer, Alexander City ch., for Centennial Fund, \$4.64, Alexander City S. S., for Centennial Fund, \$10.40; L. A. S., Roanoke ch., by Miss Annie Mayfield, \$17.85; Mt. Lebanon S. S., by G. E. Brewer, \$3.80; By W. B. Crumpton, C. S., (of which \$236.53 for Centennial Fund, \$16.48 for Chapel Fund, \$16.22 for Sunbeam Missionary, \$18 for education of Mexican girl,) \$957.55. Total, \$1,814.52.

Previously reported, \$1,538.59 Total this year, \$3,353.11.

ARKANSAS.—By Mrs. M. H. Remley, Monticello, for Centennial Fund, \$12; Bartholomew Asso'n, by A. C. Rhodes, \$28.35; By J. B. Searcy, V. P., \$50; Grand Avenue S. S., Stuttgart, by Miss Fannie Gilliland, for Chapel Fund, \$5; Prescott S. S., by J. C. Young, for Chapel Fund, \$5; By J. B. Searcy, V. P., \$245.93. Total, \$346.28.

Previously reported, \$524.40. Total this year, \$870.68.

BRAZIL.—Rio ch., by L. C. Irvine, Tr., (of which \$1.30 for Centennial,) \$39.67.

Previously reported, \$232.50. Total this year, \$272.07.

CENTRAL AMERICA.—"S. A. R.," Bluefield, Nicaragua, for Centennial, \$1.

DISTRICT OF COLUMBIA.—Fifth ch., Washington, by Jos. B. Bailey, for support of Rev. W. D. King, \$150; Second ch., Washington, by E. Hez. Swem, \$32.50; By Mrs. Lizzie A. Howison, Washington, \$2.50. Total, \$185.

FLORIDA.—By W. N. Chaudoin, C. S., \$50; By W. N. Chaudoin, C. S., (of which \$85 for support of Rev. S. L. Ginsburg,) \$100; Bristol S. S., by Rubin Strickland, (of which \$5 for Chapel Fund, and \$5 for Centennial Fund,) \$10; By W. N. Chaudoin, C. S., \$50. Total, \$210.

Previously reported, \$71.00. Total this year, \$281.00.

GEORGIA.—By J. G. Gibson, C. S., \$638.65; Sunbeams North Newington ch., by Miss Lily Morgan, Tr., \$1.40; Macedonia S. S., by J. W. Shinholser, for Chapel Fund, 71 cts.; McDonough S. S., by J. B. Dickson, for Chapel Fund, \$6.26; Price St. Mission S. S., Savannah, by Miss L. S. Ackis, for Chapel Fund, \$2; W. F. M. S. Americus ch., by Mrs. Jno. R. Shaw, Tr., \$10.25; W. M. S. Hawkinsville ch., by Mrs. E. C. Glover, Tr., for Centennial Fund, \$83; S. S. 3rd ch., Atlanta, by W. H. Bell, for Centennial Fund, \$30; Roswell Asso'n, by M. F. Coolidge, for Centennial Fund, \$15; Camilla S. S., by T. B. Twitty, for Chapel Fund, \$12; By H. A. Lowrance—W. M. U. Athens ch., \$26.63, S. S. Athens ch., \$8.25; Marietta S. S., by J. A. Wynne, for Centennial

Fund, \$10; By J. G. Gibson, C. S., (of which \$220.24 for Chapel Fund, \$22.75 for Mexico, and \$25 for Miss Maberry,) \$1,867.99; Milledgeville S. S., by J. D. Chapman, for Chapel Fund, \$6.25; By Jno. Phinzy, Augusta, for Centennial Fund, \$50; W. F. M. S. 1st ch., Augusta, by Miss M. J. Bothwell, (of which \$50 for support of W. H. Sears, and \$5 for Chapel Fund,) \$55; By M. L. Duggan—Darien ch., for Centennial Fund, \$33.21; Linton S. S., for Chapel Fund, \$8.75; Blakeley S. S., by W. H. Powell, (of which \$6.60 for Chapel Fund,) \$16.70; W. M. U. 1st ch., Atlanta, by Mrs. J. H. Goldsmith, for Mexican girl, \$7. Total, \$2,889.05.

Previously reported, \$4,485.09. Total this year, \$7,374.14.

KENTUCKY.—Hopkinsville ch., by W. F. Garnett, Tr., \$31.75; Buck Run S. S., by F. W. Eberhardt, for Centennial Fund, \$5.46; Howard's Mill S. S., by F. F. Dawson, for Centennial Fund, \$5; W. M. S. Ghent ch., by J. W. Loving, \$13.55; Providence ch., by E. S. Alderman, for support of a missionary, \$69.50; Misses Elnor Taylor and Georgetta S. Hawes, Yelvington S. S., by W. H. Dawson, for Chapel Fund, \$10; W. M. to W. Soc. Broadway ch., Louisville, by Mr. M. D. Thompson, Tr., \$46.07; Hopkinsville Sunbeams, by Miss Evie L. Nash, for Centennial Missionary, \$16.50; By J. W. Warder, C. S., \$664.16. Total, \$861.99.

Previously reported, \$3,796.22. Total this year, \$4,658.21.

LOUISIANA.—Keatchie S. S., by G. W. Thigpen, for Chapel Fund, \$5.70; Minden ch., by G. A. Turner, (of which \$50 for Centennial Fund,) \$100; Oscar Landy, Vincent, by J. J. Baird, for Chapel Fund, \$5; By G. A. Turner, Tr., \$75; 1st ch., New Orleans, by J. L. Furman, \$3. Total, \$188.70.

Previously reported, \$6. Total this year, \$194.70.

MARYLAND.—W. M. to W., by Mrs. Eugene Levering, Tr., (of which \$285.78 for Chapel Fund, \$88.32 for support of Miss White, \$8 for Miss Moon, \$50 for Africa, \$150 for Italy, and \$39.57 for Mexico,) \$621.67; Mrs. J. H. Tyler, Baltimore, thank-offering by Geo. B. Taylor, for Sunbeam Missionary, \$5; Eastport ch., by J. D. Rayfield, \$3; By J. Harry Tyler, Tr. Md. Baptist Union Ass'n, (of which \$241.40 interest from Rider fund,) \$375.32; W. M. to W., by Mrs. Eugene Levering, Tr., (of which \$303.31 for Chapel Fund, \$58.50 for support of Miss White, and \$95.04 for Brazil,) \$456.85; By Joshua Levering, V. P., (of which \$204.98 for Centennial Fund,) \$374.23; A Lady in 1st ch., Baltimore, by J. W. M. Williams, for support of C. E. Smith, as memorial to her mother,) \$600. Total, \$2,436.07.

Previously reported \$5,311.88. Total this year, \$7,747.95.

MISSISSIPPI.—Peach Creek Sunbeams, by Miss Etta Jackson, \$3; Fair River Ass'n, by A. J. Martin, Tr., \$41.25; Oktibbeha Ass'n, by W. F. Vance, \$6.55; W. M. S. Peach Creek ch., by Mrs. Lena J. Williams, (of which \$5 for Chapel Fund,) \$10.25; By Miss Florence Theatfold, of Port Gibson S. S., for Chapel Fund, \$5; Choctaw Ass'n, by R. M. Woodruff, Tr., \$12; By Geo. Whitfield and family, Clinton, \$7; By a friend, Shubuta, for Brazil, \$4; By D. T. Chapman, Tr. Gen. Ass'n, \$162; By S. O. Y. Ray, Meridian, \$10.75. Total, \$261.80.

Previously reported, \$611.83. Total this year, \$873.63.

MISSOURI.—By E. D. Jones—Slater ch., for Centennial Fund, \$5, W. M. S. Slater ch., \$8.83, Mrs. L. B. Fleet, for Chapel Fund, \$5; Children's Day Bethany ch., by T. S. Scott, for Centennial Fund, \$8.95; Odessa S. S., by P. J. Heisler, for Chapel Fund, \$1.50; W. M. Ass'n aux. State Bd., by Mrs. G. W. Godlove, for Rio church, \$5; Everett S. S., by Miss Dora Wilcox, for Chapel Fund, \$6.30; W. M. Ass'n aux. State Bd., by Mrs. G. W. Godlove, (of which \$5 for Maggie Rice Memorial,) \$10; Smithfield Union S. S., by D. F. Sortnell, for Chapel Fund, \$3.50. Total, \$54.08.

Previously reported, \$2,443.89. Total this year, \$2,497.97.

NORTH CAROLINA.—By J. D. Boushall, Tr., \$2,000; Mt. Gilcad S. S., by W. F. Haywood, for Chapel Fund, \$2.13; Holly Grove S. S., by J. H. Bowen, for Centennial Fund, \$8. Total, \$2,010.13.

Previously reported, \$1,364.95. Total this year, \$3,375.08.

NORTH CAROLINA WEST. CONVENTION.—By A. H. Cobb, Tr., (of which \$66.16 for Centennial Fund,) \$134.88; By A. H. Cobb, Tr., of which \$9.03 for Centennial Fund, and \$57.10 for support of Mrs. Greene,) \$70.44. Total, \$205.32.

Previously reported, \$466.81. Total this year, \$672.13.

SOUTH CAROLINA.—Bennettsville ch., by J. T. Douglass, Tr., \$55; Mt. Carmel ch., by B. M. Foreman, for Centennial Fund, \$24.50; Chester Sunbeams, by Miss Louise McFadden, for Centennial Fund, \$6.43; Goucher Creek ch., by J. D. Huggins, \$3.80; Santee Ass'n, by C. C. Brown, (of which \$35.73 for Centennial Fund,) \$65.03; Cartersville S. S., by H. E. C. Fountain, for Chapel Fund, \$3; Standing Springs S. S., by T. L. Henderson, for Chapel Fund, \$3.06; Pendleton St. S. S., Greenville, by G. A. Norwood, for Chapel Fund, \$60; Pee Dee Ass'n, by T. H. Bethea, Tr., \$107.10; Abbeville Ass'n, by W. B. Acker, Tr., \$1.93; Children's Day Glendale ch., by Miss Mary N. Thomas, for Chapel Fund, \$3.77; By G. W. Bussey—Parkville ch., \$6.65, Parkville S. S., \$8.17, Red Oak Grove S. S. and ch., \$2, W. M. S. Red Hill ch., \$2; Pine Forest Sunbeams, by P. J. M. Osborne, for Sunbeam Missionary, \$2; Chesterfield Ass'n, by Geo. W. Blackwell, Tr., \$15.32; Union County S. S. Convention, by H. H. Robinson, \$14; By W. D. Bewley, Union, \$5; Camden ch., by M. W. Gordon, \$22.50; Eureka S. S., by L. E. Campbell, for Centennial Fund, \$5; By G. W. McIver—Goose Creek ch., \$2, St. John's ch., \$2.86, Citadel Square S. S., Charleston, \$20, Citadel Sq. ch., Charleston, (of which \$171.60 for Centennial Fund,) \$240.85; Union S. S., by J. B. Williams, Tr., \$5.22; Little Stevens Creek ch., by T. J. Rooke, \$7.30; Wellford S. S., by S. C. Vaughan, for Chapel Fund, \$5; Chester S. S., by T. J. Irwin, \$15; Flint Hill ch., by M. W. Gordon, \$1.20; Horeb and Mill Way chs., by Jno. W. Chiles, 10 cts.; Miss Levie L. Baggs, Lower Three Runs S. S., for Chapel Fund, \$1.50; G. B. Taylor Sunbeams, Trough Shoals ch., by Miss Ella Hoy, Tr., (of which \$11 for Chapel Fund,) \$18.30; Moriah Ass'n, by A. J. S. Thomas, \$22.43; Monterey S. S., by M. E. Wilhart, for Chapel Fund, 75 cts.; Ninety-Six S. S., by E. M. Lipscomb, for Centennial Fund, \$10; Mt. Lebanon S. S., by W. P. Smith, for Centennial Fund, \$2.40; By J. H. Webber—Children's Day Zion Hill ch., for Chapel Fund, 75 cts., Miss Mabel Webber, for Chapel Fund, \$1.20; Piedmont S. S., by J. H. Hill, for Chapel Fund, \$5; Union meeting No. Div. Spartanburg Ass'n, by J. R. Aiken, \$10.10; J. C. B. M. B., Honey Camp S. S., by S. L. Granger, for Chapel Fund, \$5; Pendleton St. ch., Greenville, by G. A. Norwood, \$6.60; Union County S. S. Conv'n, by C. B. Bobo, Tr., \$20.43; Lula Whilden Sunbeams, Citadel Sq. ch., Charleston, by Miss Eva D. Shokes, (of which \$3 for Chapel Fund,) \$8.10; Union No. 1, Orangeburg Ass'n, by A. M. Bogard, Tr., \$10; By O. Henderson, McCormick, \$6.08; Beaver Dam ch., by J. E. Willis, for Chapel Fund, \$10.77; Mizpah S. S., by J. L. Zeigler, for Chapel Fund, \$7.29; Pelzer ch., by L. Padgett, for Centennial Fund, \$5; Marlboro Union, by T. H. Bethea,

\$41.50; By Miss F. P. Wilson, Tr. C. C., W. M. S., (of which \$88.05 for Chapel Fund, and \$20.30 for Centennial missionaries, \$300.01; By same, from Children's Centennial Day, (of which \$210.83 for Chapel Fund, and \$11.46 for Centennial missionaries,) \$246.49; By Mallory White and Estelle C. Shirley, Hodges, for Chapel Fund, \$7.66; Ridgeway S. S., by C. L. Wray, for Chapel Fund \$5; Mrs. B. C. Truluck, of Bethel S. S., for Chapel Fund, \$5; Misses Mary and Blanche Hart, of Corinth S. S., for Chapel Fund, \$10; By L. C. Ezzell—Children's Day Padgett Creek ch., (of which \$10 for Permanent Fund, \$14.60; Bethel ch., Lizzie Ezell, for Permanent Fund, \$1.50, Fannie Barnett, for Permanent Fund, 50c.; By T. E. Rickenbaecker—Orangeburg Aso'n, \$53; Four Holes ch., for Centennial Fund, \$28.50; Sugar Ridge S. S., by B. F. Dodd, \$2.30; Hartsville S. S., by J. J. Lawton, (of which \$13.58 for Permanent Fund,) \$27.16. Total, \$1,610.71.

Previously reported, \$3,646.07. Total this year, \$5,256.78.

TENNESSEE.—Ocee Ass'n by W. D. L. Robbins, \$12.83; Sunbeams Central ch., Chattanooga, by Mrs. O. E. Ellison, Tr., for Centennial fund, \$6.95; Ladies' Society White Haven ch., by Mrs. G. F. Farrow, for Centennial fund \$5; By Mrs. G. W. Nelson—Sunbeams Central ch., Chattanooga, \$3; Sunbeams 1st ch., Chattanooga, (of which 55 cents for Chapel fund,) \$4; W. M. S. 1st ch., Chattanooga, \$19.79; S. S. 1st ch., Chattanooga, \$9.76; Y. L. M. S. 1st ch., Chattanooga, \$4.45; B. Y. P. U., 1st ch., Chattanooga, \$2; By R. G. Craig, Tr. Memphis Ass'n, (of which \$129.95 for Centennial fund,) \$144.85; Carter Creek ch., by R. K. Dawson, \$1; By W. M. Woodcock, Tr., (of which \$34.66 for Centennial fund,) \$305.86; F. M. S. St. James ch., Chattanooga, by Mrs. N. Simmons, \$2.80; By T. J. Allison, Piney, (of which 70 cents from Piney S. S.), \$4.93; W. M. S. Friendship ch., by Miss S. E. S. Shankland, \$15; Minister's & Deacon's meeting, Clinton, Northern and Tennessee Ass'ns, by W. S. Duncan, \$7.05; Harmony ch., by Elijah Carey, \$4.15; Central S. S. Memphis, by Mrs. R. C. Stockton, for Chapel fund, \$7.82; Central S. S. Nashville, by F. B. Owings, for Centennial fund, \$27.24. Total, \$588.48.

Previously reported, \$1,466.05. Total this year, \$2,054.53.

TEXAS.—South Austin S. S., by J. H. Williams, for Chapel fund, \$3.85; 1st ch., Austin, by Mrs. Laura G. Pennel, for native evangelist in Japan, \$30; Walker's Creek S. S., by Jno. Barker, for Chapel fund, \$9.80; Hutto S. S., by J. A. Skinner, for Chapel fund, \$6.75; Mexia, S. S., by C. T. Harris, for Chapel fund, \$17.48; By J. M. Carroll, agent, \$801.62; By J. M. Carroll, agent, \$2,036.90; Reagan S. S., by J. E. Niday, for Chapel fund, \$20. Total, \$2,926.40.

Previously reported, \$2,486.51. Total this year, \$5,412.91.

VIRGINIA.—S. S. 1st ch., Richmond, by Wm. E. Word, for Chapel fund \$10; Sunbeams, Infant Class, 1st ch., Richmond, by Miss M. C. Tupper, for support of Columbo Dominquez, Madero Institute, \$35; Mrs. M. E. Gouldman, Bowling Green ch., \$1; Luray S. S., by G. T. Chapman, Tr., for Chapel fund, \$9.65; 4th St. S. S., Portsmouth, by S. B. Hutchens, Tr., for Chapel fund, \$13.20; Infant class, 1st ch., Petersburg, by Miss S. G. Robertson, for Chapel fund, \$21.22; Mary Brooke's Society, Ashland, by J. Wm. Jones, for Centennial fund, \$31.66; Sunbeams Infant Class, 1st ch., Richmond, by Miss M. C. Tupper, for clothing for Columbo Dominquez, \$10; By Norvell Ryland, Tr., \$2.250; Lottie Moon Sunbeams, Hampton, for Sunbeam Miss'y, \$5; Beaver Dam ch., by Geo. S. Kennard, for Chapel fund, \$5; Miss Annie Barksdale, Batesville, for Chapel fund, \$5.20; By Miss Nolie Pulliam, Richmond, for Centennial fund, \$1.85; By Miss Julia Fuqua, Bunker Hill, for Chapel fund, \$3. Total, \$2,401.78.

Previously reported, \$5,254.52. Total this year, \$7,656.30.

WEST VIRGINIA.—Greenbrier Ass'n, by A. M. Hutchison, Tr., for Mexico, \$10; Dr. J. L. Holmes, Elkins, \$10; Bethel ch., by Geo. W. Jones, \$10. Total, \$30.

Previously reported, \$5.17. Total this year, \$35.17.

AGGREGATE, \$19,060.88. Previously reported, \$34,258.68. Total this year, \$53,319.56.

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