

*M. E. Chaff*  
*1437 E. Broadway*

"Go ye into all the World, and preach the Gospel to  
Every Creature."

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# THE FOREIGN MISSION JOURNAL

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# 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. P. North, 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, L. N. Chappell, Mrs. Chappell.  
YANG CHOW.—L. W. Pierce, Mrs. Pierce.

## NORTHERN CHINA—P. O., CHEFOO.

TUNG CHOW.—Miss Laura G. Barton,  
*Hwang-Hien*.—C. W. Pruitt, Mrs. Pruitt, W. D. King, Peyton Stephens,†  
*Pingtun*.—Miss Lottie Moon,\* Miss Fannie S. Knight, W. H. Sears, Mrs. Sears.  
—J. B. Hartwell.\*

## AFRICA. (P. O., LAGOS.)

LAGOS.—W. J. David,\* Mrs. David,\* C. C. Newton,\* Mrs. Newton,\* Miss Alberta Newton,\* with three native assistants and teachers.  
ABBEOKUTA.—W. T. Lumbley, Mrs. Lumbley, and L. O. Murray, native assistant.  
AWYAW.—S. G. Pinnock, Mrs. Pinnock.  
OGBOMOSHAW.—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. Eager and Mrs. Eager, Via Oricellari, 16 bis, Sig. Bellondi.  
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Naples.—Signor Fasulo.  
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Boscovale.—Signor Martinelli.  
Bologna.—Signor Colombo.  
Torre Pellice.—Signor Malan.  
Modena and Canne.—Signor Ferraris.  
Mighionico.—Signor Piccinni.  
Carpi.—Signor Mattei.  
Cagliari, Sardinia.—Signor Arbanasich.  
Barietta.—Signor Basile.  
Domus Novas, Sardinia.—Signor Cossu.  
Bari.—Signor Volpi.  
Iglesias, Sardinia.—Signor Fortonesc.

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Valenca.—Antonio Morgues.  
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MINAS GERAES.—E. H. Soper, Mrs. Soper, J. L. Downing, Mrs. Downing, native assistant.  
Address—Campos, Rio de Janeiro.

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TOLUCA, State of Mexico.—W. D. Powell, Mrs. Powell, F. de P. Stephenson.  
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. Cabanis, Miss Addie Barton, M. Gassaway,† Jose M. Cardenas, E. Barocio, Potos.—A. Trevino, Sen'a Dominguez. San Rafael.—M. T. Flores. Parras.—Miss Sallie Hale, Pablo Rodriguez.  
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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.

MOJI.—J. W. McCollum, Mrs. McCollum.  
FUKUOKA.—E. N. Walne, Mrs. Walne—address, 30 Funatsumachi.

\*At present in this country.

†Under appointment—to sail soon.

NOTE.—Letters addressed to our missionaries in China and Japan 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.

# THE FOREIGN MISSION JOURNAL

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## A PARTING WORD.

In retiring from the office of Corresponding Secretary, I hope that it is not necessary for me to say that my interest in the work of giving the gospel to the nations will not be abated. This interest began when I became a child of God, and will continue, I take it for granted, until the work is performed. My official duties have been discharged with pleasure to myself, though with a constant sense that they should have been discharged better. I feel under great obligation to the Board, who are as true a set of men as I ever labored with, for the many ways that they have showed kind consideration; and have no language to express my gratitude to the Southern Baptist Convention for the favor and honor they have conferred during the score of years and more that I have tried to serve the body. Of innumerable courtesies from the press, and pastors and people, from Societies, State Boards and Secretaries, I cannot speak, except to say that I leave my position, which they have done so much to help me in, with a keen appreciation of their goodness, and with sincere love for all of them. My heart was never more full of love to all my brethren and the whole world than while I pen these words. And I congratulate the Baptists of the South at what seems to me to be the great prospect before them in the missionary enterprise. A new start has been taken. There will be difficulties, but it is by difficulties that the greatest progress is made. The next decade or two will witness, I believe, marvellous things in the Lord's reign on earth. For my successor, whoever he may be, my heart goes up in earnest prayer. His spirit should be full of faith, and hope and love. There are grand things before him, and the Board, if they follow the will of the Master. And may I not, in advance, beg for our brother and the Board the hearty sympathy and co-operation, and the constant prayers of our great brotherhood? A nobler people than the Baptists of the South God has never put upon this planet, and if they are only true to themselves and to each other, and to the greatest work committed to them, they may surely expect the abundant blessings of the Lord of the harvest.

And what shall I say of the missionaries that are scattered over the world? I feel as if I were saying good-bye to a great family, loved as life itself. We have had many joys together and many sorrows. My soul is knit to them as to my own flesh and blood. I love and honor every one of them. A braver band never fought the Lord's battles. I rejoice in the crowns awaiting them, as a father rejoices in the glory of his children. If I have ever said or written one word that has given them pain I am more pained than they; if I have done anything which was not right, in any respect, I humbly beg their pardon as I beg the pardon of our common Father in heaven. It will not be long before some of us, not very long before all of us, will meet where we shall see eye to eye, and every tear shall be wiped away.

Until a Secretary is appointed and enters upon his office, the duties of the Secretaryship will be performed under the direction of Dr. H. H. Harris, President of the Board, than whom there is no man more honored and esteemed in the Baptist denomination.

H. A. TUPPER.

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#### FINANCES OF BOARD.

Some may think that the large balance on hand (\$13,000), reported to the Convention, gives a good start; but this is no real advantage. The Treasurer's report shows that more than that amount is due to special funds, and must be returned. The truth is that the Board began this conventional year with a debt of \$10,000 in addition to this indebtedness of \$13,000. This is plainly stated on page ix of the Board's report. It may be thought also that there will be large receipts from Centennial subscriptions. But it must not be forgotten that reaction will almost certainly follow the extra exertions of last year, especially in the present stringency of the money market. This last fact suggests the difficulty the Board may have in borrowing money, as usual, for current expenses, which aggregate some \$12,000 a month. It will be noticed that the Board had to borrow, last year, \$78,000. Suppose the same necessity should be upon them this year! We would not alarm, but would impress the importance of prompt, and thoughtful and continued action on the part of the friends of our cause. We should realize as much as was given last year, \$150,000. Some of the States, as seen in Treasurer's report, gave very large amounts, which they could not be expected to repeat; but should not other States greatly increase their offerings? Without asking definite quotas of the States, the Board pleads that \$150,000 be raised this year. This will be really needed. The need is beginning already to be felt. Eight or ten of the missionaries recently appointed are arranging to sail in July and August. They must have outfit and means to pay

their passage to the lands whither they carry the gospel. The support of those already in the field makes a constant drain on our depleted treasury. There should be prompt remittance of all moneys collected for Foreign Missions—a dollar sent now is worth five per cent more than the same amount mailed just in time to get into the annual report. Be not content, dear reader, with only reading this statement, but burden yourself with the subject, so far as other duties will allow, and be eyes and hands for us, in your church and community, until \$150,000 is realized. It is presumed that we have the sympathy and co-operation of all the State Boards.

The Convention concluded an appeal thus: "We do most emphatically and with all the earnestness possible plead for a far greater foreign missionary revival that will result in the spirit of missions taking possession of every Baptist church, yea, of every Baptist heart, in this great Southland, calling forth and sending out hundreds of consecrated men and women to foreign fields, bringing from God's people millions of dollars for this work where now but thousands are given, and in the name of our King planting the cross where the powers of darkness have long held sway."

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#### OUR AFRICAN WORK.

Candor requires that we say that this mission is in some peril. The Yoruban country, where we are working, is in better condition than it has been for many years for the conduct of our missionary enterprise. Peace has been conquered by the British government; roads and rivers are now open for traffic and travel, and a railroad is projected to run from the coast into the interior. But what avail these facilities for work if workers do not enter the field? Our forces at work have been reduced to three families, and one of these families has been "at the door of death," and must soon come home. Another of them, having been on the field the usual time before vacation is allowed, applies for permission to go to Europe to recruit strength. In the meantime, few applicants suited to the work present themselves for appointment. These serious facts have forced the missionaries, as well as the Board, to consider the subject of appointed colored missionaries. A special conference between four of the missionaries from Africa and a committee of the Board was held, by appointment, at the Southern Baptist Convention, in Nashville, to discuss the matter. There was present also a colored educator, who had applied for appointment. Various theories were expressed and plans proposed. No definite conclusion was reached. The colored brother, though a man of excellent spirit and fair culture, was not appointed as principal for our school at Lagos. Can the Board secure a colored teacher of eminent

qualifications for this important position? Are there not some of our very best young white ministers who will test the matter, before the throne of God, as to their duty to live, and, if need be, to die in "the dark continent?" If reinforcements are not speedily sent out what becomes of the mission? As to employing colored missionaries, brother C. C. Newton, recently arrived from Africa, was reported to the Convention thus:

#### SHOULD WE ENTER THE GREAT SOUDAN?

It should be done on the lines we have already been led by Providence. Should we enlarge simply our work in the Yoruba country, or should we go beyond, into the far interior? You remember that Bowen's first plan was to go into the far interior and learn one of the languages more generally spoken. My notion is that the time has come to carry out that plan and swing into line with the feeling of our time that the hour has come to enter the great Soudan section. One of the three great languages of the Soudan section is the Hausa. Let us enter the Hausa States.

#### REASONS.

1. This would be on a line (though farther in) with our present missions. The city of Bida is on a line with Lagos and Ogbomoshaw. It has a population of 150,000. Our farthest interior mission is our most promising now. Does this indicate the direction in which Providence would have us go?

2. This would put us into one of the three great Soudan languages, which has the advantage of being easily learned. It is not a language of intonations, as the Yoruba, which is so difficult. The Hausa is also as widely spoken. It is the language of trade in all of that country, and hence so many could be reached with the gospel through its channels.

3. This would put us in a position where we should have river communication with the outside world. The Royal Niger Company run their boats of trade 1,200 miles up the Niger. Our supplies could be sent up the river, which would save us the uncertainty of sending on the head of the native so far. The Lord made the rivers for missionaries as well as traders. All of the great missions of Africa are near some of the great water courses—*e. g.*, Gaboon and Congo.

4. This would put us on the table lands, where is found a civilization higher than any other in the negro belt. The people live in good houses, wear good clothes, and eat wholesome food. This would insure better health to our missionaries and enable them to live on smaller salaries. The Hausa people are Mohammedans, and hence more intelligent. They will give us a more aggressive set of Christians. Our gospel would be spread by them as Mohammedanism has been.

#### I WOULD SUGGEST

(a). That we appoint to this field negroes, who can live there almost as well as in the South. It will not be necessary for them to have the frequent vacations that white men have.

(b). Let our missionaries do an itinerating work in the beginning, and thus avoid the expense of building houses for dwellings, schools, and churches. One house at a central point, to which missionaries can come for rest or to be used as a hospital in sickness, may be built.

(c) Let us call it the "Interior Soudan Mission," so that there may be a distinction between this and our Yoruba Mission. The two will finally grow into one, and I may venture to predict that the Soudan Mission will be the mission of the future, if it is wisely managed.



Bro. P. A. Eubank, also at the Nashville conference, writes:

I have been thinking a good deal about the question of sending negroes to Africa, and I find, what you have doubtless observed, that there are many phases to it.

So far as our mission is concerned, the whole matter is an experiment, and a year or two of trial may make a radical change in any or all opinions entertained at present. I am not acquainted with the working of colored men on the Congo. If the Board could learn *from missionaries* of the working of the system in that mission, and any others where negroes are used, it might help them toward a conclusion.

Personally, I should have no objection to working with negroes in any relation in which the Board might send them out. But others might not feel the same way about it. There are some things which seem to indicate that negroes should be sent to Africa, while there are also, as it seems to me, obstacles, not to say objections, to the plan. We must look the whole matter in the face, and act on the strongest probabilities. It would strike every one as a most appropriate thing that converted Africans should have a part, and a large one, in the conversion of their mother country. At the same time it is evident these people cannot be sent as missionaries to any other country. They are limited to work among their own race in America or in Africa. Then there is a fearful climate to contend with, which greatly hinders the efficiency of white men. And all are asking, "Cannot negroes stand the climate better?" We look to Liberia for an answer to this question; and the answer seems to be, that in the acclimation period the negro runs about the same risk as the white man—some say greater. But when this period is past the negro is more completely acclimated, and can stand it for a much longer period. I hear that the death rate among new comers in Liberia is large, but people once acclimated spend long lives there.

To many the argument from God's providential dealings with the negro is conclusive. We all believe that God had a design in permitting the bringing of African slaves to this country. That design has been realized in part doubtless in the Christianization of those who were brought over and their descendants. To some the evangelization of Africa by American negroes seems to be unquestionably the ultimate design of Providence. This is a reasonable interpretation, and if we must render an interpretation at this point in God's dealings, it is the most probable one. Yet we must bear in mind there is no more fertile field for mistakes than in the interpretation of Providence before the whole design has been wrought out. I believe that a part, at least, of that design was to use the sons of those slaves for the conversion of Africa. Is this the fullness of time for the consummation of this design? What mortal man can say? Two hundred and seventy-three years have passed since slavery began in America. That may be the full of God's allotted time to complete his purpose, or, so far as we can see, he may use another 100 years in it. To my poor mind it would seem reasonable to suppose that if God brought all these people to America only or mainly to use them in the evangelization of Africa, then the other part of the design would be carried out by the colonization scheme. Otherwise, why should so many have been brought? But this is useless. "For my thoughts are not your thoughts," etc., Isa. 55: 8. When we undertake to explain in full God's dealings with the negro race, we must also tell the design concerning those in Catholic Brazil and the West Indies, and those now being taken to Arabia.

A negro may get closer to the natives because he is of the same race, if he will. But I have little reason to believe that negro missionaries would use this advantage. On the contrary, white men have seemed to me more ready to condescend to the level of the people than the educated natives. And it is unquestionably true that the people have more respect for a white man than for a negro, and more confidence in him.

Among the difficulties in the way of this enterprise is the probability of friction between the white and colored missionaries, if they work together on the same field.

Brother Newton proposes to obviate this by having all the colored missionaries form a separate mission, under the direction of a white superintendent, but to work on the same field as the white missionaries when so desired. Whether this would obviate the difficulty I cannot tell. It would tend to lessen the friction. But would negroes accept appointment on this basis?

A question to be seriously considered, if it is proposed to have both races work in the same field, is this—What will be the effect in getting reinforcements for the mission hereafter? It will not do to give up sending white men to Africa, at least, until the success of the new scheme is assured. But the African mission is already unpopular. Young men are slow applying. Will they not be still slower, if they are to have American negroes for working companions? I do not speak of the right or wrong of such a feeling. I only ask, will the system not result in cutting us off from white reinforcements? And beside the personal objection that men may have to joining the mission, will not the majority of our brethren too readily seize the opportunity of throwing off all responsibility for the evangelization of Africa? I have the impression that the popular favor with which this proposition meets is largely due to this desire to rid ourselves of all responsibility for Africa. Now I do not believe the time has come, or is very near, when we can dispense with white men in the work for Africa's redemption.

Once more, can the Board feel sure that when this system is once begun there will continue to be a supply of men willing to go out as they are needed? Or is there likely to be criticism of the Board in the negro papers and elsewhere, which will alienate from the Board both the missionaries on the field and others who might apply? The Board knows better about this than I do.

The suggestion is made that an entirely distinct mission be established in a separate field. This strikes me most favorably of all the plans. True it will not relieve the present mission; and the need of reinforcing that will be just as imperative as ever. But it would be doing more for the conversion of Africa. There is abundant room for a separate mission in the Yoruba country, without in the least overlapping the present mission. Or a new mission might be opened in the Mohamedan countries north and northeast of the Yoruba country. In this case I think it would be better to leave the present Yoruba mission to the colored men, and let the white men go to the north. I say this for two or three reasons. 1st. The men who have had experience, and white men, are better fitted to open an entirely new field, while new men would find it less difficult to fall into a work already begun. 2d. It will take more ability to grapple with the Mohamedanism and the superior intelligence of the northern people, than to meet the paganism of Yoruba. 3d. The better climate would give white men a better chance to live and work there. And the climate is one of the chief reasons for sending negroes out.

Such a mission of negroes, I think should be under a superintendent, at least at the first. Then experience could dictate for the future. There are colored men who could well fill this position, but they are rare; and unless such a one could be found, there should be a white superintendent.

And after all, unless good colored men are sent—men of true piety, good common sense, and considerable ability, the movement will be a failure. And send real negroes. I can see no advantage that a mulatto has over a white man; and he has some disadvantages.

I have said nothing about the cheapness of sending out negroes, because I am not in full sympathy with the desire to reduce expenses either in the home work or on the fields. Of course I believe in economy, and would condemn waste of mission funds. But I believe the Board should aim at efficiency both at home and abroad, and any reduction of expense at the cost of efficiency is not economy, but waste. So I say about



sending out colored missionaries: Have an eye to efficiency—send good men or none, even if it costs considerable to send such.

The Lord guide the Board to the right decision in this important question. You shall have my prayers, my sympathies and my help, at home, and when the Lord will, my help in Africa.

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### SAILING OF MISSIONARIES.

On the 1st of July Rev. Samuel J. Porter and wife, of North Carolina, and Rev. Robt. E. Neighbour, of Texas, expect to sail to Brazil, from New York, in the Steamer "Maskelyne," whose consignees are Messrs. Rusk & Jevons, 301 Produce Exchange. These young servants of the Lord start on their mission full of zeal and hope, and it may be predicted that they will do good service for the Master. Rev. J. B. Hartwell, D. D., of San Francisco, with his family, will sail from that city (D. V.) on the 3d of July for China. He goes to the Shantung province, where he labored many years as a missionary of our Board. He may not locate, however, in his old home, Tung Chow, which does not seem to be promising missionary ground. Referring to the fact that our missionary Holmes settled in Chefoo and brother Hartwell settled in Tung Chow, Mrs. Nevins writes from the former place, for "Woman's Work in the Far East," thus: "Tung Chow is fifty miles from Chefoo, on the sea coast, and would have been the foreign treaty port had not its harbor proved an unsafe one. It is a very old city, with a well preserved high wall. Its site is fine, and the scenery, looking seaward, is beautiful. But it is a very dead old place; and we had not been there many years before we felt that it was by no means an encouraging mission station. However, before that conclusion had been reached, there were several mission houses, and three or four boarding schools had been commenced. The Tengchow College is the only one of these schools now in existence. Mrs. Crawford, after years of faithful work, finally disbanded her boys' school, believing she could do more efficient service in other ways. The girls' school in the Presbyterian Mission, though temporarily disbanded, will probably be re-opened in the course of a year or two. Few converts to Christianity have been made among the native residents of Tengchowfu, and I fear it must be classed among the 'gospel hardened' cities of China. Chefoo, in that respect, is but little better; yet it has many advantages as a mission station, being easy of access from Shanghai and Tientsin, steamers coming and going almost daily; and intercourse with the interior of the province is incessant. Foreign influence on the whole province must, to a great degree, emanate from Chefoo, which adds to its importance as a mission centre."

God bless our brother Hartwell, going in the spirit of love and in the name of the Prince of Peace. He will be followed by the prayers of a

multitude of Baptists, not only of the South, but of the North-west, where he has labored so many years for the highest good of the Chinese in California.

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### MEDICAL MISSIONARIES.

In an *a priori* view of the subject, one thinks that there would be no serious difficulty in securing the services of young Christian physicians to go into mission fields. Certainly our missionaries, who need them and cry piteously for them, think that way. The fact, however, is the very opposite. It is exceedingly difficult to secure medical missionaries. The reasons seem to be various. Perhaps the young physician is a good doctor, but he is not specially missionary in spirit. May be, it is the reverse. Possibly the follower of Esculapius is doing a good business, and the questions arise why should I leave it for the small salary of a missionary doctor, or the uncertain practice in a heathen country? How many well settled young pastors go to the heathen? But, without giving reasons, experience shows that very few young doctors feel called to go as missionaries. The Board has never been more zealous to secure any class of missionaries and they have never been more unsuccessful. Hopes have been aroused, now and again, but disappointment has almost invariably followed. What is to be done?

Is there really no absolute need for the missionary doctor?

Is the remedy in medical education of our missionaries before they go out? If others cannot be secured, should doctors be sent whether disposed or not to more religious work than a Christian doctor usually performs in this country? Would that some good Baptist physician would point out the difficulties in the case, and the best way to overcome them. In the meantime, the Board calls for young medical men, full of the right spirit, to count the cost well, apply to the Board, and then go into pagan fields, where great reward of the highest satisfaction awaits the faithful medical missionary.

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### HOW DOES THE MEDICAL MISSIONARY WORK?

This question, or some question like it, is sometimes asked by young physicians who apply or are applied to to go to a foreign field. The Board has not had much recent experience on this subject, as it is many years since it has had a medical missionary who gave himself specially to medical work. The last missionary doctor sent out was a lady, and did not engage in her profession, as she married soon after reaching China. The way that Mrs. Mina K. Scott, M. D., of the Missionary Union, works in the country, may be at least suggestive to missionary doctors sent into the interior of China or Africa by our Board.

Dr. Scott, in that admirable periodical, "Woman's Work in the Far East," for May, 1893, writes from Swatow, China, as follows:

"I adopted the plan of starting small dispensaries in various localities, visiting these places regularly on certain days of each month. In this way I am able to take ample time to attend to each patient and to follow up the important cases. Moreover, I am able to gain a personal influence over the women and children by visiting the suffering ones in their own homes.

"The members of our mission have given me most valuable assistance in this work by furnishing faithful preachers and Bible women, to be present at the dispensaries and to follow up afterwards all cases who are interested in the Doctrine. Each day's work at the dispensaries is begun with a religious service, conducted either by a preacher or a Bible-woman, and the respectful attention given by the patients has been most gratifying.

"Tickets are given to each patient in the order of their arrival. Thus each knows when his or her case will receive attention, and as a consequence there is now no noisy confusion. Each patient is seen alone, and time given for a careful consideration of each individual case.

"I always seek an opportunity to say some word which shall lead these patients to a sense of personal obligation to believe and trust in the Saviour of men. When I ask them to attend chapel services, they often give their promise and keep it. Now that I have my work systematized, I can very comfortably attend to from eighty to one hundred patients daily.

"I make it a point to let nothing interfere with my regular appointments at the dispensaries, and am careful to stay on until all important cases have had due attention. I never give out for the day more tickets than I can take in.

"I am convinced that our country medical efforts are proving quite as helpful to our more important evangelistic work as our hospital and mission-compound service. And feeling thus, I am happy in doing this work.

"I am sure no medical missionary would come to China for any other purpose than to help to bring these people to the knowledge of the truth."

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An extract from a personal letter of a missionary now in the field may help in the enlightenment of some persons who fancy that in foreign missionary service there is not an adequate sphere for the exercise of their talents. This missionary writes: "The trouble with many young men at home is that they do not at all appreciate the intensely interesting character of this work, on its intellectual side even, to say nothing of its higher aspects. When I first thought of going abroad, the sticking point in my unenlightened understanding was the question whether I was willing to devote my vast intellect to the business of 'making pin heads' the remainder of my days, far off in the Islands of the Sea or the wilds of Africa. And this, too, notwithstanding the fact that I had often preached to my church on the capacities of the heathen mind. I finally decided to devote myself to pin heads, and as a result a work has always fallen to my hands of a comprehensiveness such that I envy the place of no seminary teacher in America!"—*Missionary Herald*.

No man at work in this country can, as do the missionaries abroad, do really foundation work. And foundation work involves all the various kinds of work that are done in this country by many men. Among workers for the Lord, few men can impress themselves on any great work as can the missionaries—an impress that will last for many

long years. Great are the opportunities of the missionary and correspondingly great his responsibilities. We ought constantly to pray for him.

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### LITERARY NOTICES.

A STATEMENT OF THE CLAIMS OF THE BAPTIST CHURCH IN AMERICA, by DR. W. N. Boyd, of Newark, N. J., published by the American Baptist Publication Society, is clearly and ably presented under the heads: *The Confession of Faith; Popular form of Government; The Bible Only; Church Membership; Immersion; Symbylism of Baptism; Restricted Communion.*

THE MOSAIC RECORD OF THE CREATION EXPLAINED, by Abraham S. Jennings, and published by the Fleming H. Revell Company, of New York and Chicago, takes the old fashioned view that the world was made in six solar days, shows the creations of each day, and then proves that the "blunders" have been made by science and the evolutionists.

CONSCIENCE IN MISSIONS is the title of an able address, delivered by Dr. T. T. Eaton at the S. B. C., which will be enjoyed greatly in the reading as it was in the hearing.

THE FOUR THEORIES OF CHURCH GOVERNMENT. By J. T. Christian, D. D., 16mo, 32 pp. Price, 5 cents. Philadelphia: American Baptist Publication Society; 1420 Chestnut Street.

The four theories considered by the author are the Papal, the Episcopalian, the Presbyterian, and the Congregational. The nature of each is outlined, and so far as space permitted, its development. By citations from Scripture and competent authorities, the validity of the Congregational form is proven beyond any question.

TURTLEBACK LIGHT: A Story of Influence. By Mrs. R. M. Wilbur, 16mo, 239 pp. Price \$1.00. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

MARRIED LIFE. A BLESSING TO THE TRULY MARRIED. Arranged by Mrs. Dora E. W. Spratt. 16mo, 64 pp. Price, 75 cents. Philadelphia: Benjamin Griffith, 1420 Chestnut Street.

This little book consists of a collection of passages, poetical and prose, from a wide range of authors, bearing upon the blessings of married life. The book is divided into six portions, with an ornamental sub-title page prefacing each and suited to the pages following. It is meant for a wedding souvenir.

THREE GIRLS AND THEIR MOTTO. By E. L. S. E. Author of *Walter Harley's Conquest*. 12mo, 200 pp. Price, \$1.00. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

THE MEMOIR OF DR. JAMES P. BOYCE, by John A. Broadus, D. D., LL.D., is one of the great works of the times. A great subject is handled by a great author.

THE GREAT SPEECH of Dr. B. H. Carroll, of Texas, on Roman Catholicism, delivered at the Southern Baptist Convention recently held in Nashville, will be issued in pamphlet form by the publishers of the *Baptist Standard*, Waco, Texas, and sold at ten cents a copy.

## From Miss Whilden.

## SOME INCIDENTS IN THE WORK.

A heathen woman, feeble and aged, was listening as she heard, for the first time, of a Saviour. Her whole face beamed with joy as she exclaimed, "It is good! I never heard anything like it before. What can I do for you? How can I thank you enough for coming to tell me this?"

A blind woman came feeling her way into the back entrance of our chapel. She had been there last year, and since then has given up idol worship for the worship, as she says, of "the Heavenly Father." She prays once a day, but added in her simple hearted way, "It is not always convenient for me to do it oftener. My grandchildren are around me through the day, and it is noisy. I cannot get a quiet time. Then, if I kneel down during the day, my daughter-in-law says I must not pray to the Heavenly Father, that if I do my son will fail to pass and take his degree in the literary examinations. I know it is not true; but they do not feel as I do, and if he were to fail they would say it was all my fault; so I have to snatch moments for prayer when they are not watching me." She was glad to hear that she could whisper a prayer to Jesus, and even pray lying in bed, if she could secure quiet in no other way and at no other time. "I am glad to hear that," she said, "for during the bitter cold weather I felt the cold so much I could not get up; my meals were brought to my bed. I prayed to the Heavenly Father, but I did not know whether he would hear me if I were not kneeling down. Now, if I wake up in the night I can pray to him." Referring to the opposition of her family, I said, "some people's hearts are hard, and they will not believe in Jesus." "No, it is not that," she said; "it is not easy to believe. He was here on earth nearly two thousand years ago. No one now living has seen him, and there is only the Book which tells about him. I believe, but it is not easy for every one." I tried to tell her that we were trusting not in a Christ long ago dead, but in a living, loving, present Saviour, whose promises were being fulfilled in daily experience. I reminded her of how conscious she was of the presence of those whom she loved, even though she could not see them, and it was thus with our unseen Saviour.

For some time past a deaf and dumb woman has been, from time to time, coming into my mission school. It occurred to me that by pointing to an object and then to the character representing it, she would see that the one stood for the other. She caught the idea, and in this way learned a number of characters. I had shown her the character for God, had pointed upward, and then shown her the character for heaven. She had stood by and looked on as we prayed. On her last visit, a heathen woman was seated by her side. She pointed out to this woman the words for God and heaven, then pointed upward, closed her eyes and clasped her hands as if in worship, and waving her hands as if pointing to objects all around her, made a deprecatory gesture as if forbidding something. By her signs she said "Worship the God who lives in heaven, do not worship these idols all around you." It touched me—first, to see that she had taken in the truth herself, and then that she so soon endeavored to make it known to others, though the dumb lips could not speak a word. God has many children, some thoughtlessly, others willfully, silent or dumb, while the heathen are perishing—some who will neither be messengers themselves or send others. What might they not do for God and the heathen if they possessed one tithe of this woman's earnestness?

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IN New York City are found over 3,000 physicians to minister to 1,500,000 persons, while in the foreign field for 1,000,000,000 there are only about 350 medical missionaries, or one to 3,000,000—that is, one to the combined population of New York, Brooklyn, and Jersey City.—*Missionary Review*.

## PROTESTANT MISSIONARY WORK IN JAPAN for the Year 1892.

Condensed from Table compiled by Rev. H. Loomis, of American Bible Society, Yokohama.

| NAME OF MISSION.                                     | Year of arrival in Japan. | MISSIONARIES. |                  |                         | Stations. | Out Stations. | Organized Churches. | Baptized Adult Converts, 1892. | Total Adult Membership.          | Theologic <sup>1</sup> Students. | Native Ministers. | Unordained Preachers and Helpers. | Contributions of native Christians for all purposes during the year, in yen. 1 yen=67 cts. (Gold.) |
|--|---------------------------|---------------|------------------|-------------------------|-----------|---------------|---------------------|--------------------------------|----------------------------------|----------------------------------|-------------------|-----------------------------------|--|
|  |                           | Male.         | Unmarried Women. | Total, including Wives. |           |               |                     |                                |                                  |                                  |                   |                                   |  |
| Presbyterian Church of the U. S.                     | 1859                      | 21            | 22               | 63                      | 11        | 21            |                     |                                |                                  |                                  |                   |                                   |  |
| Reformed Church in America                           | 1859                      | 10            | 7                | 27                      | 4         | 15            |                     |                                |                                  | 24                               |                   |                                   |  |
| United Presbyterian Ch <sup>h</sup> of Scotland      | 1874                      | 2             |                  | 3                       | 1         |               |                     |                                |                                  |                                  |                   |                                   |  |
| The Church of Christ in Japan (e)                    |                           |               |                  |                         |           |               | 74                  | 789                            | 11,190                           | 51                               | 53                | 103                               | 16,740.00  |
| Reformed Church in the U. S.                         | 1879                      | 4             | 3                | 10                      | 1         | 5             |                     |                                |                                  | 20                               |                   |                                   |  |
| Presbyterian Church in the U. S. (South)             | 1885                      | 11            | 5                | 26                      | 5         | 25            |                     |                                |                                  | 6                                |                   |                                   |  |
| Woman's Union Miss. Soc., U. S. A.                   | 1871                      |               | 3                | 3                       | 1         |               |                     |                                |                                  |                                  |                   |                                   |  |
| Cumberland Presbyterian Church                       | 1877                      | 4             | 6                | 14                      | 4         | 12            |                     |                                |                                  | 5                                |                   |                                   |  |
| Evangelical Lutheran Mission, U. S.                  | 1892                      | 2             |                  | 2                       | 2         |               |                     |                                |                                  |                                  |                   |                                   |  |
| American Prot <sup>st</sup> nt Episcopal Church (a)  | 1859                      | 12            | 11               | 33                      | 5         | 30            | 27                  | 208                            | 1,433                            | 15                               | 7                 | 19                                | 2,357.87   |
| Church Missionary Soc <sup>y</sup> Nippon Sei Kokwai | 1869                      | 22            | 21               | 64                      | 12        | 33            | 36                  | 267                            | 2,126                            | 19                               | 7                 | 60                                | 2,389.24   |
| Society for the Prop. of the Gospel                  | 1873                      | 10            | 3                | 17                      | 4         | 7             | 7                   | 151                            | 784                              | 8                                | 7                 | 10                                | 942.76   |
| Wyckliffe College Mission (Canada)                   | 1888                      | 3             |                  | 4                       | 1         |               | 1                   | 13                             | 23                               | 1                                |                   | 3                                 | 42.33  |
| Baptist Missionary Union, U. S. A.                   | 1860                      | 16            | 15               | 46                      | 8         | 74            | 18                  | 199                            | 1,312                            | 6                                | 6                 | 51                                | 632.82   |
| Disciples of Christ                                  | 1883                      | 4             | 7                | 15                      | 1         | 11            | 2                   | 50                             | 260                              | 7                                | 8                 | 4                                 | 30.00  |
| Christian Ch. of America                             | 1887                      | 2             | 1                | 5                       | 1         | 4             | 3                   | 27                             | 174                              | 2                                | 1                 | 4                                 | 60.32  |
| Baptist Southern Con. (f)                            | 1889                      | 2             |                  | 4                       | 1         | 2             |                     | 7                              | 15                               |                                  |                   | 3                                 |  |
| Kumi-ai Churches; A. B. C. F. M. (b)                 | 1869                      | 26            | 31               | 83                      | 14        | 195           | 92                  | 1,096                          | 10,760                           | 77                               | 28                | 101                               | 25,707.56  |
| Berkeley Temple Mission, Boston (c)                  | 1889                      | 1             |                  | 2                       | 1         |               |                     |                                |                                  | 1                                |                   |                                   |  |
| American Method <sup>t</sup> Episcopal Church        | 1873                      | 19            | 26               | 67                      | 9         | 30            | 58                  | 436                            | { *681<br>3,114<br>*168<br>1,760 | 29                               | 82                | 23                                | 7,061.51   |
| Canadian Methodist Ch.                               | 1873                      | 9             | 14               | 31                      | 8         | 14            | 22                  | 182                            |                                  | 8                                | 12                | 16                                | 5,699.92   |
| Evangelical Association of North America             | 1876                      | 5             |                  | 9                       | 1         | 6             | 8                   | 81                             | 537                              | 13                               | 11                | 15                                | 912.98   |
| Methodist Protestant Ch.                             | 1880                      | 3             | 3                | 7                       | 3         | 3             | 2                   | 44                             | 305                              | 6                                | 1                 | 8                                 | 201.68   |
| Am. Methodist Epis. Ch. (South) (d)                  | 1886                      | 15            | 5                | 29                      | 8         | 22            | 9                   | 118                            | 524                              | 23                               | 5                 | 9                                 | 434.00   |
| The Scandinavian Japan Alliance                      | 1891                      | 7             | 10               | 18                      | 7         | 10            |                     |                                |                                  |                                  |                   | 13                                |  |
| General Evang. Prot. (German-Swiss)                  | 1885                      | 2             | 1                | 4                       | 1         | 4             | 2                   | 14                             | 247                              | 8                                | 2                 | 3                                 | 100.00   |
| Society of Friends, U. S. A.                         | 1885                      | 1             | 2                | 4                       | 1         | 3             | 1                   | 8                              | 43                               |                                  |                   | 5                                 | 25.00  |
| International Missionary Alliance                    | 1891                      | 1             | 4                | 5                       | 2         |               |                     |                                |                                  |                                  |                   |                                   |  |
| Unitarian  | 1889                      | 2             |                  | 3                       | 1         | 6             | 2                   |                                |                                  | 19                               | 1                 | 7                                 |  |
| Universalist   | 1890                      | 3             | 1                | 6                       | 1         | 5             | 1                   | 41                             | 78                               | 11                               | 2                 | 3                                 |  |
| Total of Protestant Missions, 1892                   |                           | 219           | 201              | 604                     | 119       | 537           | 365                 | 3,731                          | 35,534                           | 359                              | 233               | 460                               | 63,337.99  |
| Total of Protestant Missions, 1891                   |                           | 209           | 178              | 527                     | 97        | 381           | 323                 | 3,718                          | 33,390                           | 349                              | 157               | 429                               | 74,070.14  |
| Increase in 1892                                     |                           |               | 23               | 77                      | 22        | 156           | 42                  |                                | 2,144                            | 10                               | 76                | 31                                |  |

(a) To June 30, 1892. (b) To March 31, 1892. (c) All other items are included in the American Board report. (d) To August 1, 1892. (e) To August 30, 1892. (f) To December, 1891; no report for 1892. \* Probationers.—*Missionary Herald*.



## LETTERS FROM THE MISSIONS.

From J. L. Downing.

CAMPOS, ESTADO DO RIO,  
BRAZIL, April 1st, 1893.

Dear Dr. Tupper:

It seems that all of my letters are of the same kind, a mixture of gladness and sadness; of joy and sorrow. Our work progresses steadily. New doors are opened for us of the Lord constantly. Our congregations hold up fair, and attention good. The Lord has given us a native helper in one of our deacons—brother Antonio Assengo, a native of Portugal, who is a great joy to our hearts constantly; so earnest, so zealous, so fearless, and withal a brother of excellent judgment, and a close student of the Scriptures. He has sold more than 200 milreis (\$100 exchange at par) worth of Bibles, New Testaments and books, in the last two months, besides conversing personally with several hundreds of people about eternal things.

The Trinitarian Bible Society, of London, has recently presented our mission, through brother Soper, a goodly donation of Bibles, Testaments and portions. We hope to have them soon, as they have already arrived in Rio. The donation is for free distribution. There are enough open doors in and around Campos now to occupy three or four good men constantly preaching. But with all these joys to brighten our pathway, we have our disappointments and sorrows to cast their gloomy shadows over us. Our greatest sorrow is for brother and sister Soper. Their health has failed. They, who have stood by us so long and well, who took us in and cared for us whilst we were babes in the language of this people, are unable longer to tell the good news to these perishing souls. They will sail for England the latter part of next week, the Lord willing. Is some one ready to step into their place in the broken rank? Who will it be? May the Master choose the laborers and send them to us speedily.

I think that I can arrange with Rio mission for Sr. Alves, one of their native preachers, to help me for a year or so, until some one can come and get the language. I don't want the work to slack in any way, if possible, either in the pastorate or in the evangelistic tours. Then a second source of sadness to us all is the condition of Mrs. Downing. Malarial fevers have preyed upon her constitution until she is very weak. We will go to Rio next month and have her examined and treated by competent medical talent. Physicians here in Campos pronounce her lungs to be in a serious condition.

Two necessities now hinder the progress of our work no little: First, some one to fill the vacant places of brother and sister Soper; second, and by no means of small importance, is a *chapel*. We cannot reach the better classes of these people by meeting in upstairs rented halls. They have no confidence in us, and will not come to hear us to learn more of us. We are practically reaching only the lower classes at present. These of course need the gospel as well as the others, and we joyfully preach it to them, but the point is this: that in them we get *numbers*, but in their awful ignorance and weakness we get but very little *power*. Paul and Silas hadn't influence enough to keep them out of jail, but they had *power* enough to shake the old jail to pieces. It is power we want, spiritual power. These poor ignorant brethren, though good as far as they go, haven't got much spiritual power. And we are failing to reach the respectable classes, whose talents, consecrated to God by a living faith, would have power, through having no respectable house of our own to worship in. We don't want a fine house. We don't need it. But we do need a decent chapel that will seat 250 or 300 people. We could build it so that an end could be taken out and set further back so as to enlarge the chapel as necessity would demand. We have fifty-five members, but all are poor in this world's

goods—most of them very poor. Can't we have a share of the Centennial Chapel Fund? If we could have about \$4,000 it would make our hearts and burdens very much lighter. We could have a neat chapel with that amount of help.

Yours affectionately,

J. L. DOWNING.

From E. F. Tatum.

SHANGHAI, CHINA, April 7, 1893.

*Dr. H. A. Tupper, Cor. Sec.:*

*My Dear Brother*—The work of the past three months has been specially interesting and encouraging. January 9th marked an epoch in the history of missions in Shanghai. On that day an evangelistic meeting was begun, in which most of the missionaries and native co-workers of the place were engaged for four weeks, half the time two meetings a day, in a united effort to make the gospel known to the hundreds of thousands in and about this great city. It was encouraging to see how the Chinese brethren attended in spite of the rain, snow, and unusually cold weather. The Chinese have little or no fire in their homes, and bad weather is generally considered sufficient excuse for failing to meet the most important obligations. But to this meeting they came. They came to sing, pray and exhort one another to greater effort in the Master's name, and to warn sinners to flee from the wrath to come. After these meetings closed one man came to us saying he wanted to join the church and be baptized. He gave the church such satisfactory evidence that he knew Christ to the salvation of his soul, that he was received to membership in a week after his application, and a few days later he was baptized. From the first he seemed anxious to be about our Father's business, and his zeal was an inspiration to all of us—natives and foreigners. After the general meetings closed, the suggestion that we begin a meeting at our own place was heartily agreed to by all.

One pastor, one evangelist, two deacons, two brethren and two missionaries,

were the preachers. The women and the wives of the missionaries helped in their quiet way. Subjects and texts with those who should preach at a given time were previously agreed upon, that study might be given to the Word. Coming together, we spent a half hour in song and prayer. Then followed three sermons, or Bible readings, of ten or fifteen minutes each, in which some phase of Bible truth leading up to its great central truths was presented. This ended, we distributed some appropriate Christian tract, and talked freely with any who seemed disposed. After the meeting had been in progress a few days we began to meet with those who said they believed the gospel and accepted the Saviour. These were put in a class for further instruction. One night after we had been preaching on the subject of "Sin," a Chinese brother asked all who realized that they were sinners to stand up for a moment. Four arose—quite an unusual confession for a Chinaman to make. One evening when most of the congregation had gone, a company lingered. All who desired to be Christ's disciples were asked to hold up their hands. Eight did so. We knelt in prayer and asked that God's spirit might lead them fully into the light.

These meetings have continued daily for five weeks. Afternoons we preach at Deacon Wong's Chapel inside the West Gate, or at our newly opened St. Chapel outside the East Gate. The evening services have been held in the church outside old North Gate. The meetings at the cloth market have been continued. So we have had the privilege of preaching the blessed gospel, daily, before breakfast, after dinner, and again after supper. Christians have been revived, four have asked to be admitted into the church, and several are seeking to know the way of life more perfectly. We pray that such as are saved may be added to the church.

We are hopeful for the work in Shanghai and in China.

Yours fraternally,

E. F. TATUM.

P. S.—Brother Bryan and family expect to start home to America in May. You have heard of this. It would be pleasant to have them continue with us in the work, but all things considered, I could not say one time, "Don't go." He is seemingly most well now, but he could hardly hope to spend the summer here, and his wife and little girls need a change badly. So I tell him to go. We will hold the fort as best we can till he comes back. Under the circumstances I should be glad if Mrs. Tatum and I could remain in Shanghai this summer, but all things considered, I have the conviction that we better go aside for a vacation.

While we have engaged in special work in Shanghai, the work in the country has gone undone, as a matter of course. Now brother Bryan goes home. In a year or two after he returns, we will likely want to go. About the time brother Herring was prepared for work he was left alone. It was the same in my own case. The point is this: At an important station like this, with so many opportunities for work, we need more than two families. Brother Britton's claim for Soochow comes first, but we need more missionaries in Shanghai. May we hope to get them this fall?

"Thy kingdom come."

E. F. T.

From Thos. McCloy.

CANTON, March 28, 1893.

*Dear Journal:*

In my last trip to Tsung-fa country station there are two items which might be of general interest.

The first is that a native Christian brother (not a Baptist) has presented to our church there a piece of ground with the house that is on it. It is in a village where we have one member and two hopeful inquirers, and within a circle of two miles there are over 10,000 inhabitants. The father of one of our members had offered to teach a school in that village without looking to us to supply anything but the Christian books, so we gladly received the gift of the house; but there was a diffi-

culty before the church, half of the house had to be taken down and repaired. The native church could not undertake the whole burden, and if left to struggle alone, nothing at all would have been done; but with the promise of a helping hand to buy the new material which was needed, they gladly went to work to repair the building. So we will have in a needy place a house which can be used as a chapel and school.

The second item is to record the triumphant death of a dear old sister in the Lord. She was the wife of deacon Li-tsun-sun. For forty years they had lived together as husband and wife, and fifteen years of that time they had been happy, and devoted Christians. If you could have been near their home early any morning you would have heard them sing a hymn and pray to God before they went forth to meet the duties of the day. They were ever bright and calm in spirit. As she lived, so she died, with firm confidence in her Saviour, knowing whom she had believed, and persuaded He would lead her safely through the valley of the shadow of death.

Dear brethren and sisters, it will be a joy to meet this woman in heaven. She often expressed her thankfulness to you for sending the Gospel to her. She is one more jewel gathered for the Saviour's crown. One more soul saved from the darkness of heathendom, so let us still go on sowing the good seed until the Master calls us, also, to come up higher.

Yours very truly,

THOS. MCCLOY.

From R. H. Graves.

CANTON, April 6, 1893.

*Dear Dr. Tupper:*

The following is my report for 1st quarter of 1893: Preached, 27 times; Class, average attendance, 40. Five were baptized in Canton during the quarter. Two have been baptized since.

Our Association met in Canton this year, in February. Bro. Simmons was moderator. The meeting was a good and encouraging one; 46 delegates were present. The statistics were as follows: Bap-

tized, 57; received by letter, 6; present number, 716; dismissed, 7; excluded, 6; died, 10; contributions, \$1,386.23. As this is the Centennial year, the contributions have been unusually large. Some \$400 of this amount was given by us foreigners, leaving the Chinese subscriptions nearly \$1,000. The day after the close of the Association Bro. Cu'an Kum Suing called a meeting to raise money for building a new chapel in Canton and some \$350 were subscribed, nearly half of which was from the Chinese. Thus the brethren have been cultivating the grace of giving.

We lead quite a full Quarterly Class last month. Sometimes we had 45 present. The average daily attendance was 40. These men came from 14 different districts; so the influence of the class will be extended over a wide extent of country. Seven or eight young men will remain in Canton and study with me during the interval between the March and June classes. I trust the Lord will call some of these into the ministry of the word. My daily prayer is that the Lord of the harvest may thrust forth some qualified laborers into the great harvest field.

I am the only male member of our mission in Canton now. Bro. McCloy has gone to Kwang Si province and Bros. Simmons and Greene to Shiu Hing. Misses North, White and Hartwell have gone to Ku Tsing, one of our stations near the seacoast. Misses Whilden and McMinn expect to spend a month in Shiu Hing, working among the women after Bro. T. and G. return.

We are all well and the work is hopeful. Mrs. G. has 35 girls and 12 women in the boarding school; two of these women have gone to the country with the young ladies to help in the work there. The day schools have also opened well. With Christian love.

Yours fraternally,  
R. H. GRAVES.

From J. J. Taylor.

Rio, April 3, 1893.

The time since I wrote our annual letter seems to have gone by in a few days in-

stead of a hundred. You know when all goes well that time slips but too quickly by and keeps us occupied with thinking it's too good to last. We have, since the year begun, been quite full of work—good works, we trust—the harvest being great, the fields white, and the laborers few.

To particularize, no longer have we to mount the dark stairway to reach the long-used and noisy upper room over the grocery store; no longer have we to exhaust ourselves trying to "out-loud" the noise of the store below and in the street without, (though both are still there); no longer have we to "draw a fine bead at long range on small game"; no longer have we to look surprised at the sight of some one except the faithful few—and a good many such other things. We are on a ground floor, with seating and standing capacity for two hundred. We can preach and sing and pray as quietly as we wish; we can boast of crowds, men, women and children, of all grades and shades, many of whom seem to be interested in the gospel. All these encouraging features we attribute to the goodness of the Lord, who made our old hall to creak and quake about us, and threaten to fall on us if we didn't get out. We got on our knees, asked him to give us another house, closed up the old one, found the new one next day, and went into it. All this, you perceive, is concerning our central work here in the city.

Nor have the baptismal waters become stagnant for want of use, though only a few times have they been troubled this quarter.

Nor, still, have we been entirely idle in the matter of church discipline, having excluded five.

Nor, yet, in the matter of still further diminishing our membership by letters of dismission, having given these to eleven to organize a church in one of the growing suburbs of this city. This makes the third daughter that this mother has given to the light. Three more such churches as these that have gone out, if organized of our present membership, would entirely consume the mother church.

Of only two of these daughters is it my province to speak, the oldest one having become the important headquarters of the Minas mission at Campos. Of the one just organized in the house of Sr. Ollivera, I can say nothing except that it is still too young to crawl, and will need very careful attention for a long time to come.

Of the other, in Nietheroy, I can say encouraging things. Composed of "pure gold," the members bound themselves by strong bonds of faith and love, praying for everything they wanted. Only one thing remained ungranted for some time—Brother S. L. Ginsburg, as pastor—and their petition was granted nearly three months ago. At once they tore out the partition wall to enlarge their hall; it is now full, and they cry for more room for the crowds that go to hear the converted Jew, who attracts people wherever he goes.

The new preaching point of which I spoke in my annual letter as having been opened first a few days before the close of the year, still proves to be a good point, as here, too, we have the house full and running over, and as many about the doors as can hear. I want to give you here an incident in connection with this work. Nothing draws so well as music and singing, at least at the opening of a new work. We had no organ; we bought one on faith, at same time sending to our home church in Arkansas, (Arkadelphia), asking that the proceeds of a "Brazilian Coffee Social" be sent us to pay for the organ. The coffee was real Brazilian coffee that I had gone and gathered myself, and sent by brother Bagby. The interest felt by the church in our work was so great that to drink some of that coffee the members paid \$60, and I gathered only two pounds. So we have the organ nearly paid for. This \$60 should be put to the credit of that church on the foreign missions book. About the most encouraging feature of our work for the future is that the Lord has given us two most excellent young men who are full of zeal for Christ's cause here. Both have left their

employment to come to us to fit themselves for preaching the gospel, *and they both come for much less money than they received in their business.* One is already my helper, and is as good as I want—a very talented and pious young man, and preaches most interestingly. We expect great things of both of them. I should have said that we have three young men, for brother L. C. Irvine, of the firm of Levering & Co., here, is always ready with his money and influence, often preaching in Portuguese, and that, too, quite acceptably. What a treasurer he is!

There are many other things of great interest to us here that you cannot understand, to know which would well pay the expense of a trip here by brother Bell or Dr. Harris.

How anxious we are that the Board may be able to report favorably at the Convention on the Centennial fund. How we do need ten new men this year in Brazil! And still, this would be but a drop of the ocean.

Yours in Him,

J. J. TAYLOR.

From Z. C. Taylor.

BAHIA, April 10, 1893.

Catholic idolaters calling on government authorities to protect their idols. Here follows a copy of an article written for a town when some had been arrested for idolatry recently, near Bahia.

VARGEM GRANDE.

*To His Excellency the Dr. Governor of State, and to other superior officers of State.*

The undersigned, for his own good and for that of his fellow-citizens, finds it necessary to make public the abuses perpetrated in the unhappy town of Vargem Grande, that it may attract the serious attention of the justice spirit of the honorable governor of State, Dr. Rodrigues Lima, and of the other superior officials.

Among many arbitrary acts committed by police authorities of this district one stands out prominent,—that of having taken the cemetery at the point of the

bayonet, breaking off the locks of the gate and chapel, placing on new ones and removing the images from the chapel; this was done by the county Sheriff, and the deputy sheriff, accompanied by soldiers and citizens. These authorities consent also that there remain here a group of protestants who burn saints (idols) in a baker's oven, profaning the image of Our Lady, cutting it to pieces, which pieces are scattered about the streets in the blackest sacrilege!!

The deputy, the justice of the peace, and president of town council all belong to this damaging sect, who have not only committed these injuries, but have disre-

spected the temple of our venerable religion, as also practiced the most cruel acts that were ever seen in that town. etc., etc.  
(Signed)

MORCOLINO PEREIRA DE ALMEIDA.

This article appeared in one of the largest papers in Bahia, and has caused no little laughter among believers. I wrote the *Journal* some months ago of the young druggist in that town that began this work. Two of our brethren will visit that and other towns soon. We have had 17 baptisms this year, three of whom are teachers.

Fraternally,  
Z. C. TAYLOR.

---

"As thou hast sent me into this world, even so have I also sent them."

Children of light, are we slumbering—roaming?

Where, where is the witness for God and his Son?

"Christ in us!" "Christ for us!" "Christ risen!" "Christ coming!"

Are these but traditions? Is victory won?

Do we shrink from the scroll on His banner unfurled,

From the changeless "My kingdom is not of this world?"

There is battle: the foemen are marshalled in order,

Are we ready to stand, suffer, die, at His word?

There are posts to be held by lone watcher and warder

Enrolled "in the book of wars of the Lord;"

Are we numbered with those who count all things but loss

For Christ and His glory, for Christ and His cross?

\* \* \* \* \*

Art thou glad, day by day, for a quickened "observing"

Of the hand which with "skillfulness" fashions thy path?

Of "new" loving-kindness these pledges preserving

In works foreordained for the proof of thy faith?

Omnipotence raising the soul when it faints

With the whispered "*He keepeth the feet of His saints.*"

Oh! now, by our hope, by the cross, by its guerdon,

Let the glory of God on his ransomed be seen!

Appointed to each is "his service," "his burden,"

Shall we swerve where the footprints of Jesus have been?

No; Christ and Eternity! this evermore

Be the watchword of lives which He died to restore!

So we take up the march—on to victory pressing;

Flashing back the Sun-signals of guidance and cheer;

Reflecting the radiance of pardon and blessing,

Living out the glad song-note, "*Salvation is near!*"

Thus, Father, thus, Saviour, thus, Spirit of might,

Let us shine, love, and walk as the "*Children of Light!*"

—Selected.



## Value of Native Helpers.

No argument on this subject can be so powerful as the following facts published in the July number of the "*Missionary Review of the World*," by Rev. Samuel McFarlane, LL.D., F. R. G. S., etc., founder of the New Guinea Mission:

We missionaries are often given credit for more than we deserve. The humble native evangelist is generally the man who does the real pioneer work; and the missionary is, as a rule, most successful who trains a good staff of these men, superintends them in their work, and translates Scriptures and prepares books for them.

The Tahitian converts not only carried the gospel to the islands of their own group, but to the Harvey Islands, which have supplied such a splendid staff of native evangelists to Western Polynesia. One sample will show the character of these Christian soldiers. Lifu, near New Caledonia, was the sphere of labor where the writer spent the first twelve years of his missionary life; and the apostle of Lifu was a native of Raratonga, who, like the first convert at Tahiti, had a burning desire to carry the gospel to the regions beyond. To qualify himself for the work he was placed in the native seminary, where he had been only six months when the *John Williams* arrived on its way to the cannibal islands of Western Polynesia. Pao hastened to the mission house and asked to see the missionary on urgent business. Mr. Buzacott listened to the young enthusiast pleading to be allowed to go at once in the mission vessel to tell the cannibals the "good news." "You have only been here six months," said Mr. Buzacott; "wait till you have been with us four years, that you may learn more about the gospel." Pao's reply was characteristic of the man. "Don't I know about the true God? Don't I know about Christ being the Saviour of the world? Don't I know about the future after death? Let me go and tell the heathen about these things. You can send other young men after me to teach them to read and write and other things that I don't know. Oh, let me go and tell them what I know!"

What missionary would take the responsibility of detaining such a man? He went; was landed at Mare, which is between forty and fifty miles from Lifu. Missionaries had recently settled there, and there being occasional intercourse between the two islands, it was determined that Pao should remain till the next visit of the mission vessel in the following year, and thus have the oppor-

tunity of becoming acquainted with the people and their language; but Pao was not the sort of man to spend a year in such quiet preparations almost within sight of the island to which he was appointed. Mixing freely with the people, he was soon able to converse with them, and finding a man who was acquainted with the language of Lifu, he persuaded him to accompany him thither in a canoe that he built for the purpose.

What must have been Pao's thoughts as he sat in the stern of his canoe, guiding it with his paddle as it sped over the waves! and when the tops of the cocoanut trees of Lifu became visible, how eagerly he would watch them as they appeared to rise from the sea, I can conceive from my own feelings when we first sighted New Guinea. He knew the danger to which he was exposing himself, both from the sea and the savages; but he felt that he was engaged in God's service, and looked to him for protection. As he neared the island he saw the savages assembling on the beach. They were wild cannibals, governed by a despotic chief whose word was law. Pao knew that if the chief regarded him as an enemy he would be clubbed, cooked and eaten at once; but that if he received him as an *enemy*—friend—that fate would happen to any who dared to injure him. He prayed, and believed that God would dispose of the mind of the chief to receive him as an *enemy*; and believing this, he did not wait in his canoe till a message of welcome was brought from the chief, but dashed over the barrier reef and steered for the crowd on the beach.

Taking his Raratongan Bible and a present for the chief from a little box in the canoe, with a silent prayer for success, he jumped on to the beach among the crowd, requesting his Mare interpreter to say that he had a message from the Great King to the chief of Lifu. Some of the leading men led him at once to the chief's house, where he found the old warrior sitting on a mat waiting to receive him. He was pleased with Pao's present, and listened to his message. Regarding the Bible as the new god that Pao was introducing, and willing to test its power, the old chief declared that they would make war upon their enemies on the other side of the island; that Pao should accompany them with his god; and that if they were conquerors he should be treated as a friend but if they were conquered, he should be regarded as an enemy. It was in vain that Pao declared that his was not a fighting god, but the God of peace and love

and life. He was obliged to go with the warriors, and fortunately for him they were successful. He was proclaimed the chief's *enemu*, which not only assured his safety, but secured for him kindly treatment and a respectful hearing throughout the chief's dominions among five thousand people.

For a time all was hopeful. Wherever Pao went the natives crowded to listen. It appeared as though the gospel would easily and speedily triumph; but the powers of darkness are not so easily overcome. The native priests—the medicine men—soon perceived the danger to their craft, and rose in their might, leading to civil war and the flight of Pao to Mare for a time. He could not remain long, however, and was soon back in his canoe and visiting among his people. The priest tried to kill him by their incantations, and their failure only increased his power. Natives were sent to kill him, but they declared themselves powerless in his presence to raise an arm against him. A number of braves undertook to throw him down a cavern which he had to pass, but when he appeared and calmly asked them why they wished to kill him, and what evil he had done, and if he was not their best friend, the would-be murderers hung their heads in confusion and shame, and instead of their killing him, he preached the gospel to them.

Not satisfied with preaching among the subjects of the great chief, Bula, he marched into the camp of their enemies, on the opposite side of the island, as the messenger of peace. Here he met with the most determined opposition from the chiefs and leading people, who indignantly refused to receive the religion of their enemies; but the common people heard him gladly, which led the principal chief to depute one of his orators to follow Pao from village to village and charge the people not to receive the foreigner's religion. A very remarkable thing now happened. The orator's tongue became ulcerated, rendering him unable to speak. The effect upon the people was marvellous. They declared this to be the hand of God. This man, they said, has been using his tongue to oppose the spread of the gospel, and God has silenced him. The result was that whole villages burned their idols and placed themselves under Christian teachers. The writer arrived about this time, and so mightily grew the Word of God, that in twelve years afterward the entire population (between nine and ten thousand) had embraced the gospel. Their language was reduced to writing—a school-book, catechism, hymn-book, and the New Testament and Psalms translated into it.

Schools and churches were built in almost every village, and filled with eager scholars and congregations. A seminary had been established in which all the native pastors and teachers had been educated, and a missionary society had been formed as an auxiliary to the London Missionary Society, which had sent out native pioneer evangelists filled with Pao's spirit, and urged on by his example to New Caledonia and the New Hebrides; and it was with the aid of these men that the writer set out in a chartered vessel in 1871 to establish the mission on the long-neglected yet largest island in the world—New Guinea.

The social and commercial progress of the people advanced side by side with the religious. The natives built for themselves better houses, made good roads, and surrounded themselves with many of the appliances and comforts of civilized life. The resources of the island were being rapidly developed. Half a dozen European stores had been established, and trading vessels were frequently visiting the island, so that another market was opened to English and American produce.

While this remarkable and rapid change was going on at Lifu, the same sort of thing was taking place on many of the islands of the sea. In the Sandwich islands, by the American missionaries; in the Fiji islands, by the Wesleyans; in the New Hebrides, by the Presbyterians and Episcopalians; and in all these groups men like Pao, the Apostle of Lifu, were prominent as pioneers.

The South Sea Islands' mission has solved the problem as to how the world is to be won for Christ. It must be done chiefly by the converts of the different countries to which the gospel is introduced by capable missionaries, who are able to train and superintend these valuable agents.

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"It has been said, 'Man may possess the authority, but woman has the power;' and this is in a measure true in India as elsewhere. Religious sanction and social custom have combined to make our Indian sister's nominal position a little better than that of slavery, and yet her influence is real and powerful. Uncrowned, she yet often rules, and is destined to play an important part in the fashioning of the future religious history of India."—*The Chronicle*.

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In the India of to-day, to be able to add *medical* to *missionary* is like placing a cipher after other figures—it gives a ten-fold value, says a writer in the *India Female Evangelist*.

# 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 July, 1893.

### THE FOREIGN BOARD.

The Foreign Board.—"My name shall be great among the heathen." Missionaries, 92; native assistants, 78; stations, 185; churches, 75; membership, 2,923; baptisms, 383; schools, 16; scholars, 598. Receipts of Foreign Board, \$155,937.23. Contributions from native churches, \$5,-368.42.

Study Topics.—*What is the Board? What is its work? What are its needs? How can churches and individuals help in this work? The great necessity for this organized agency.*

### PROGRAM—JULY, 1893.

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

SUBJECT: . . . . . FOREIGN BOARD.

"A man's reach should exceed his grasp."

1. Hymn—"O God, our help in ages past."
2. Scripture—Rev. 7: 2-4; 9-17.
3. Item—Since there are thirty times as many heathen as there are evangelical Christians, it follows that each Christian is responsible for thirty heathen and they are "his share."
4. Prayer that each may feel his responsibility.

5. Resolve—"I cannot do everything, but I can do something; What I can, I ought to do; And what I ought to do, by the grace of God, I will do."
6. Hymn—"Jesus, my cross have taken."
7. Leaflet—"Do Missions Pay? By Rev. L. L. Henson.
8. Music arranged by Committee.
9. Work of past year—Convention echoes. Work of current year—Recommendations.
10. Business. Collection. Subscriptions to *Foreign Mission Journal*.
11. Leaflet—"Such Gifts and Givers as God loves."
12. Doxology.

### Monthly Missionary Literature.

Rev. H. L. Henson in his leaflet for the month, "Do Missions Pay?" makes a fundamental inquiry, and gives also in the contents of leaflet a complete and satisfactory affirmative answer. We heartily commend the leaflet to any who question mission results and to all interested in the subject. The leaflet is a valuable contribution to the monthly series. Price 3 cents. Another leaflet accompanies the program: "Such Gifts and Givers as God Loves." Price 1 cent. Maryland Baptist Mission Rooms, 9 W. Lexington street.

With this month opens the new Mission Card year, July starting the S. B. C. calendar of topics, because the new statistics which it registers cannot be obtained till after the Convention meets. To the frequent inquiries made of how to interest societies and churches in mission work, we know of no more systematic and thorough way than to pursue the course of study and prayer set forth in the most carefully prepared mission cards and newly written leaflet for each month. 38 cents is the outlay for an entire year, securing 12 monthly programs, 4 mission cards, 12 topical leaflets, with occasional narrative leaflets. The literature is sent quarterly, a month in advance. With these helps as a foundation, with abundant opportunities for individual changes, no society, however meagre in resources, need be at a loss for good material with which to conduct a missionary meeting. While the series is largely used and greatly appreciated, we could wish for its more universal acceptance and the improved results which would attend its use. A. A.

#### W. M. U. Supplies.

The Mission Prayer Card and Annual Report are now in readiness and have been sent to Central Committees *in bulk*, according to request, for individual distribution to societies.

#### The Soul Need of the Heathen.

CLAUDIA J. WHITE.

It is one of the hardest of trials to feel one's self getting used to misery in its most miserable forms. It is a hardening process, this living among the heathen, and we need to pray constantly against it. When I went to church the first Sunday I was here, it was an agony to sit in the chair and be carried by men, instead of horses. I tried to sit as lightly as possible on the seat, so they wouldn't be tired. Now I take my book or paper and read or study as I am swiftly borne through the streets, with seldom a thought of the carriers. I do, however, remember to thank the Lord that I do not weigh much over a hundred. A hundred kun (Chinese pound) is considered one man's load. I do not know how much the chair weighs. I can just lift one side of it from the ground.

But this is not the only thing I find myself growing hardened to. There are the beggars! hundreds and thousands of them, and such pity-provoking creatures. It made my heart sick when I first saw them, with old pieces of rough sacking tied around their bodies, barefoot and shivering, with unkempt heads; but now I can distinguish a beggar from a poor man,

(for the beggars are often rich), and I have learned to tell the difference between a cut bleeding foot and one that is besmeared with animal blood and half tied up, expressly done to excite sympathy. The blind still move me as they did at the beginning, for their suffering is real. I have seen more blind people in a month in China than in all my life time in America.

But I thank the Lord that there is one thing that stirs my heart just as when I first came, and that is the *soul need of this people*. Instead of seeing and feeling less of sympathy for the lonely hearts and saddened lives, my heart hurts me to think of them. It seems such a stupendous undertaking to try to reach them with the few here at work. Drops, drops merely in this great ocean of heathen humanity! How long shall we cry unto those at home for more hands for this great work of saving souls? Can it be that they are deaf to our calls, or do they think we do it for effect? May the Lord open the hearts of those at home, and fill them with his love. Then they will come without our urging.

Canton, China.

#### Recommendations of Foreign Board, S. B. C.

The following recommendations were presented to Woman's Missionary Union assembled at Nashville, May 12th, and adopted by that body:

##### RECOMMENDATIONS.

1. That Woman's Mission Societies aim to raise the sum required to support our women missionaries in foreign lands.
2. That the object of next Christmas Offering be the work in Japan.
3. That Woman's Missionary Union (seeking from the S. S. Board in Nashville their co-operation, which, we understand, will be cheerfully given) aim to introduce the observance of "Missionary Day" in all our Sunday-schools, prepare programs, attend to the distribution and do all else that is possible to make the occasion a success.

The following letter from the Secretary, Dr. H. A. Tupper, accompanied the recommendations.

RICHMOND, VA., May 3rd, 1893.

Miss Annie W. Armstrong, Cor. Sec.  
Baltimore, Md.

Dear Miss Armstrong:

In presenting to the Baptist women of the South the recommendations which have been sent to you, the Foreign Mission Board of the Southern Baptist Convention take the occasion to thank our

Southern sisterhood for the very efficient aid that they have given to the foreign work of the Convention. The sum of money that they have contributed is large. But even greater than that is the wide spread influence of the literature disseminated, the meetings held, and the many examples of self-denying endeavor, over the churches and homes of our South-land.

It is recommended for the year ensuing that special attention be directed to the children. This is the foundation of all permanent work for the future. As much as the present generation may do to give the gospel to mankind, it will be increased many fold if the seed of missionary truth be wisely lodged in the mind and heart of the little ones. The S. S. Board of the Convention is raised up, just at the time its agency is most needed for this important department of Christian enterprise.

The recommendation that Japan—work-  
for last Christmas—shall be the object for the next "Christmas Offerings" will be pleasing to the ladies the Board feel assured. There is something wonderfully interesting and fascinating in that country, whether viewed physically, politically, socially or religiously. All that is needed is information, to excite the deepest sympathy with this "people of the rising sun." Our force there, brothers and sisters McCollum and Walne, is so small that we would be painfully concerned, were it not that Providence is smiling upon their labors, and there will be this year increased interest awakened among our people. (Note: The Christmas Offering of last year, as reported by Central Committees, amounted to \$5,068.82. A. W. A., Sec. W. M. U.)

The support of all our women missionaries is commended again to your consideration, because the work is a grand and inspiring one, and the Board are sure that it will be accomplished in the near future.

It is needless for the Board to say anything in praise of the Executive Department of the Woman's Missionary Union, located in Baltimore. The planning of their heads and the performances of their hands, with the consecration of their spirits, as read between the lines of their incessant toils, are one of the most healthful stimulants to the Lord's workers of the Convention, and do not escape the eyes of Him who seeth in secret and rewardeth openly.

In behalf of the Foreign Mission Board,  
I am, ladies,

Yours very truly,  
H. A. TUPPER, Cor. Sec.

### A W. M. U. Souvenir.

Thanks to the enterprise and interest of Mrs. Thos. D. Osborne, editor of *Baptist Basket*, a beautiful memorial souvenir was prepared for special circulation at W. M. U. meetings in Nashville. It was in the form of a book-mark, printed in gold and black upon handsome violet satin ribbon. The contents are given below:

#### CALLED HOME.

*As God sent,  
All these went,  
From our bright land  
Into night land,  
His Word to tell.*

#### FIELD.

App'd. Asc'd.

#### AFRICA. (Eight.)

Mrs. L. H. Bowen, Ky.....1848—51  
Mrs. Sarah Marsh Hardin, Africa.....1854—79  
Mrs. Olivia E. Lacy, Ga.....1853—54  
Mrs. F. Dennard, Ga.....1853—54  
Mrs. Fannie Williams, Phillips, Ga.....1856—59  
Mrs. Mary Canfield Reid, Ga.....1859—64  
Mrs. Nannie Bland David, Va.....1875—84  
Mrs. Cynthia Morris Smith, Mo.....1887—89

#### BRAZIL. (Two.)

Miss Maggie Rice, Mo.....1887—88  
Mrs. Caroline B. Ginsburg, Eng.....1892—93

#### CHINA. (Twelve.)

Mrs. Henrietta Hall Shuck, Va.....1835—44  
Mrs. Anna Safford James, Mass.....1847—48  
Mrs. Elizabeth Sexton Shuck, Ala.....1847—54  
Mrs. Eliza Martin Whilden, S. C.....1848—50  
Mrs. Eva Mills Graves, N. Y.....1854—64  
Mrs. Jane Norris Graves, Md.....1872—88  
Mrs. Eliza Jewett Hartwell, Ga.....1858—70  
Mrs. Kate Lowther Schilling, W. Va.....1860—64  
Mrs. M. Roberts Holcombe, Ky.....1883—85  
Mrs. Maggie Nutt Herring, N. C.....1885—92  
Mrs. Ida Tiffany Pruitt, Wis.....1882—82  
Mrs. Bertha Bryan Bostick, Ky.....1888—90

#### ITALY. (One.)

Mrs. Geo. B. Taylor, Va. ....1874—84

#### JAPAN. (Two.)

Mrs. S. Robertson Rohrer, Penn.....1860—60  
Mrs. Helen Dameron Bond, O.....1860—60

#### MEXICO. (Two.)

Mrs. Mary Thompson Meyers, Ky.....1884—86  
Miss Annie J. Maberry, Tenn.....1882—93  
Total, Twenty-Seven.

Earth may sound no trumpets, ring no bells,  
The Book of Life their shining record tells.

### Frontier Boxes.

#### TWO SIDES.

While this work has progressed most favorably, blessing giver and receiver alike, in a few instances a little misconception has arisen from failure to look at both sides. To this, as to most questions, there are two stand points of observation; to look at both clears the mental vision. For this purpose the two following circulars will be issued in sheet form, the first to be sent to societies by Central Committees when transmitting missionaries' letters, and the second circular to be sent with first inquiries by Secretary in her letter to missionaries:

## W. M. U. CIRCULARS TO W. M. U. SOCIETIES.

A better acquaintance with the lives and work of our faithful missionaries upon the frontier and elsewhere, under direction of the Home Board, has awakened an interest in their welfare and that of their families, which grows with the acquaintance. To sustain this interest by preventing any mistakes or delays, the following suggestions are made:

1. Apply to Central Committee for letter from a missionary.
2. Write to missionary for any additional particulars regarding each member of family, size, age, needs, etc., before making clothing, if this information has not already been sent in first letter. If letter of inquiry is not answered with reasonable promptness, write again. The mail on the frontier is subject to irregularities, or the missionary may be absent visiting out-stations.
3. Indicate to missionary when box may be sent.
4. If for any reason the society is unable to send a box after receiving a letter from Central Committee, let the society promptly return missionary's letter to Central Committee, notifying them of society's inability, otherwise the missionary will not receive the needed aid. This is important.
5. Contents of box: Clothing, for all seasons, of all kinds, bedding, books, toys, tea, etc.; delicacies for sick, sewing materials, etc. A helpful rule in the selection of gifts: The Golden Rule.
6. Secure railroad or express address—this is often different from P. O. address. *Prepay all transportation charges.* Express rates are higher than freight, but much quicker and more direct. Sometimes express offices remit charges. Be sure to get and retain railroad receipt, that box may be traced if going astray, or value recovered, if lost.
7. Before sending box make moneyed valuation, reporting same promptly to Central Committee.
8. Do not send money with box. Money contributions are greatly needed by the Board to pay salaries.
9. When sending box off, notify missionary at once by letter, (do not put letter in box,) giving name and address of society's representative sending same.
10. It is very desirable to change the names of missionaries each year, as great inequality in value of boxes exists. In no case should name be retained for another year's box without notification to Central Committee. The missionaries do not remain permanently in the employ of the Board. A fresh distribution of names is made each year by W. M. U., fresh lists

having been secured from the officers of the Board or their appointees.

"Then the King shall say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Inasmuch as ye have done it to one of the least of these, ye have done it unto me."

ANNIE W. ARMSTRONG,  
Cor. Sec. W. M. U.

9 W. Lexington St., Baltimore.

## W. M. U. CIRCULAR TO FRONTIER MISSIONARIES.

At the request of Home Board, Woman's Mission Societies, S. B. C., have been sending boxes of supplies to "our substitutes" on the frontier and elsewhere, whose salaries are inadequate to the support of themselves and families. Since the knowledge of the facts has been brought to notice, much interest in this branch of work has been created. We earnestly desire that nothing shall dampen the enthusiasm for this needed work. Therefore a little explanation to recipients of boxes and cordial co-operation on their part may prevent some mistakes which have been made.

1. Boxes inevitably differ greatly in value. The Executive Committee should not be considered responsible for this variation, nor yet should the difference be allowed to create jealousy. Strong and weak societies send their gifts, the latter frequently representing great self-denial. If the missionary will recognize that the box is additional to, and in no wise detracting from, his salary, he will better appreciate the aid, small or great. If some of the contents are not available for his family, let him distribute them to needy members of his congregation. If unfit for use—we greatly regret that such should ever be sent, societies being asked to make the Golden Rule a gauge for gifts—let the articles be destroyed.

2. In replying to letter of inquiry, please be prompt and give full particulars of measurements, ages, and special needs of each member of family. Also give railroad as well as post-office address, and some particulars of field. If societies are to be interested, something of interest must be communicated to them. Even should the information have been previously given, be kind enough to repeat it, as a fresh distribution of names is made each year, and each society needs the information.

3. When box is received, will the missionary promptly acknowledge its receipt and expatiate somewhat on the pleasure derived. When this fails to be done the society's interest flags, and it is difficult to secure the service another year.



4. Boxes will not be received at *earliest* until three months after letter of inquiry has been answered. Should the missionary not hear from a society by this time, let him notify the Secretary, W. M. U., of the fact.

5. While effort is made by W. M. U. to have a box sent to every missionary reported to them by Home Board, or State officers at request of Home Board, a *promise* to send such aid is not made. Therefore disappointment must be cheerfully borne, hoping for better results another year.

ANNIE W. ARMSTRONG.

A large number of missionaries' names is already in hand. Societies desiring to send boxes will please apply to Central Committees for letters. Many of the present list have never been aided.

### Christmas Offering to Japan.

Reports from Central Committees show the total amounts received from the various States for the Christmas Offering to April 25th to be as follows: Alabama, \$553.45; Arkansas, \$58.65; District of Columbia, \$50; Florida, \$145.64; Georgia, \$491.70; Kentucky, \$82.12; Louisiana, \$81.75; Maryland, \$277.68; Mississippi, \$121.78; Missouri, \$278.35; North Carolina, \$331.87; South Carolina, \$1,398.05; Tennessee, \$225.09; Texas, \$140.40; Virginia, \$832.29. Total, \$5,068.82.

ANNIE W. ARMSTRONG.

Cor. Sec. W. M. U.

### Frontier Boxes

(TO THE CLOSE OF CONVENTIONAL YEAR).

Fourth church, Baltimore, Md., \$63.50; Willing Workers, Fourth Church, Baltimore, Md., (contribution) \$37; Wide Awake Band, Fourth Church, Baltimore, Md., (contribution) \$11.50; Mexico, Mo., \$50; Prattville, Ala., \$22.50; Evergreen, Ala., \$49; First Church, Newberry, S. C., \$50; Mt. Tabor, Va., \$24.25; Anniston, Ala., \$75; First Church, Memphis, Tenn., \$122.10; Pratt Mines, Ala., \$17.50; First Church, Durham, N. C., \$65; Goldshoro, N. C., \$65; Bethel Hill, N. C., \$25.60; Reedsville, N. C., \$55; First Church, Raleigh, N. C., \$65; Leaksville, N. C., \$40; Shiloh, N. C., \$12; Lumberton, N. C., \$37; Covington, Ga., \$75; Fort Worth, Texas, \$52.50; Dallas, Texas, \$43.10; Belton, Texas, \$17.15; Galveston, Texas, (2 boxes) \$10; Plano, Texas, \$6.30; Flint Hill, Va., \$6.54; Washington, Va., (contribution) \$6.38; Second Branch, Va., (contribution) \$5.95; Second Church, Atlanta, Ga., \$61; Maywood, Mo., \$11.45; Clarksville,

Tenn., \$68; Willing Workers, Greenville, Ala., \$15.

Total for year, \$8,224.79.

ANNIE W. ARMSTRONG.

Cor. Sec. W. M. U.

### Frontier Boxes

(REPORTED SINCE CLOSE OF CONVENTIONAL YEAR.)

Benjamin Kennedy Juvenile Society, Sulphur Springs, S. C., \$10; Salisbury, Mo., \$25; Harmony Grove, Ga., \$55; Winoanah, Yazoo Association, Miss., \$32; Carrollton, Miss., (contribution) \$18; Goodman, Miss., (contribution) \$2.95; Raft Swamp, Robinson Association, N. C., \$5; Parkland Church, Louisville, Ky., \$50; Chestnut Street Church, Louisville, Ky., \$50; "Society of Students' Wives," Louisville, Ky., \$60; Working Society Walnut Street Church, Louisville, Ky., \$27; Mt. Zion Church, Shiloh Association, Va., \$17.87.

Total to date, June 14, \$352.82.

ANNIE W. ARMSTRONG.

The following paper on Missionary Literature was read by Miss Juliet Pollard at Woman's Missionary Union, S. B. C., meeting in Nashville, Tenn.:

Recommendation II of Executive Committee, W. M. U., reads as follows:

"That an acquaintance with the facts of missions be regarded as essential to an interest in missions. Therefore effort should be made to secure subscribers and readers for the *Foreign Mission Journal*, *Our Home Field*, the publications of the Sunday-school Board at Nashville, and of the Maryland Mission Rooms, also State publications."

The theme which we now have before us seems to be a long and large one, and so it is, whether its scope or importance be considered. But in order to make the subject more manageable, and by no means less weighty, let us formulate our present theme as

"MISSIONARY INTELLIGENCE ESSENTIAL TO MISSIONARY ZEAL."

It is next to impossible to exaggerate the importance of this subject. A moment's reflection will convince any mind that one of the chief barriers confronting us as friends of world-wide evangelization, is prevailing ignorance in regard to missionary plans and labors. This ignorance is by no means confined to the unlearned members of our churches, but is conspicuous even among those that in other departments of knowledge are aspiring to keep abreast of the times. Take a few homely

examples. Last March, when in Richmond Virginia Baptists were holding their Missionary Centennial meetings, which it was hoped would stir every Baptist heart throughout the limits of the old Commonwealth, I asked a bright young Baptist lawyer from a town not far away, if he had come to Richmond for the purpose of attending the Centennial meetings; and he, somewhat confused, replied, "What Centennial meetings?"

Take another illustration: It has not been long since I heard some one remark that there never had been a real convert in China, and this in the face of the incontrovertible fact that many of the Chinese had died in the principles of the Christian faith, and many to-day are showing a consecration and zeal that might well be emulated by professed followers of Jesus in our own land. This ignorance concerning China does not far exceed that showed in the following incident, which may be amusing as well as illustrative. I shall not give the name of the town in which it occurred, as it may reflect gravely upon a certain locality of our Southland. Recently a group of ladies were talking about a missionary who had just returned from long labors in the Celestial Empire. One of the ladies, who had known the missionary before she entered the foreign field, was wondering whether her friend of former days had changed much during her long residence among the Chinese. Another of the group, evidently surprised that such a question should arise, promptly exclaimed: "Of course she must be very much changed, after living out there among those cannibals for so long"—that of China, whose civilization is the oldest in the world.

Some may say that such examples as these are extremely rare, but missionary workers can scarcely doubt that these illustrations can be paralleled in almost every community. This wide-spread ignorance must necessarily produce wide-spread indifference, and it is safe to say that the extent of the indifference will ever be in proportion to the extent of the ignorance. Indifference to the all-important work of evangelizing the world is a serious thing, yet we should rejoice that we have a sure remedy for this serious ill. Some one has wisely said: "It is not for the elect, but for all to know, that interest has its origin in knowledge. Given a full knowledge of a subject, and you have an increasing interest without the touch of a magic wand." The most effective way, therefore, to arouse the enthusiasm of those who really love to obey their Lord's commands is to let them know of the results already accomplished and of the crying needs of the work as it opens up to us.

For who is enthusiastic on a subject of which he knows nothing?

Time and money are among our most precious earthly possessions, and it is not to be wondered at that most persons appreciate these gifts too highly to expend them in promoting a cause the merits of which they do not understand and of whose success or failure they can form no judgment. What man of the world would long be accounted wise who invested his time and money in an enterprise upon which he had not been accurately informed? Let us, then, cease to be guilty of the folly of expecting our people to labor and sacrifice for a work before their interest has been aroused by giving them a full knowledge of the facts. If it is true that persons *will not* give their time and money to a cause of which they know little, it is equally true that they *cannot* pray fervently or effectually for such a cause. How slowly, then, will the missionary enterprises of Southern Baptists progress, as long as the situation is such that we cannot count upon the time, nor the prayers, nor the contributions of our people! If ignorance, then, is so great an obstacle to missionary success, is it not incumbent upon us, as lovers of the cause of Christ, to do all we can to break down the barrier and sweep it away? Until we have done this, we shall be largely responsible for the fatal results of ignorance among our people. Our responsibility to our fellow-man is one of the most solemn facts of divine revelation. The question, "Am I my brother's keeper?" was asked by the meanest murderer the world ever saw—a man whose hands were stained with a brother's blood. Surely we cannot imitate such baseness in thought, word, or deed.

It is clearly within the power of our women to remove much of the ignorance that pervades our churches. Missionary work is one specially near to woman's heart, and it is not strange that the missionary zeal of the church is greatly dependent upon its female members. Let the women take as their special care the work of disseminating missionary literature in their respective churches. Bringing our people to recognize the value of our missionary periodicals, would give the cause scores of friends, where now only one can be found.

Look for a moment at our excellent literature that may be obtained in ample supplies. (1.) We can make use of that furnished by the Board—the *Foreign Mission Journal*, the organ of our Foreign Board, Richmond, Va.; *Our Home Field*, the organ of our Home Board, Atlanta, Ga.; *Kind Words and Teacher*, published in Nashville, Tenn. (2.) We have in many of all

our States denominational papers that are doing a noble work in promoting a missionary spirit, wherever they are read. Do not think your responsibility is at an end when you have induced your fellow-members to subscribe for these papers. You must also make your brethren and sisters realize the interest and value of the articles and letters that may be found in these missionary organs. Secure readers as well as subscribers for these papers, and your work will be done, and well done. (3). I would not fail to recommend the publications of the Maryland Baptist Mission Rooms. A mere mention of these publications will awaken feelings of delight and gratitude in our hearts. The women of the South will act very unwise-

ly if they fail to make use of the valuable leaflets that may be procured for moderate cost, at No. 9 W. Lexington St., Baltimore, Md.

All of these publications are strongly commended to us by the relation they sustain to our work, by the piety they breathe, and the ability displayed in their preparation.

God bless, prosper and increase the circulation of periodicals and publications whose object it is to disseminate missionary intelligence, and thus arouse our people to greater zeal for the cause. The light of knowledge must break in upon the minds of God's people before the light of salvation shall break in upon the world.

*Richmond, Va.*

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## WOMAN'S MISSIONARY UNION.

### BAND DEPARTMENT.

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All communications, &c., to be sent to Miss FANNIE E. HECK, Editor, Raleigh, N. C.

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#### A CONFERENCE.

In the full days during the meeting in Nashville, one afternoon an informal conference of Band Workers was held. The meeting was far too informal for regular minutes and far too helpful not to be given to other workers.

The circle of chairs was well filled when the conference began. Each one had something to say, for they were for this evening-banded for mutual assistance. Each one spoke from her own experience, and facts, not theories, were the subject of the hour.

"The first thing I do on reaching a new place," said a bright little pastor's wife, "is to make friends with the children. I go early to Sunday-school, meet the children as they come in, kiss the girls and shake hands with the boys. After some time, when they really know me, and I ask the superintendent to ask the children to meet me next Sunday afternoon, there is sure to be a crowd. We sing something the children all know, sing two or three times, read the scriptures, and then I tell them a story of some poor heathen child. Then they are ready to help to send missionaries to them." "I find," said a lady who seemed to have some difficulty in finding her voice, yet could not but speak, "that it is necessary to tell the children again and again about our Boards and their work. They do not understand at first, but I think it very important that Baptist children should know about Baptist work."

"A good leader requires patience, perseverance, winsomeness and willingness." Some one suggested. "Ignorance or poverty will not hinder children belonging to a Mission Band," said a little lady in black, whose face bespoke all the qualities which had just been given to a Band leader. "My Band of the poorest, most ignorant children, walk miles to our Band meetings, which has been kept up for years. During the week they came to my door, barefooted, scantily clothed, with bundles of light wood to sell for their mission money."

"A lady who could not be here this afternoon begged me, almost with tears, to urge the formation of young ladies' societies," said another. "I want to join my plea to that," said an earnest-voiced young lady from Texas. "If the church gives us nothing to do, the world and society will, and take in our hearts and lives the place which belongs to God."

"If they cannot have a society of their own, interest them by dividing your Band into classes and giving each young lady a class, to be taught the subject selected by the leader. It is good for the Band and good for the young ladies."

"Should not every Sunday-school class be a mission class?" questioned some one.

"That's what I try to make my infant class. I could hardly get children to come back to me for a Mission Band, but I am always teaching them missions."

"A nice way for collecting missionary offerings from the Infant Class," said another infant class leader, "is to give an envelope, with the object of the offering on it, to each child every Sunday, to be taken home and returned the following Sunday. The children select the object of the offering for each month."

"When you are at a loss where to find a Band leader, look to the Sunday-school," some one added. "Select the most successful teacher and you will have a most suitable leader."

"A plan, which has been most successful with us has been to organize the Sunday-school, as it was, officers, teachers and all, into a Missionary Society. The third Sunday of each month the missionary topic on the Mission Card is taught. Class collections are taken, and it is in all respects a Sunday-school except that for a little while missions are taught. The teachers found they were not prepared to teach the mission lessons. At their request the prayer meeting night before the missionary Sunday was given to the same study, so now the whole church is studying missions. And as to funds—every post is decorated with a framed Centennial certificate, taken by the class which sits near it."

"I do not see why all may not be in one society," said a small leader of large experience. "Let the infant class and the deacons come together. There is need for both. We called our society the Young People's Society, but none were too old or none too young to belong. In our monthly meetings there were always recitations and songs by the children, and papers by the young people, or addresses by the old. Each had his part. The program for the next meeting was always announced at the close of each meeting. The printed programs distributed through the church the Sunday before the meeting were of great service. Having as many participants as possible, each drew his circle of friends. Our meetings were at night and we had from two to four hundred present."

"I am a great believer in committees," said a Georgia worker, who was busily taking notes.

"One of my committees," said another, "is a social committee. Their work is to welcome the new-comer, to sit next the lonely or unlovely child. Among my other committees are a Program Committee of the older members, a Map Committee, and a Look-up Committee."

"I think," said the little leader, who had spoken so enthusiastically of the Young People's Society, "we take too much for granted in mission teaching, and do not begin at the beginning. Begin

with a picture of heathen countries without missions; tell of the beginning of missions; go into the minute details of Carey's and Judson's lives, and continue to study them in this way, if it takes six months. With this beginning the students are ready to understand missions to-day."

Each had a suggestion as to how children could make money. "Save it;" "Lay aside a penny a day;" "Sell button-hole bouquets;" "Black boots;" "Knit," wash clothes," were some of the ways suggested.

"And sometimes," said the lady who did not like to speak, "let them write stories of how they make their money."

Hoping to meet in a larger Band Conference next year, and with many promises to continue the conferences throughout the year through the Band Department of the *Journal*, the workers separated.

### Baby Bands.

Baby bands may be consolidated with the Children's Bands. Let four picked children solicit baby members and report to the Secretary. They should also collect their dues each month and hand to the treasurer. It will not only be a blessing to the little worker, but the baby will grow to love the band, and the object for which it is working, and at an early age will be one of Jesus' little lambs. In my opinion the time is past when the child is to grow to a mature age before it is expected to give his heart to Jesus.

Florida.

Mrs. L. B. TELFORD.

### Home Mission Helpers.

A Young Ladies' Circle meets one afternoon in each week to make new, strong garments, for a missionary's family. The cutting and basting are done by older and experienced hands. Little girls might be allowed a share in this good work, the piecing of a bright, pretty quilt being their contribution. Home mission items could be read aloud to inspire the busy fingers with intelligent and loving sympathy.

S. E. S. S.

A mission band of which we know has been *adopted* by the Ladies' Society of the same church, and receives its tender, mother-care. At each meeting of the ladies one of the number is appointed to speak to the children at their next missionary meeting.

I. M. M.

### Bible Picture.

This picture takes us to one of those islands of the sea noted in old times for

its fertility, abounding in corn, wine and oil, whose inhabitants lived in luxury and wickedness. Some missionaries came to this island, preaching the gospel with such power and efficacy that the governor, who was an upright and prudent man, desired to hear this new doctrine and seemed much impressed by it. But Satan was also busy in this pretty little island and put it into the heart of a certain person

who had great power in the community, to persuade the governor that this new religion was false, and to do much harm to the cause of missions, when a wonderful judgment of God came upon him so suddenly that all who saw it were amazed. It is stated that the governor, especially, immediately "believed, being astonished at the doctrine." Where is the island, and who were the missionaries? C. V. P.

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## SUNBEAM CORNER.

Number of societies organized, 529; amount reported to Cousin George since April 15, 1893, \$553.28. 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.)*

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### Sunbeam Missionary.

Rev. Peyton Stephens—expects to go to China in the fall.

#### 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; Renfro 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; Fredericksburg, Va., \$5; Hopkinsville, Ky., \$16.50; Bruington, Va., \$37.65, (additional); Athens, Ga., \$17.35, (additional); Lovely Point Sunbeams, La., \$13; Barnwell, S. C., \$5; Cherry Creek, Miss., \$1.21; Lottie Moon Sunbeams, Hampton, Va., \$3.00 (additional); Los Rayos del Sol, Gaudalajara, Mexico, \$1.50; Gibeon Sunbeams, Crawfordsville, Ga., \$5; Annie Westfall Sunbeams, Hopkinsville, Ky., \$10; Mary Harley Sunbeams, Barnwell, S. C., \$5; Lavonia, Ga., Sunbeams, \$2.40; Hampton, Va., Infant Class Sunbeams, \$10; Enon Sunbeams, Ochre, Va., \$6; Lottie Moon Sunbeams, Marion, Va., \$5.00; Hopkinsville, Ky., \$13.50; Chatham, Va., \$1. Total, \$447.35; Hamilton, Va., \$5; Lovely Point Sunbeams, Bayou La Chute, La., \$6; Mt. Shiloh, Fabers, Va., \$3.05.

## A Proverb.

Evil for good is devil-like.  
 Evil for evil is beast-like.  
 Good for good is man-like.  
 Good for evil is God-like.—*Selected.*

## Sunbeam Dots.

Due West, S. C., Sunbeams have sent off this year \$8.97.....A Sunbeam Society has been organized at Farmdale, Kentucky.....The Franklin Square church, Baltimore, has two Sunbeam Societies, the Little Helpful Sunbeams, numbering 18, and the Girls' Sunbeam Society. The former Society gave during the year ending May 14, 1893, \$8.10 and the latter \$130.63. This is a fine showing. What Society has done better? .....Liberty Sunbeams, Nebraska, Va., have given recently for Foreign Missions \$5; .....The Lovely Point Sunbeams, of Bayou La Chute, La., have recently sent \$6 for our Sunbeam Missionary.....Mt. Shiloh Sunbeams, Faber's Mills, Va., \$6.25. This is one of the oldest and one of the best Sunbeam Societies.....Wilmington, N. C., First Church, \$13.39. This is a faithful Society. Bro. Oliver, smile upon these Sunbeams.....Ebenezer Sunbeams, Amherst C. H., Va., \$7.21. This goes to Mexico to Bro. Chastain in whom these Sunbeams feel an especial interest.....A new Society of Sunbeams has been organized at Ft. Mitchell, Alabama.

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

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

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

## RECEIPTS FOR FOREIGN MISSIONS

*From May 15th to June 15th, 1893.*

ALABAMA.—By G. E. Brewer—Hurtsboro ch., \$3.34, Macedonia ch., \$3.15, Spring Hill ch., \$2.55; By J. M. Vernon—Cusseta ch., \$3.77, Cusseta S. S., \$3.23, Young Cadets of Cusseta ch., 86c. Total, \$16.90.

Previously reported, \$1,055.33. Total this year, \$1,072.23.

ARKANSAS.—By J. M. Hart, V. P., (of which \$5 for Centennial Fund.) \$22.60; By J. F. Howell—Fayetteville ch., \$7, Garrett Creek ch., \$3; For organ for J. J. Taylor, Brazil, \$60; By J. M. Hart, V. P., \$6. Total, \$98.60.

Previously reported, \$83.16. Total this year, \$181.76.

AFRICA.—Oghomoshaw ch., by C. E. Smith, for Centennial Fund, \$5.05.

CALIFORNIA.—By A. R. Marshall, Fresno, \$7; “Cash,” \$10. Total, \$17.

FLORIDA.—Miss Rosa Smith, Beulah S. S., by Geo. A. Jefferies, for Chapel Fund, \$3; By W. N. Chaudoin, C. S., for Chapel Fund, \$50. Total, \$53.

GEORGIA.—Mrs. J. J. Pearce, deceased, by P. E. Pearce, Augusta, for Centennial Fund, \$5; By E. B. Carroll—Albany ch., for Centennial Fund, \$5, Infant Class, Albany ch., \$6.60; Monroe ch., by W. S. McCarty, \$18.80; 1st ch., Savannah, by C. S. Ellis, Tr., for Centennial Fund,



\$335.06; Judson Sunbeams, by Miss Maggie Branch, for Chapel Fund, \$12.80; Duffy St. ch., Savannah, by Norton Frierson, Tr., \$29.14; Enon ch., by S. J. Whatley, \$4.46; Bethsaida S. S., by A. J. Miller, for Chapel Fund, 90c.; By Mrs. C. W. Vickery—W. M. S. Lavonia ch., for Chapel Fund, \$5, Sunbeams Lavonia ch., (of which \$1 for Centennial Fund and \$2.40 for Sunbeam Missionary,) \$3.40; W. M. S. Albany ch., by Mrs. R. M. Easters, \$5.72. Total, \$431.88.

Previously reported, \$86.90. Total this year, \$518.78.

KENTUCKY.—Flemingsburg ch., by J. P. Kincaid, for Permanent Fund, \$3.50; By Jno. A. Lee, Brooksville, (of which \$5 for Mexico and \$5 for Brazil,) \$10; W. M. S. 1st ch., Owensboro, by Mrs. Moses Tharp, Tr., \$9.10; Seminary Missionary Soc., by E. E. Woodson, Tr., (of which \$8 for Centennial Fund,) \$57.92. Total, \$80.52.

Previously reported, \$256.80. Total this year, \$337.32.

LOUISIANA.—Lovely Point Sunbeams, by Miss Rena Alison, for Sunbeam Missionary, \$6.

Previously reported, \$100. Total this year, \$106.

MARYLAND.—W. M. to W., by Mrs. Eugene Levering, Tr., (of which \$151.50 for Chapel Fund and \$97.05 for China,) \$248.57.

MISSISSIPPI.—Oxford ch., by G. W. Gardner, (of which \$32.87 for Centennial Fund,) \$115.82; Tuskey Creek ch., by J. E. Rice, \$10; By L. N. Brock—W. M. S. Shubuta ch., \$3. Sunbeams Shubuta ch., for Chapel Fund, \$5; By Mrs. Bell—"Sunday Eggs," \$1.50; By Mrs. E. A. Tewes, Minter City, \$10; 1st ch., Meridian, by J. W. Bozeman, (of which \$23.50 for Centennial Fund,) \$33.50; Pleasant Grove and Bowden chs., by C. C. Gaddy, \$6; Miss'y Soc. Shuqualak ch., by Mrs. Mamie Edwards, Tr., for Chapel Fund, \$15; W. M. S., Bethesda ch., by J. L. Pettigrew, \$5. Total, \$204.82.

Previously reported, \$86.28. Total this year, \$291.10.

MISSOURI.—W. M. S. Mt. Olivet ch., by Mrs. Annie L. Bates, for Chapel Fund, \$5; By A. E. Rogers, Tr., (of which \$372.06 for Centennial Fund and \$7 for W. H. Sears; also \$179.79 from W. M. S., designated as follows: \$70.65 for Centennial Fund, \$5 for Chapel Fund, \$4.07 for Japan, \$5 for Sunbeam Missionary, and \$37.10 for Maggie Rice Memorial,) \$903.97; By Miss May L. Lillard, Providence S. S., for Chapel Fund, \$5. Total, \$913.97.

NORTH CAROLINA.—By J. H. Edwards—Mrs. Kate M. Edwards, for Permanent Fund, \$5, Miss Annie Pipkin, for Permanent Fund, \$5, Falling Creek ch., for Permanent Fund, \$5, S. S. 1st ch., Goldsboro, for Permanent Fund, \$5, Sunbeams 1st ch., Goldsboro, \$5; Shelby ch., by T. W. Kendrick, Tr., \$11.50. Total, \$36.50.

Previously reported, 62c. Total this year, \$37.12.

NORTH CAROLINA WESTERN CONVENTION.—By A. H. Cobb, Tr., \$11.22.

SOUTH CAROLINA.—Citadel Square ch., Charleston, by D. M. Ramsey, for Permanent Fund, \$218.40; By J. B. Parrott—Rabun Creek ch., \$8.30, Chestnut Ridge ch., \$6.20, W. M. S. Highland Home ch., \$10.50; New Westminster ch., by W. W. Leathers, \$5; L. M. S. Tabernacle ch., by J. A. Bell, \$2; Reedy Creek ch., by G. D. Coleman, \$3.23; Talotha ch., by W. H. Kneece, for Centennial Fund, \$1.35; New Liberty S. S., by D. B. Nicoll, for Chapel Fund, \$10; Gowensville S. S., by H. L. O'Shields, 32c.; Poplar Springs ch., by D. S. Boiter, Tr., \$1.54; Wellford Sunbeams, by J. J. Miller, Tr., \$3.83; Rosemary ch., by D. M. Johnston, \$7.40; By H. K. Ezell—Mt. Zion ch., \$1.27, Buffalo ch., \$2.80; Seneca ch., by R. M. Tribble, Tr., \$3.54; Cheraw ch., by Miss Annie J. Evans, \$4.65; By E. L. Wilkins, Charleston, \$100; By G. T. Gresham—Lake Swamp ch., for Centennial Fund, \$1, Mt. Elon ch., 25c.; Miss Hattie Robertson, Tradesville, through Miss Lottie Moon, \$4.15; Horeb ch., by J. W. Chiles, \$5.75; Damascus ch., by J. S. Watson, \$8.75; Limestone Springs ch., by J. D. Templeton, \$4; Graniteville ch., by F. P. Turner, \$8.36; S. S. Union, No. Sec. Broad River Association, by K. D. Edwards, Tr., \$7.56; By W. E. Humphries—Miss Willis Southard, for Chapel Fund, \$5, Miss Callie Tracey, for Chapel Fund, \$2.08; Providence ch., by H. Moore, Tr., \$1.45; Pedee Union, by C. K. Gerrald, Tr., \$4.75; By Miss F. P. Wilson, Tr. C. C., W. M. S., (of which \$74.41 for Chapel Fund, \$6.30 for Centennial Fund, \$3.15 for Japan Christmas Offering, and \$27.55 for Mary Harley Missionary,) \$174.45; Chester S. S., by W. M. Corkill, Tr., \$4.63; Camden ch., by M. W. Gordon, (of which \$10 for Centennial Fund,) \$15.20. Total, \$637.71.

Previously reported, \$425.20. Total this year, \$1,062.91.

TENNESSEE.—By R. G. Craig, Tr. Memphis Association, \$51.65; By R. S. Johnson and wife, Nashville, \$8; Central ch., Nashville, first dollar for preaching, \$1; By M. G. Spelling, \$1; By E. Bateman, 50c.; By W. A. Vernon, (of which \$1 from Union ch., and 10c. from W. H. Matlock,) \$1.10; W. M. S. Alder Branch ch., by Pink Mayles, \$8.50; By R. L. Huff, Thula, 90c.; Collections at W. M. U. meeting, Nashville, by Miss A. W. Armstrong, for Rev. J. H. Eager's magic lantern, \$52.38; By W. M. Woodcock, Tr., (of which \$132.15 for Centennial Fund and 43c. for Japan Christmas Offering,) \$446.27; By S. W. Hampton, Tr. Big Hatchie Asso'n, (of which \$16 for Centennial Fund,) \$22.40; Lascassas ch., by J. T. Saunders, (of which \$9.53 for Centennial Fund,) \$15.23; Harmony ch., by Elijah Carey, \$2.75. Total, \$611.68.

Previously reported, \$517.97. Total this year, \$1,129.65.

TEXAS.—Rev. W. S. Rushing's churches, for Centennial Fund, \$30.

VIRGINIA.—Newington Sunbeams, by Miss Amelia Thurston, Tr., \$4; Oakland Sunbeams, by Miss Lula Daffan, \$1.29; Beulah Sunbeams, by W. E. Wiatt, \$3.80; Grove Avenue ch., Richmond, by J. C. Hiden, \$31.04; Petsworth-Sunbeams, by W. E. Wiatt, (of which \$1 for Centennial Fund,) \$3; Taylorsville Sunbeams, by E. G. Gwathmey, for support of the elder Mrs. Fung, Bible-woman in Canton, \$20. Total, \$63.13.

Previously reported, \$111.65. Total this year, \$174.78.

WEST ARKANSAS AND INDIAN TERRITORY.—By E. L. Compere, Supt., \$43.40.

AGGREGATE, \$3,509.95. Previously reported, \$2,723.91. Total this year, \$6,233.86.

NOTE.—Dr. Wm. D. Powell, of Toluca, Mexico, sends us a note from Mr. M. F. Jordan, of Murfreesboro, Tenn., for \$100 for Centennial Fund, payable to Foreign Mission Board, dated May 18, 1893, and to be paid in "five years six months and thirteen days after date," with six per cent interest from date, payable annually.

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