

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

New Series—Volume 25. No. 5.—Whole No. 305.

THE
FOREIGN
MISSION
JOURNAL.

DECEMBER, 1893.

PUBLISHED MONTHLY BY THE
Foreign Mission Board, Southern Baptist Convention,
RICHMOND, VA.

Ernest T. Walthall, Printer, Richmond, Va.

OUR MISSIONARIES.

SOUTHERN CHINA.

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FUKUOKA.—E. N. Walne, rs. 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.

Volume xxv.—December, 1893.—No. 5.

GO FORWARD.

Ex. xiv. 15: "Speak unto the children of Israel, that they go forward."

CONDITIONS.—Israel in trouble—terrified, dismayed—mountains and desert about them, the sea in front, their oppressors behind. To man's eye no possible deliverance.

OTHER CONDITIONS.—God looking and leading, a people of his love and deliverance, a leader of God's appointment talking to the people and to God. A mighty work and destiny before them.

THE LEADER.—A man called of God, to do God's work, to lead God's people in face of (to man) insuperable difficulties. He must be a man of faith in God—a man who can face difficulties; mountains, seas, a discouraged and complaining people, and still says, "Fear not; stand still and see the salvation of the Lord." He must be very prayerful, talking much with God. He must speak, and give God's message. He must lead. In obedience to God stretch out the hand with the rod of leadership, before which the seas will divide. While led of God he must be a LEADER of men—not cowardly, timorous, shrinking, drivelling, begging his way—but bold, courageous, faithful, a commander under God. Compare God's charge to Joshua when called to lead. Josh. i. 2-9: "Arise, go over" with "all this people." "Be strong, of a good courage." "Only be thou strong and very courageous that thou mayest observe to do according to all the law, &c." The law of God in his mouth, meditating therein day and night, so as to observe to do all. Three times told to be strong and courageous. You, pastor, under God are the leader. Glory in God and your work. Dare and do. Trust and try. "He who keeps his heart on God and his hand on his work can never be moved." (*Hatcher*.) A general being asked how he could ride up to the cannon's mouth, answered: "At first I could not; it is the courage of having done the thing." Fear neither ghosts nor lions, men nor devils, if God leads you, and you lead for God.

THE PEOPLE.—Dismayed, discouraged, complaining. They find fault with their leader. He had undertaken too much. They had "told him so." Better to live and die slaves than suffer trials for freedom and victory. While they waited, complaining, there was danger. Stagnation and death are in delay. Pursuit and presence of enemies should not produce paralysis of energies. Difficulties, if attended with dismay, bring disaster. When God says, through His leaders, "Go forward," there is safety that way—there is strength, there is deliverance. The people went forward. God protected them—God blessed them—God delivered them. But **THEY WENT FORWARD**. Not simply their leaders—all the people.

This trial proved a grand triumph. They were not hurt by it, only their enemies. It was forever after a source of strength and blessing to them and God's people. Are we standing in the midst of difficulties? What says God? What say our leaders? What say our people? What? Forward, Forward, speak unto the children of Israel that they go forward.

NOTE.

An observing Jehovah, a praying servant, a troubled people. A commanding Lord, a courageous leader, a moving multitude. A delivering God, a rejoicing chieftain, a victorious nation.

FOREIGN MISSION ROOMS,

RICHMOND, VA., Dec. 1st, 1893.

TO THE CHURCHES OF THE SOUTHERN BAPTIST CONVENTION.

Dear Brethren:

The undersigned, your servants charged by the Convention to conduct the work of spreading the gospel in foreign lands, ask your attention to a plain statement of the condition of that work.

THE SITUATION.

You have now in the service about one hundred missionaries and eighty native helpers. Their support, with necessary traveling expenses, rents and other aids to their efficiency, costs over \$10,000 a month. They have kindly co-operated in reducing expenses and delaying drafts during the recent financial stringency; but, even with that relief, the expenses since May 1st have run up to \$74,000. Receipts for the same period have been (exclusive of gifts to Chapel Fund) \$44,000, leaving a deficit of \$30,000, which, with the liabilities reported May 1st, \$10,000, makes a debt of \$40,000. This debt is a heavy burden. The interest on it would be enough to support several additional missionaries. It is your obligation, incurred for the support of your representatives in foreign lands.

THE OUTLOOK.

From the fields come cheering reports and also earnest pleas for rein-

forcement. Our brethren in Mexico, Brazil, Italy, Africa, China and Japan are few and lonely. They need colaborers. At several points a doubling of workers would far more than double their efficiency. At others open doors and Macedonian calls demand advance. Specially needy are the vast pagan fields. Piteous appeals come for two missionaries in Japan, four in Africa, and more than twenty in China. Nor will the men be lacking. Before us lie at this moment numerous applications from choice young brethren and devoted sisters. Others will be forthcoming. But, how can we appoint more when funds are insufficient for those already on the field?

THE REMEDY.

After much earnest prayer and anxious consultation it has been decided to lay the matter before you, and ask you to unite with us in prayer to God and in a concerted effort to liquidate the debt before the close of the present year, so that with the opening of 1894 we may undertake enlarged operations. This will require the raising of \$40,000 in December in ADDITION to the regular contributions of the month—a considerable sum for these “hard times,” when “so many calls” are pressing, but easily raised if all will help. Is it a tenth or even a hundredth of what our people will waste this month in useless luxuries? Who will give \$1,000, or \$500, or \$100, or \$1, or 10 cents? Let every one take part and give much or little as God has prospered.

ENCOURAGEMENTS.

We are moved to make this proposition by a profound conviction that it is right in the sight of God, and will meet the approval of our brethren, by an abiding trust in Him and in them, and by tokens already received of rich blessings in store. The stream of contributions, brought very low by the panic of last summer, has begun to flow again. From all quarters come assurances of revived interest in missions. Our brethren, we know, are praying, they will also work and give. Lest a special effort should be followed by relaxation, let it be distinctly insisted that the purpose is to get out of the slough of debt for the sake of making more rapid progress. The special effort must be followed by steady increase in systematic giving. To this end let us have, during December, a whole month of praying in faith and giving in love.

Fraternally yours in the service of our Lord Christ,

H. H. Harris,
C. H. Winston,
W. E. Hatcher,
A. B. Clarke,
J. Pollard, Jr.,
J. B. Hutson,
J. C. Williams,

W. D. Thomas,
W. W. Landrum,
H. C. Burnett,
Geo. Cooper,
C. H. Ryland,
T. P. Mathews,
R. H. Pitt,

Theo. Whitfield,
H. R. Pollard,
Wm. Ellyson,
W. L. Wright,
L. R. Thornhill,
R. J. Willingham.

CHRISTMAS OFFERING.

Let all the sisters in the Women's Societies remember the Christmas Offering for Japan. Last year about five thousand dollars was raised in this way.

WHY ONLY YOUNG MEN AND WOMEN ?

Is it true that God is calling only young men and women to go as foreign missionaries? (I believe not.) We believe that some of the brightest, strongest men in some of our strongest churches should consider this great work. Men of "strong parts," who are "succeeding finely." The work is most difficult, therefore we need our best men—men of strong faith and great courage—men of prayer and push, of power to win for God and truth. We need men of experience also—men who have learned how to do the work of God. A pastorate of ten or fifteen years, if a successful pastorate, should be no barrier to one's going as a missionary. At a recent meeting of the Foreign Mission Board, as great questions were upon us, time and again we bowed in prayer and called to God for wisdom and guidance. In one of these prayers, the brother leading prayed the Lord to give us the right men and women for missionaries, yea, that the Lord would give them to us for the work if strong churches had to give up their pastors, if even a great shock had to come, if laymen had to rise up and carry on the work of the ones gone forth. God seems to be calling for many to go and preach his gospel. A number are offering, but there are others with experience who could do a great work. Are you one of them? Do not say it is too late in life. Some of the grandest accomplishments in every relationship of life have been wrought by men and women who started late in life, but with earnest hearts and unswerving faith and purpose. Let a prayer go up all through our land that God will choose among us, and send those who shall be of his own appointment to go out to His great work. There are none too good nor too great for God's great work in saving the world, for which Christ came from heaven to earth, and suffered and died.

THE JOURNAL.

The JOURNAL is for you. It is for God's work. Do you feel the connection? It is for missionary workers at home or abroad. That one whose heart is on fire for God's cause says and does great things—God is there and God uses the weak means for great results. We want at least

once a month for workers at home and abroad to meet each other. They can do this in the JOURNAL.

Between six and seven thousand new subscribers in the last eight weeks have been put on our books. This is well, but the better part is the thousands who will read of Missions and get a new interest. This means men and money for Christ. We want intelligent, consecrated effort. One excellent sister, appointed for China, said to the writer a few days since, that she had been brought to see the need and give herself by reading the JOURNAL.

A number of letters come to the Mission rooms with money, and others with offers to go as missionaries, saying the writers saw the calls for help in the JOURNAL. Who can tell what these thousands of new pages, with fresh information, is going to do! Some one says they will not be read. No, not all, but *many thousands* will. We plant many more seeds than bear a harvest, and yet gather a hundred-fold more than we plant.

Some subscribing now for this JOURNAL are sowing for a harvest you know not of. God will call from your communities, churches and homes messengers of the cross, and through your efforts save many, many souls.

The ex-Governor, who at one of our conventions recently subscribed for a number of JOURNALS to send out as missionary literature, is a wise master-builder. At another convention a prominent lawyer subscribed for fifty copies to be sent regularly to his *Alma Mater*, to be distributed among the young men there. Could he have done a wiser thing? He might have thrown away twelve dollars and a half in a frolic, and called it pleasure, but here month after month he speaks to the brightest young men on the most important subject on earth.

At the same convention one of the finest teachers and preachers in the whole land subscribed for two lots of JOURNALS, one to be sent to a female college, the other to the school of the prophets at Louisville.

In another State, a noble, big-hearted brother, subscribed for one to be sent to every missionary of the State Board in that State. All of this means much, both for the present and the future.

Before us is a letter from an East Tennessee pastor, telling of a legacy left to Foreign Missions by a brother who long years ago read the JOURNAL, became deeply impressed, and bequeathed his property to the Foreign Mission work after the death of his wife. He was not able to give it before.

You, reader, get the JOURNAL. Get others to subscribe for it. If you are a person of love for the cause, you can get others to take and read it also.

Oh, that God's people knew what was being done. The fields are ripe unto the harvest, the doors of the nations are open, men and women ready to go, and yet!!—What? God's people will not consider. Think, read, pray, talk of God's work, and then give, that He may be glorified in all the earth.

FORTY THOUSAND IN DEBT, OR OUT OF DEBT.

Which shall it be? How shall we close the year 1893? We are God's children. We are his workmen. He has entrusted us with the mighty interests of His kingdom. Shall we drag along with a heavy, burdensome debt, when we can, by one united effort, throw it away forever? The Board has decided to try to start 1894 on a new basis. To do this we need the aid—

First. Of God. He can provide for us. He can move upon the hearts of his children to give; therefore, brethren and sisters, let us unite during this month of December in earnest prayer to God for deliverance from this burdensome, troublesome debt. If we so ask in faith, SURELY He will hear us.

Second. We need the help of our leaders. Our pastors all over the land stand as God's appointed leaders. No one has a right to come between the faithful pastor and his flock, only as by his wish. He can do more with them. He knows how and when to call to them. We want the sympathy and co-operation of every pastor; from that one preaching under the brush arbor, and going to his many and distantly-scattered little flocks, to the one who preaches to thousands in the dense cities. Brother, we take the whole month of December. With plan, or without plan in your church or churches, help God's great work.

Third. We want the help of deacons. You can help or hinder your pastor. You are officers in God's house. Brethren, wheel into line and give us a strong pull, and then join with us in the shout of praise. If your pastor feels reluctant to continue the "calls for money," go to him and encourage him and begin the good work by giving of your means.

Fourth. We want the help of every individual member, whether Sunday-school officer, teacher, or scholar, whether belonging to any missionary society or band, or just simply a plain lover of God and his cause, come to our help. We need you, your influence, and your means. While spending your money for presents to loved ones at home, remember the missionary on the field, far from home and Christian lands. Let no one say, I can do nothing. Do what you can, that is all God requires.

BOARD OR NO BOARD.

Dr. R. H. Graves, of Canton, China, prepared an article on the above subject for the *Religious Herald* of Oct. 12. It is so plain in statement, fine in spirit, and exhaustive in argument, that the Foreign Mission Board have had it printed in tract form for free distribution. If any one, who is interested on this subject, would like one or more copies, please write to the Secretary of the Board at Richmond, Va., and we will supply them.

GIVING AND THANKSGIVING.

Surely, in the midst of all the cry of hard times, we have cause to raise our hearts in thanksgiving to God. Over \$17,000.00 received last month. A very great increase on former months. God be praised that our people are giving. Then thousands are subscribing for the JOURNAL, and a number are applying to go as missionaries. We have cause to be thankful, and take courage. The Lord be praised for his goodness to us.

TEN THOUSAND NEW SUBSCRIBERS.

We want ten thousand new subscribers to the JOURNAL. You need missionary information. To get you interested we will send free to every new subscriber, at 35 cents for the year, those great addresses of Dr. T. T. Eaton and Dr. B. H. Carroll on "Conscience in Missions" and "Papal Fields." Or for ten subscribers at 30 cents each we will send that soul-stirring book, "Crisis of Missions," by Dr. A. T. Pierson. Get up a club and give the book to your pastor. Address FOREIGN MISSION JOURNAL, Richmond, Va.

We have gotten up to November 15th over 6,000 new subscribers. Now for 4,000 more.

As Dr. J. B. Hartwell was about to leave for China, his many friends in California gave him a very tender farewell service. They accompanied him to the ship and sung, "Blest Be the Tie, &c." Then, as the ship went out, the last words he heard from his native land were,

"We'll join the everlasting song
And crown him Lord of all."

Oh, Christian, do you sing this? Are you in earnest? Is this your song; your prayer, your life's work? An earnest desire here shows a fitness for it hereafter.

NOTES ON THE MISSIONARIES.

Mrs. J. P. Duggan, who had to return home from Mexico, is still in Wake Forest, N. C. We hope this excellent, earnest sister will soon be restored to health. Her heart yearns for her work in Mexico.

Bro. R. T. Bryan has been working hard, and has gone to take needed rest with the wife and children. His speech at the Virginia General Association was most excellent.

Rev. W. B. Bagby and family have been detained from returning to Brazil by the war there. He hopes to leave next month, if the condition of the country will allow.

Several excellent young men from the Seminary have applied to be sent to China.

A large number of applications are before the Board of men and women who wish to go to the foreign field. Is God thus saying to us, *Go forward?*

Bro. Newton and family expect to sail from New York the latter part of November. Some think the African missionaries are off their fields a good deal. It is absolutely necessary for their health, yea, their lives. The British officials in that country, by law, stay at their post twelve months, and then are relieved for recuperation for six months. Continuous staying has too often meant death to the foreigners.

PARAGRAPHS.

We give a number of paragraphs in this number. The brethren are writing and saying so many good things in connection with the work we could fill a volume. God be thanked for every earnest soul. Read these slowly that you may digest them thoroughly and so they will become a part of your being.

An excellent young brother, now pursuing the study of medicine, and intending after graduation to take a year or two of hospital practice in New York, writes: "I have from time to time read in the JOURNAL references to medical work and appeals for missionary physicians, and this moves me to write to you so long beforehand. It seems pitiful that they remain unheeded, and I would like to say that I am making every possible effort to be soon in a position to go."

He wisely adds that "the establishment of medical work in conjunction with the simply evangelistic, in order to accomplish the greatest amount of good, generally involves a considerable increase of expenditure for some sort of hospital or dispensary." A scheme is on foot to get the physicians in our Convention to equip and support a work of this sort in China. What say our brethren of the medical fraternity?

Our young men may catch a good deal of inspiration from the distinguished missionary, Rev. M. T. Yates, D.D. He was a poor young man, and fully eighteen years of age before he began his regular studies. He had no means, but told his father that he would secure an education if he had to make bricks by moonlight to secure the money for that purpose. He soon found friends who aided him, and the Baptist State Convention of North Carolina gave him the helping hand, and he was enabled to graduate with honor at Wake Forest College. Success is waiting for those who work for it.—*Exchange.*

I am glad to see the subscription list to the JOURNAL growing, for I think it will do more than anything else to awaken a deeper interest in Foreign Missions.—C. C. NEWTON, *Missionary to Africa.*

Mrs. C. E. Smith, of Africa, writes to Miss Alberta Newton :

"I trust you are all much improved in health and that your hearts' inclination and hopes are still for Africa, and that soon we may hear the welcome news that you are returning and that others are coming with you. . . . There is more to encourage us each year Wars have ceased, the roads are open, and the people are willing to hear. With just a dozen wide-awake missionaries what might be done? Some are hearing the Word and accepting Christ at Ogbomoso. Seven have been baptized and a few others are awaiting baptism."

Extract from letter of Dr. John A. Broadus :

"Let me say that Brother Bryan made a very remarkable impression here. I have rarely known a returned missionary do so much good by a brief visit anywhere. He shows an unusual combination of enthusiasm, brightness and level-headed good sense, and also a thoroughly good feeling towards the other brethren with whose views he does not at all concur. He did not say a word here in public or in private that I regretted and he made a profound and wholesome impression. It would seem to me that he is right in thinking it the policy of the Board to go right ahead and enlarge the force, and let him appeal to find churches that will undertake the support of new men in connection with the Board. I write frankly my views, because I feel an unfeigned deference for the experience and good judgment of the Board. As for yourself, you have a very heavy task, but I am confident you are capable of fulfilling it, by God's blessing. Whenever there comes any way by which I can help you, give me a chance."

In conversation with Rev. R. T. Bryan, our attention was called more forcibly than ever before to the difficulty of preaching the gospel in China. The Chinese language is without words to express any general or abstract idea. All their thinking is particular and concrete. In thinking over the matter, it has occurred to us that this fault, while perhaps not so bad in America, is also found on our shores. Hundreds and thousands of people find themselves unable to feel any interest in behalf of missions when they are urged as promotive of the glory of God or as expressions of love for Christ, but are deeply interested in some special brother or sister whom they may have seen and known, and with whom they can communicate from time to time by letter. This lies at the base of special contributions, which are, we judge, not the best absolutely, but in many cases the best that can be done under the circumstances. Our duty may be stated in this language: "He who gives for a special object doeth well, but he who gives for the general cause doeth better."

H. H. HARRIS.

DR. PENTECOST ON HINDOOISM AS IT IS.

F. M. ELLIS.

The November No. of the *Treasury* contains a report of an interview of Dr. George F. Pentecost with an *Inter-Ocean* representative that deserves a wide reading. Over against the much that has been made of the Hindoo representatives at the World's Parliament of Religions, Dr. Pentecost says that instead of these gentlemen being "the most distinguished representatives of Hindooism and Buddhism," as it is claimed they are, that they are not. Of the representatives from India, the Doctor says "Hindooism pure and simple was not represented at that Parliament of Religions by those who claimed to represent it. The Hindooism of the educated English-speaking India of to-day is a vastly different affair from the Hindooism of India before the advent of the English, and especially before the advent of the English and American missionaries."

Again, he says:

"Hindooism, as professed and expounded by the English-speaking Hindoo, is largely an eclectic system, which is the result of the impact of both Mohammedanism and Christianity upon old Vedanta philosophy."

The cleavage of Christianity which has split Hindooism into numerous sects, churches, or samajes, though Hindoo in name, have largely ceased to be Hindoo in point of fact, as they have, as Dr. Pentecost puts it, "for the most part adopted the ethics of the Christian system and incorporated into their doctrine of God, to a very large extent, both the monotheism of the Koran and the moral attributes of the God of the Bible as set forth by the Christian missionaries." Hence this much-paraded and praised Hindooism, so lauded at the recent Parliament of Religions, was a "Christianized version of Hindooism."

The Doctor says, "As for Buddhism in India proper, there is no Buddhism." This remark is made by one whose experience in India adds force to it, and is an interesting revelation in view of the many claims set up by "representative Buddhists" (?) at this recent parliament.

In reply to many things said by these priests of the East, and loudly cheered by many in the audiences that heard them, Dr. Pentecost says some things worth consideration. It seemed to go for nothing that the hard things charged against Christianity are the things against which all Christians and Christian Churches are protesting and doing much to counteract—*e. g.*, the opium and liquor trades, the inhuman anti-Chinese laws, &c., &c. The moral pictures of Hindoo religion exposed by Dr. Pentecost as he tells what he saw and learned while in India warrants his suggestion that these men who live in such conspicuous glass houses ought not to be so careless in flinging stones around. That Hindooism countenances shams and makes immorality a part of its system, is the testimony of all who have seen it, except those who had a case to make out against Christianity. "We have heard," said Dr. Pentecost, "a good deal about the 'Fatherhood of God and the brotherhood of man' as being one of the essential doctrines of the religion of the East. As a matter of fact, I have never been able to find—and I have challenged the production of them all over India—a single text in any of the Hindoo sacred literature that justifies or even suggests the doctrine of the 'Fatherhood of God and the brotherhood of man.' This is a pure plagiarism from Christianity." The absurdity of such a claim need not be emphasized if one but calls to mind the degradation of the Hindoo *caste* system, that makes the priest look with disgust and pious abhorrence upon the poor peasant as

the offspring of monkeys and demons. "The brotherhood of man"! forsooth, say nothing of the higher relationship of sons of God the Father! And yet, when these Hindoo saints exalted this system and sneered at Christianity, they were cheered to the echo in that "World's Parliament of Religions."

Dr. Pentecost says there is "no recognized sisterhood" in India. And this remark is sufficiently vindicated by the known degradation of women in India, the horrors of child-widowhood, and the burning of wives upon the funeral fires that consumed their husbands, until, largely through Carey's influence, they were put an end to by the strong arm of the English powers in India.

Dr. Pentecost puts another point so well that I will quote him again. Referring to the challenge made by a Hindoo priest at an early meeting of the late Parliament, as to how many had ever read the Bible of Buddha, and when only five persons responded, the Doctor says: "The same challenge might have been made in Burmah or Ceylon, and outside of the priesthood, it is almost fair to say that not so many would have been able to say they had read their own Scriptures. The Badas of the Hindoos are objects of sacred worship. None but a Brahman may teach much less read them." Western scholars and Christian missionaries have been the translators of Hindoo literature. But for them their literature would have been to-day what it was when they unearthed and translated it, as dead as Buddha and as silent as their idols. What a contrast this presents—these ages of the silence and entombment of the Bible of Hindooism—when compared with the fact that the Bible of the Christian speaks its divine truths in more than three hundred languages and dialects of the world! and goes forth each year by the millions of copies.

"The new and better Hindooism of to-day is a development," says the Doctor, "under the influence of and in a Christian environment, but it has not yet attained to that ethical standard which gives it a right to read the Christian Church a lesson in morals. Until India purges its temples of worse than Augean filth, and her pundits disown and denounce the awful acts and deeds done in the name of religion, let her be modest in proclaiming morals to other nations and people." These utterances are the results of the protracted observations of a man who has made the institutions of Hindooism a study while in India, and hence they deserve the thoughtful study of all who are interested in the conflict in India between Christianity and Hindooism. And they are valuable as an answer to the efforts of those here at home who would supplant the truths of God's inspired Word with the Oriental dreams of mythical beings, and for the religion of Christ substitute the few grains of truth found in the chaff-heap of the sacred books of India.

MISSIONS AND METHODS.

R. H. HARRIS, OF ALABAMA.

The spirit of missions is the spirit of Christ. That Jesus was himself a missionary proven by His whole life and, in His parting commandment, He committed to His disciples the custody and future conduct of His great work. His spirit was infused into them. In essence all missions are foreign missions. Without Christ all men are "aliens from the Commonwealth of Israel and strangers from the covenants of promise." The regenerated man is a foreigner, naturalized into citizenship in the Kingdom of Christ. The spirit is one and the same in every department of missionary enterprise.

The best means should be employed for carrying out the impulses of that spirit.

The one great question on this point, What are those means? Truly, the children of this world are, in their generation, wiser than the children of light." Let us learn to be wise. Principle is uniform, in essence and in application. Business methods are conducive of success in spiritual objects. In this view the elements of business demand attention and study. They are principally purpose, energy, perseverance, and system. All important, but I stress the last. No material business can be relied on for success without system. As in the material, so in the spiritual. God has created the human mind, and He has adapted His requirements in both material and spiritual things to the powers of that mind. And He has assigned to His people a part to perform in His spiritual dealings with the world. Salvation is entirely His act; regeneration is altogether of Him. But men are the agencies, divinely appointed, to present salvation to their fellows. He calls them "workers together with Him." The power, the product thereof, and the glory are all His own. Yet, by foreordination of God, human means must be used for the attainment of predestined results. Now, human agencies necessarily involve the employment of human methods, and that which has been proved to be essential to success in all other kinds of business it is wisdom to apply to the spiritual business in which God has appointed man to co-operate with Him. Business methods have been found to be the indispensable thing. They are, therefore, wise, and they must accordingly be approved by the Holy Scriptures. And nothing can be wiser, as well as simpler, than the Scripture plan for the support of all religious objects. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him"—which means something definite, according to ability, from every one, at regular intervals, fixed and definitely understood. System, system, system—whether by envelope, or by card, or by open hand, unvarying system. And, after the severest tests, often repeated and whereof many of us can testify, the envelope system has been proved the best of all. This, then, should be the means employed for carrying out the impulses of the spirit of Christ.

Obedience to the Divine commandment and operation upon the Divine plan must accomplish the Divine purpose. "The field is the world"—the whole includes all the parts—the spirit of foreign missions embraces all the rest. "God so loved the world—the ancient commandment is, 'Go, bring my sons from far and my daughters from the ends of the earth.'" The believer in local missions alone is a one-sided man, and so with the believer in any one department to the exclusion of all the rest. The believer in all but foreign missions is a warped man, a contracted man. What shall be said of the man who believes in none? And what must God think of the man who refuses to learn and apply the very best means for the accomplishment of the work required at his hands? No harvest can be secured by the cultivation of a few hills or acres in one section of the field. What can be expected from a field to which the husbandman applies no labor, depending upon God alone to make his crop? Anti-missionary organizations die and "omissionary individuals will shrivel up in soul."

Let us, as churches, avoid such a fate. Let us, as individuals, "save ourselves out of an untoward generation." "The Lord will work and who shall hinder?" Neither the opposition nor the apathy of men can defeat His purpose. Let us join in the grand, triumphal march; for, if we obstruct or even only stand still in the way we shall be crushed, and the army of the faithful will press on to victory. But, oh! that a loftier incentive than this might impel us. Brethren, let the love of Christ constrain us. In His spirit let us work and pray and pay, using our God-given means to the best advantage in carrying out His impulses, that in obedience we may live in His glory and rejoice in His love.

GLIMPSES OF THE LIFE AND DOINGS OF A GREAT MAN IN ISRAEL.

C. A. Davis, Sr., the Consecrated Banker, Who Departed This Life in Greensboro, Ga., August 16, 1893.

I come to place a sprig of acacia on the tomb of a departed friend, who has entered into the eternal rest and whose works still follow him. It is eleven years to-day since I reached Mexico as a missionary. A few weeks later I received my first communication from him, offering to support a native colporteur at \$15 per month.

What a delightful correspondence I have maintained with him through all these years. I do not hesitate to say that his letters were the most spiritually minded that I received. His letters and those of dear Dr. Tupper, the father of missionaries, I could never destroy. These letters were never intended for any eye other than my own, yet I am sure that the reader will get the best idea of this noble man's character if I will quote liberally from his letters which lie before me. He was a noble Christian giver, and many should study and heed his example.

NOT EVERY ONE UNDERSTOOD HIS TRUE CHARACTER.

Hear him: "I feel that all God has bestowed on me is of grace, for I am unworthy of the least of His benefits. He has, indeed, been gracious unto me and those dear to me. I trust to meet father, mother, brother, sister, wife and children in Heaven, as those who have departed died in the faith and those living have eternal life through faith in Jesus, and I hope to meet hundreds more whose face I have never seen in the flesh whom God has graciously saved indirectly through means which He has furnished and which He has wonderfully blessed. I am reserved and of few words, shrink from notoriety, and have not the capacity of publicly advocating the cause of Jesus personally, but God has given me business capacity, and has blessed me in temporal affairs, and I trust some of the means He has placed in my hands have been appropriated to and blessed in winning souls to Jesus. To God be all the honor and glory."

HIS IDEA OF OUR INHERITANCE.

On one occasion he wrote to me: "Did you ever consider the rich inheritance which is yours and which belongs to all the saved? Jesus does not offer to make us equal to the angels. I do not sing 'I want to be an angel.' The inheritance of the saved is higher, greater, more glorious than that of the angels. They are the sons of God; joint heirs and one with Him. Is it not incredible? It would be if God had not assured us of it in His Word."

HE BELIEVED THAT THE BAPTISTS OF THE SOUTH SHOULD AWAKE FROM THEIR LONG SLEEP.

Eight years before his death he wrote: "I notice that you are in need of efficient help. God has opened wide the doors of entrance to the heathen world, and we do not appear to be ready to enter in. Why are you not reinforced? Is it for the want of men or the means of support for them? Certainly there is sufficient Christian devotion and liberality in the South to supply all the help needed if your wants were properly brought before the churches. Shame and confusion on me and every Baptist in the South that the lost and ruined should cry for deliverance and there be none to hasten to their rescue."

"We live in an age of wonders, and nations are now comparatively born in a day. The work of years is now being in days and the time seems to hasten when all shall hear the gospel of peace and life."

A year later he writes: "We have been praying God to open the doors for the gos-

pel throughout the world. Our prayers are answered, and lo! we are not ready to occupy the fields that are more than ripe for the harvest. If you can find another efficient, humble, faithful man who will act as colporteur, and there is work for him to do, let me know what his services are worth and I may be able to put another man in the field. May God rear up and send forth laborers at once to reap the harvest of souls which appear to be waiting in your field to be gathered in."

Bro. Wilson, now an honored missionary of the Foreign Board, came to Mexico as one of Bro. Davis' workers.

Ofttimes we needed another native helper, and while prayerfully considering how he could be supported, a letter would come from Bro. Davis telling me to employ another worker.

He began by supporting one man and gradually increased the number to twelve. I know not how we could have passed through these years without his valuable aid. We are indebted to him for much of our success. He is now enjoying his reward. He often closed his letters with these words: "Pray for me and mine, that we may be kept close to Jesus and ready when the summons comes."

In addition to the thousands of dollars he expended in Mexico, he supported two workers in Cuba and from one to five in North Georgia. For years he expended large sums through the American Tract Society. He had an aversion to notoriety. He gave liberally because of the constraining love of Christ. His development in the grace of giving was quite marked. He did a grand work so quietly that his next-door neighbor was ignorant of his consuming zeal for the Master's cause. When shall we see one hundred like him in the South? Who will take up the work he so abruptly laid down? He left by will \$20,000 to the Foreign Missionary Board, with which to prosecute this work, but it will be several years before it is available.

It was a benediction to have labored with one so full of faith, love, and good works. The Lord comfort the bereaved family.

Toluca, Mexico, October, 1893.

W. D. POWELL.

LETTERS FROM THE MISSIONS.

Sunshine in Mexico.

My Dear Brother:

It is my pleasure as well as my duty to report my arrival "on the field." I reached Saltillo Saturday morning, Oct. 28th. It did not take very long for me to discover the unsettled condition of affairs in Madero Institute. I am glad to be able to say, as one standing upon neutral ground, much of the "unpleasantness" has adjusted itself. Mr. Rudd came the night before commencement, and remained until Friday morning. To his tact is due much credit for the amicable understanding which now seems to exist. The love that both factions have for him, I am sure, will be the means of perfect harmony in the future. Madero

Institute is almost deserted. Mr. Moseley and Dr. Powell and Mr. Gallaway went last Friday up to a ranch to dedicate a church, the teachers have all gone for a vacation, and Mrs. Moseley and I are left to "keep house." Miss Cabaniss was the last to go. She deserves and needs a good rest. I trust the Board will grant her request for more than the three months' vacation. She is in a very nervous condition, due to overwork and worry, and, I fear, if she does not rest now, a longer vacation must be given, perhaps at a time when she shall be most needed here.

Commencement at Madero Institute was a grand success. The girls were a credit to the Baptists of the South. Mr.

Moseley says there were between eight hundred and one thousand persons in attendance upon the exercises. We need and must have more room in the Institute if the work is to go on. Mr. Rudd promised to return the middle of next month, to enter upon his new work. I think I voice the sentiment of my co-laborers when I say we intend to "stand by him." I pray that we may be the strength and support he will need. I have but one fear, and that is, he is going to undertake more than he has strength for. If Mr. Moseley leaves Saltillo, his burden will be that of two men. I did not intend writing all this when I started, but I trust I shall be pardoned. Mr. Rudd advised me to write and report myself as entering upon the work, that some arrangements may be made for my salary. He said he had received no instruction in regard to it. I don't think one can live in Mexico without money.

I am glad to tell you that I feel that I am going to have real enjoyment in my work in Mexico. There will be plenty for me to do. Pray for us.

Yours,

IDA HAYES.

Saltillo, Mexico, Nov. 12, 1893.

Letter from Mrs. Eager.

CUTIGLIANO APPENNINO, Sept. 18, 1893.

Editor Journal:

Autumn finds us still lingering among the chestnut trees and purple heather of the Tuscan Appennines. Life has its own peculiar charm 'mid these simple mountain folk, to whom we feel much attached. Over a year ago we took two little village boys and placed them in an evangelical industrial home in Florence, their monthly expenses of four dollars each being mainly defrayed by a dear Massachusetts sister, while we clothe them with cast-off garments, begged from passing friends. At first there was prejudice expressed against their relatives who so gave them up to heretical influence, but since the boys returned for a little visit to their old home, their im-

provement in manners, morals and physique has made a fine impression. We have now enough orphans, offered for similar training, to start a home on our account, were the money forthcoming.

Yesterday (Sunday) a steady September rain interfered with the plans of the towns-people, who were arranging for a grand religious celebration. It is an annual affair, consisting of special services in the church, and a procession of priests and villagers, who, preceded by a brass band, carry a figure of the Madonna through the streets, in commemoration of a miracle for which she was responsible. Some years ago, in many parts of Italy, and even in adjacent villages, cholera was epidemic. Cutigliano, alone, escaped the plague, because of the special prayer and supplication, by means of which the people induced the Madonna to intercede on their behalf.

These religious processions are of frequent occurrence in mountain towns, but one sees little spirit of devotion even among those who take active part in them. Every year, at this particular fete, three times as many people stand about the piazza, eating and chatting, as actually go to church to render thanks for the miracle. To console themselves for the pleasures of which the rain deprived them, last night the villagers united in a public dance at the municipal hall.

Recent cholera reports from Italy have made some friends anxious as to our well-being. In quite a number of towns and cities fatal cases have occurred from day to day, but great vigilance on the part of health authorities, coupled with the unusually cool summer, have kept the plague in abeyance. Some cases have been officially reported in Rome, but as yet Florence seems to have escaped entirely, although one can never feel quite sure, as the facts are often concealed from the public, a bad practice, which is not confined to Italian cities only.

Italians really regard lightly many contagious and infectious diseases, which

would quite upset a whole community at home, this being especially true of small-pox. It is asserted in Italy that evangelicals are remarkably free from epidemics, which exemption, even on material grounds, may be accounted for by the moral life and regular habits which Christianity naturally induces.

I remain here with the children for a week longer, but Mr. E., who again ran up from Florence ten days ago, returns to the city this week. He stops *en route* to visit a little mountain hamlet, where the people drove away their priest five years ago, but who have recently, through our colporteur, expressed their desire to have an evangelical minister. Let us pray that this unguarded flock may freely open their hearts to believe in the Good Shepherd, who stands ready to receive them into his fold.

• OLIVE MAY EAGER.

Work in Summer.

MALAO, CHINA, September 4, 1893.

As our work must still for a time be spent mainly in the study of the language, and as the state of our health had greatly hindered our work in this direction, we concluded to spend the summer in Malao. The result has justified our decision. Our health has greatly improved, and we have done more study through the hot weather than we had before been able to do in the same length of time even in the cool weather. Just now we have dismissed our teacher and are taking, for the first time this summer, a holiday of two weeks. But we spend an hour or two on the language without a teacher, besides having morning prayers in Chinese.

Early next month we hope to return to Canton, and then we hope to vary our study with active work one or two days in each week.

The work is *hopeful in all departments*. The settled pastors have frequent baptisms at Canton once or twice every month, and at the out-stations there are baptisms nearly every time an ordained

preacher visits them. The latest news is of the *baptism of seven among the Hakkas*, far up the North river, and the brother who was visiting those stations hoped to baptize others at other towns not yet visited.

Most of the members of our mission have taken a little rest here during the heated term. Dr. Graves has returned to meet his class, which assembles this week. The young ladies have returned to open the boarding school. Mrs. Graves is still feeble from her attack of typhoid fever, and will remain here some months yet, hoping to gain strength for another year of work. She greatly needs a year's perfect rest, and her return home ought not to be long delayed. Bro. Simmons, after having charge of the work through the summer, will rest here through September. Bro. McCloy brought his family here for a rest, and himself went a long journey up the Sz Wui river to visit the stations there. This month he will take Bro. Simmons's work with the class three days in the week. G. W. GREENE.

Among the Churches in Italy.

Dear Doctor Willingham:

It is not without a strange, sad feeling that we have said farewell to the Secretary who for a score of years has been a kind and faithful friend; but the honored name borne by his successor has become, through my son at Macon, very dear to me, so that, in this my first letter to you, I do not seem to be addressing one utterly unknown. Permit me to give you some account of my late visits to our churches and evangelists in North and Central Italy.

Last Sunday was spent at Bologna, where I had the pleasure of addressing the church and of hearing Signor Colombo preach an excellent sermon, worthy of the head and heart of any preacher in America. Were his pastoral at all commensurate with his pulpit gifts, no doubt he would have accomplished more than he has done. As it is, 'the

congregation is small and at present stationary, but there is peace which there has not always been, the troubles of the work, added to some nearer home, having made this dear brother old while in years he is yet young. Many hours we talked together in the public garden and at his own hospitable home, and if it seemed necessary earnestly to warn him against the too easy reception of members, which had been to him one fertile source of sorrow, I felt more than ever like speaking words of comfort. After all, only one who knows thoroughly the subject can have any idea of the difficulties which must be encountered by an Italian evangelist. Signor Colombo's eldest son is in the army on the way to a lieutenancy, and the second has just won in a competitive examination a place in the Italian naval academy. This one, a lad of seventeen, is a professed and, I trust, a real Christian, and he purposes and promises in his new sphere to stand up for Jesus.

Venice reached, there was a delightful change from the crowded third-class car to the restful, gliding gondola; but alas, the humble inn to which it bore me offered no protection against the mosquitoes, which murdered sleep and made night hideous. Though my visit was, this time, more of a personal one to our evangelist, I had the good fortune to hit a meeting, and after listening to the singing of several songs, composed by the evangelist and set to music by his organist, I had much enjoyment in speaking on the peace which Jesus gives. After the service, as I was exchanging salutations with the brethren and sisters, including three just baptized, the organist came up and kissed me with great affection. As he is not a professed Christian, though he seemed much changed, and as he had never done anything like that before, I could only hope that he had been touched by the truths presented. After discussing with Signor Bellondi certain questions which could not be satisfactorily disposed of through corres-

pondence, it was pleasant to walk with him in that magic city and listen to the outpourings of his full mind. Every house, every spot suggested some bit of history, some anecdote, some reflection, and it would make the fortune of a newspaper paragraphist to accompany him when in his most genial moods. He also was in trouble, his only son having left home for America, and finding the steerage full had been compelled to take the second-class, which was too much for his slender purse, and he had been made ill from anxiety. No wonder the father's heart was sad.

At Torre Pellice, I had a delightful surprise, and could hardly believe my senses when I found our chapel full of earnest listeners on a Friday evening. I supposed it might be due to the baptisms about to occur; but no, several brethren assured me it had been thus all the summer, and, in fact, at a subsequent service the crowd was even larger, several men, unable to get seats, standing the entire time. One of the candidates took the decisive step, despite the angry opposition of her husband, who vowed he would not speak to her again, and who, when I last heard, was still keeping his wicked vow. One pleasant feature was the presence and preaching of a brother in relation with the Missionary Union and laboring at St. Etienne, France, but who not only was born and bred at Torre Pellice, but who had been led to the gospel and (though of Pedobaptist family) baptized by our venerable evangelist, Signor Ferraris. This brother manifestly had the ear of the people, and one night preached for two hours on the Scriptural doctrine of sanctification. It was no wonder that the sermon was so long, as he attempted to give a resume of an entire course on the subject, but it was wonderful the way the people remained listening without apparent weariness even to the end. We owe much to Mr. and Mrs. Sandels, of the English Baptist Mission, who spend their summers at Torre Pellice and throw

themselves into the work as if it were their own; which indeed in a blessed sense it is. The prejudice against Baptists in these valleys is intense, but is being overcome in some minds.

Dropping in on Brother Nicholas Papengouth, at Milan, I was invited, if I could not lodge with him, to return to dinner, to which he had invited half a dozen of his members, among whom there had been some misunderstanding and hard feeling, and he had taken that means of bringing them together. A most pleasant evening I passed, and I trust his pious, generous soul was rewarded with complete success; if not, it was not for lack of good cheer, and a gentle, Christ-like spirit on his part. He was needing, as his brethren recognized, to get away, but he said he could not think of leaving as long as there seemed any danger of the cholera coming to Milan, and in fact through the hot season he remained at his post. He was justly indignant that the Catholic wife of one of his members had been led by the Methodist Episcopal minister to have her infant sprinkled.

About the middle of the summer, I was called to Carpi on a painful errand, one of the members of the church making charges against the minister and insisting that the matter be gone into. I begged Brother Eager to meet me there, which he did, and well was it that he came, for not only is his meek and wise presence peculiarly precious in such a case, but I, who had been ill for several days, continued almost incapacitated for any duty but that of patient suffering. The difficulty was adjusted, as far as could be. Most of the charges were trivial. To the only important one the evangelist pleaded guilty, and, professing repentance, was pardoned by the church. Everybody was satisfied save the accuser who, mixed with his zeal for righteousness, doubtless had some petty private grudge. Brother Eager's great kindness to me during those days made

me love him, if possible, better than ever.

I came two days ago to this place, specially to assist at the opening of a new *locale*, the first *public locale*, as hitherto all meetings have been held in a private house. I am the guest of the evangelist, who gives me his bed-room and sleeps on a lounge in the study. His invitation was the more willingly accepted that I might learn to know him better and possibly do him some good. He is about thirty years old, is a Tuscan ex-priest, who for several months acted as *colporteur* under the eye of Dr. Eager, and is here on trial. One is impressed by the simplicity of his character and the quiet modesty of his manner, and we hope good things of him. Divisions among the brotherhood and a venal spirit on the part of some confronted him here, but he has gone forward seeking the things that make for peace and build on a safe foundation. He has perhaps more of pastoral tact than of pulpit power, but we trust enough of the latter for usefulness. It has been a pleasure to give him a few lessons in the pronunciation of English, which he is studying, that being the part of our language which Italians find most difficult. I had hoped to make several visits in the city and in the region around, at the same time enjoying the fine scenery and wholesome air, but all yesterday, last night, and to-day it has been raining hard. I was able, however, to visit and pray with a brother eighty-four years old and bed-ridden, though possessed of all his faculties. Several brethren have called on me, one of them, a serious youth of rather frail health, who desires to study for the ministry. I tried to explain to him the nature of a call to the ministry. Another, a tall, handsome, and well-dressed man, who might have been taken for a professional man, has been servant to a rich English Baptist family wintering. Their strict observance of the Lord's day and earnest piety, together with a Bible they gave him, were the

means God had used for the conversion of himself and his wife, who was a fellow-servant, both of whom desire to be baptized. I have also had interesting conversations with this family, where our evangelist boards, who hate the priests but care not for the gospel.

In time for the service this evening the clouds melted away, the wind ceased, and town and country were bright in the glorious sunshine. The meeting went fairly well, despite the interruptions occasioned by the hostility of some. For instance, a petard was exploded under the window, people in the story above made unusual noises, and boys opened and shut the door, and made faces at the people within. Petty persecutions these, and presenting no difficulty compared with the general hard and icy indifference and venality of many of the population, the latter quality fostered by the presence every winter of rich foreigners.

My visits to three of these stations and to Florence I have so combined with my own summer travel that they have been made without expense to the Board, while for the visits to the other three I have charged only for the railroad fare, using for a considerable way third-class cars. Even after every economy at hotels, and often contenting myself with bread and cheese and fruit, eaten in my room or by the wayside, I am considerably out of pocket; but as it is ever a pleasure to give to the Mission, directly and indirectly, and to save for it, so it is much more to do both, now that the times are hard for ours and for every other Mission Board. The visits in question have occupied an entire month.

To-morrow I am off for Florence and then Rome.

With best fraternal regards,

Yours sincerely, GEO. B. TAYLOR.
San Remo, Italy, Oct. 11, 1893.

Dr. Hartwell Welcomed.

CHIFOO, CHINA, Aug. 24, 1893.

Dear Brother:

We have much to be thankful for in

the sending and arrival of Dr. Hartwell and family to our midst.

And I am glad to be able to say that the Lord has prepared the way for him. By the time or before Dr. Hartwell's arrival the brethren of the Gospel Mission had *decided to vacate* the field, and so there was nothing left for us to do but to enter and go to work. Dr. Hartwell will be able to go to his beloved work in a few more weeks. When he came here he could hardly call up a sentence of this dialect, but after ten days' stay, I heard him make an excellent talk to the Chinese. What a power we have—I should have said the cause of the Lord has—in the person of Dr. Hartwell. We have just returned from a trip of eleven days to Hwang-Hien and Tung Chow, and it would have done your soul good to have seen the old Christians (native) flock around him.

Just the other day I heard a missionary who has been in China twenty-six years say: "During my stay in China I have never heard a name more revered by the Chinese than that of Hai Shien Sung (teacher or Mr. Hartwell).

The Chinese do think a great deal of him, and are very glad he has returned. I suppose he will tell you about the present state of affairs.

We are going to return to Pingtu in a few days. We have been away almost two months. We had a nice visit at Hwang-Hien in July. We had never met Brother and Sister Pruitt before.

We have been able to do quite a good deal of studying during our stay in Chefoo. The hot weather is about over, but the last half of August and the first half of September is the sickliest time of the year in this part of China. We have stood the summer very well thus far, and we hope to be able to continue in health. Our little baby, George, is also getting along nicely. We are anxious to get back to Pingtu, so as to be ready for fall work.

After our annual meeting in July, as secretary of the meeting, I sent to the Board the estimates asked for the year of

1894. Since Dr. Hartwell's arrival it became necessary to add to those estimates. I was also secretary to the meeting in which the mission acted upon his estimates. So enclosed you will find a duplicate of the estimates asked for in July, with the addition of Dr. Hartwell's.

Give my regards to all the members of the Board as well as yourself.

Yours fraternally,

WM. H. SEARS.

JUIZ DE FORA, MINAS GERAES, BRAZIL,
September 23, 1893.

Dear Brother:

It has just been two months since we arrived in Rio de Janeiro. We spent one month in the hospitable home of Brother J. J. Taylor, pastor of the Rio church. He and his excellent wife greatly assisted us in our first experiences of Brazilian life. Our Board is to be congratulated on having such a man as Brother Taylor in charge of the work in Rio. He is faithful, earnest and patient. He preaches to his hearers not only by word but also by example; for his whole life, among the people with whom he comes in contact, is a loud and impressive sermon.

While in Rio I had the pleasure of going over the bay and meeting Brother Ginsburg, the pastor of the Nictheroy church. This church is fully alive to the best interests of the cause, and is a living witness to the reality and genuineness of mission work. We need never be discouraged so long as God crowns our efforts with such results as the Nictheroy church. For these people I preached twice in English, while Brother Ginsburg interpreted. Ginsburg is a remarkable man. A converted Jew that he is, he utilizes all his Jewish pluck and energy in winning souls to Christ. A man of broad experience, he understands human nature, and knows exactly how to get hold of the hearts of the people.

Mrs. Porter and I are now in Juiz de Fora, at work on the language. I hope to be able to begin helping in the ser-

vices in a short time. The work here is quite encouraging. Brother Jeronymo, a young native helper, is preaching here now to large and attentive congregations. There are several who are deeply concerned and a number of candidates awaiting baptism.

The revolution in Rio will doubtless hinder the progress of work there, but we are praying that God will overrule it all for His own glory.

Pray for us and for the work in Brazil.

Yours in the Master's work,

SAMUEL J. PORTER.

Please send me the FOREIGN MISSION JOURNAL to the above address.

S. J. P.

Happy in His Work.

BAHIA, BRAZIL, Sept. 10, 1893.

Dear Brethren of the South:

Praise the Lord! I am very happy in my new field. To be sure, I find things a good deal different from in the States, but if some things are harder to bear, God gives me the more grace. If the climate at Bahia is always the same as we have enjoyed the last two months, can't be surpassed. I have not been sick a day. Three months ago my heart was yearning to get to this land. I thank the Lord for counting me worthy to send me and for giving me a safe and pleasant voyage. Now that I am here, I can scarcely wait to begin preaching Jesus to this people. This intense desire is a great incentive to study. The Portuguese language is easy and a delightful study. I have been here but forty-seven days and already can sing, read fairly well, and talk a little. One can soon pick up the nouns and pronouns. The adjectives as a rule follow the nouns; they modify and the verbs are much harder to master than anything. I hope to have my tongue loosed by January 1. Mr. and Mrs. Porter have gone to Juiz de Fora to learn the language. They write me they are in a beautiful city and have a great work before them. God bless them. We have had one baptism since my arrival.

The new member is a worker; has taken a class of boys in our Sunday school. The handsome Story & Clark \$125 organ presented me by a man of God in Charlottesville, Va., is of much value to us and is used in the Bahia church. I have a heart full of thanks toward the East Waco church for the baby organ given me. Already it has been of good use, as we carried it across the bay to a service. Last night Bro. Dominquez, a native brother, filled our pulpit, and he did well. He is earnest and devout. I feel the Lord has a great work for me in this idolatrous land. Pray for me. God bless you.

Very sincerely yours for Christ,

ROBERT E. NEIGHBOUR.

P. S.—Bro. Aden has just arrived from Sweden and reports a very pleasant fortnight spent with his relatives.

R. E. N.

Work and War in Brazil.

I should not forget to mention that my helper, a most excellent young man, goes regularly every month to preach to his people, some ten miles out in the country, and he rejoices in the conversion of his old mother and much interest awakened in others.

Now, I have to record a deplorable state of affairs politically, as our work is paralyzed in consequence, at least apparently for the present.

On the 6th of September the squadron revolted against the government and besieged this city. The government took active measures to suppress the rebellion; but till now it is unsuppressed, and even grows more complicated every day. The end seems a long way off. Already many engagements have taken place and a good many have been killed here and in Nictheroy. All business is practically stopped; the people are in many places suffering as if a famine were upon them; nothing but fruits to eat, no work, no money; many even in the woods without shelter, having fled from the city on

the occasion of the different bombardments of the forts and fortified points.

The two men who are fighting each other are quite determined, and both swear by the constitution that they will give up the last drop of blood before yielding an inch.

We have just finished a ten days' siege, so declared by the President, and while I write this we are entering another of fifteen days. What will develop in these days no one can even guess with any show of certainty. About all we can do in the way of church work is to meet and pray. Very few come out, and those that do are too full of the "revolution" to talk of anything else.

Pray for us.

J. J. TAYLOR.

26 ELLENMERE STREET, CRUMPSALL, }
Manchester, Eng., Nov. 6, 1893. }

My Dear Brother:

Will you kindly forward me the back numbers of the FOREIGN MISSION JOURNAL, as those sent to me have gone on to Africa and have not been returned. The numbers I have not received are July, August, September, October, and November.

Your favor of October 24th to hand; thank you for your kind words.

We are on the lookout for the Newtons, as I had a letter from Bro. Newton the other day.

Thank you for your message to Mrs. Lumbley and Mrs. Pinnock.

I knew Bro. E. H. Soper, of Brazil, was in England, so I advertised and received a letter from him. We hope to meet some day.

The Baptist church at Colne, Lancashire, made me a present of a splendid medicine chest (value £1.10) for my work in Africa. Will you kindly acknowledge it in the JOURNAL? I hope some kind friend will fill it for me now. I am believing to this end.

We are both mending.

Work is opening up for me, but it will be months before I can take it all.

Yours fraternally and in Christian love,

S. G. PINNOCK.

WOMAN'S MISSIONARY UNION,

AUXILIARY TO S. B. C.

MOTTO: - "GO FORWARD."

9 W. LEXINGTON STREET, - BALTIMORE, MD.

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

Mission-Card Topic for December, 1893.

COLORED PEOPLE.

Colored People.—"As ye have opportunity, do good unto all men, especially unto them who are of the household of faith." "The best work is to fit their active ministry to instruct properly and to manage and develop their churches more wisely."

Study Topics.—*What help is given the colored people by the South, secular and religious? Can the women be helped by "Mothers' Meetings?" The colored people and the Roman Catholics. The colored people and the evangelization of Africa. What more should be done to help the colored people?*

PROGRAM FOR DECEMBER, 1893.

SUBJECT: THE COLORED PEOPLE.

"Love that self-forgetful gives,
Later or soon its own receives."

1. Prayer of invocation.

2. Facts—"A bequest of \$8,000,000 for work among the colored people is to-

day in the hands of the Roman Catholic church. \$8,000,000 are ready to be poured into its treasury whenever they shall be needed."—*S. B. C. Report.* "\$1,000 are spent by colored people in drinking where one was spent thirty years ago." "The blacks who cannot read to-day are in excess of the original four millions, when they were set free."—*Missionary Review.*

3. Hymn—"Stand up, stand up for Jesus."

4. Responsive Reading—I. John iii 11-24.

5. Prayer Service.

6. Question—Who present has engaged in personal work among the colored people? Call for experiences and suggestions.

7. Read article in FOREIGN MISSION JOURNAL. "Mothers' Meetings and Industrial Schools."

8. Selected Music.

9. Business. Reports, collections, etc.

10. Leaflet—"Hun' Hepsey."
11. Plan for the Christmas Offering.
12. Hymn—"Onward, upward," G. H. 135.

Monthly Missionary Literature.

In default of securing an original leaflet for the month, an admirable narrative leaflet, "Hun' Hepsey," by Emma P. Treat, has been substituted. It beautifully supplies a motive for aiding the colored people, with its effects, active and retro-active, upon the helped and the helper. It is unusually well written, and is interesting and stimulating. Price, 3 cents. Maryland Baptist Mission Rooms, Baltimore. Annual subscription, 30 cents.

Our Duty.

The negro problem has always confronted the American people. From the time of the negro's transfer from the Northern to the Southern States, he has furnished cause for political trouble. In the stormy days of crimination and re-crimination that led to war between the States; on bloody battlefields; in the dreary times of Reconstruction, this problem was always uppermost.

It was by no means solved by the surrender at Appomattox. Amid the rejoicings of victory and the wail of defeat, it stalked grimly along, unmanageable as ever. It will not down at the bidding of soldier, statesman nor philanthropist. It confronts us to-day, and must be solved by something mightier than sword or pen. If Christians, North and South, would show themselves wise as serpents, yet harmless as doves, this mighty factor would soon reveal itself—the glorious gospel of the blessed God.

If from no higher motive than self-preservation, the enlightenment of the negro is imperatively demanded. A democracy cannot afford to treat with indifference or neglect three millions of people, endowed with the rights of citizenship. Their ignorance and degradation are a constant menace to our civilization. A turn of fortune, the ascendancy of an unscrupulous party, might give them the balance of power.

Whatever may be the ultimate destiny of the race, whatever may be the course demanded of wise legislation, the duty of Southern Christians—and we refer especially to the duty of Southern Baptists—is too plain to admit of argument. These people are among us, and among us to stay. With their peculiarly inexpressible and trusting nature, they will

lean on somebody. Shall this somebody be a stranger, who, though seeking their good, knows nothing of their character, feelings, or need? or a designing, self-seeking politician, who uses them for his own aggrandizement? or an emissary from Rome, binding them in blind submission to a foreign Pontiff? These, one and all, stand ready and eager to take the negroes off of our hands. But whose duty pre-eminently is it to aid and care for them? Unquestionably it is *our* duty, who live among them and know and feel for them. Can they forget that they were once members of our families; that they rocked our cradles, and hushed us to sleep with sweet lullabies; guided our first footsteps; nursed us in sickness; and have ministered to us all the days of our lives? Who does not know touching instances of their faithfulness to mothers and children during the war, or of their loving care of "Young Master" at the front? We cannot, we must not, forget these things. And remembering them, we love and cherish these simple-hearted beings, whom we have with us always, and whensoever we will, we may do them good.

We dare not leave this duty to others. Northern Christians have done nobly. They have given freely of their money, and devoted men and women are laboring among the negroes for their education and evangelization. We welcome such, and should extend to them the ready help of our hearts and hands. Still, it is *ourselves* upon whom this grave duty chiefly devolves.

Upon the women of the South obligations toward the negroes rest with peculiar force. The old feeling of former days still causes Southern women to prefer colored servants, and this relation affords special opportunity for instruction and influence. Negroes are an imitative as well as impressive race, and the influence for good is incalculable, which a Christian woman may exert, in instilling a higher idea of life and conduct, and a deeper sense of responsibility as wife, mother, and immortal being.

Mrs. I. C. Brown.

East Lake, Ala.

What are Baptists Doing to Help Colored People Help Themselves?

The American Baptist Home Mission Society supports fifteen colored Baptist schools, spending last year in this work alone \$450,000. This department of work is so encouraging that the society desires to enlarge it. Out of the 40,000 pupils

that have attended these schools, more than 5,000 have professed conversion. For several years the average attendance of ministerial students has been about 400. Some of these students are now missionaries in Africa, some are faithful home missionaries, and some are regular pastors.

The American Baptist Publication Society also supports missionary and colportage work among the colored people.

The Women's Baptist Home Mission Society has on the field, among these people, thirty-five lady missionaries, whose work is house-to-house visiting, hoping, by frequent conversations and Bible readings, to elevate them in their home life—which hope is not in vain. Another method of their work, in the uplifting of the race, is the "Mothers' Meetings," in which are taught lessons on the care of home and children, and lessons on temperance, purity, and honesty. And still another method is the "Industrial School"—besides the valuable instruction in work and in Bible lesson it furnishes the children, it is a means of reaching homes that are without God, and the blessed work of winning souls for Jesus is the result. Miss Joanna Moore's plan of "Fireside Schools" is spreading rapidly; through it waves of blessing are coming to many homes.

The missionaries also gather up Sunday-school scholars and teach in the colored Sunday schools. They report many conversions resulting from this work. Old and young have the missionary spirit where they have learned God's will as regards the furtherance of the gospel. Truly gratifying is the patient toil of these missionaries and pastors.

The change in the social conduct, in the home life, and in the manner of religious worship is worth all the effort expended, to say nothing of the thousands that are being converted. In view of these encouraging statements, some may say, "There is no need of further help." Why not? Multitudes are not yet Christians, and thousands of the 1,400,000 colored Baptist church members are ignorant and degraded. Go where some of these have met to worship God: the noisy manner of the preacher, the experience given under excitement, the strange conduct throughout the meeting, will prove that they need instruction. They do not know what it is to be a true Christian. We hear no hers say, "I wants my chilren to be better; I whips 'em a heap, but dey's bad all the same." Poor woman! they know so little of true motherhood—children being torn from

their presence (as they played around the cabin door) and sold from their sight, had a crushing effect upon the motherly instinct. Think of this, mothers! O, think of things unmentionable. How very low is their moral condition! The depths in which we find them is partly a result of bondage. How different it would have been if all slave owners had been Christians, or even moral men.

Christians of our Southland, we are not doing enough to help these people to a better way. The Home Mission Board of S. B. C. is doing all it can, unless we increase our contributions for this work. It has at this time sixty colored and five white men on the field. Sisters, in addition to our contributions for the work, we can help in other ways. We can teach in the needy colored Sunday schools, we can patiently teach servants in our homes, we can hold Mothers' meetings, we can oversee Industrial-school work, we can form Bible reading bands, and thus lead them out of their wretchedness. This line of work does not call for money. The great supply needed is "a willingness to give up our easy chairs, and put from our hands an interesting book or piece of fancy work, and at stated times go out in the work."

"Ethiopia shall so stretch out her hands unto God." (Ps. lxxviii. 31.) Thousands of Ethiopians in our land are now looking to intelligent Christians for instruction and for the glad news of salvation. Their homes are sadly in need of elevating influences. Are there not those among us, in every town and city throughout the South, who hear a voice saying, "Love even these, and lead them My way." The Roman Catholics are rapidly leading them *their* way.

MINA S. EVERETT.

San Antonio, Texas.

Dat Meetin's Filled Me Full.

For the past year we have been holding women's meetings either at our home or at the different churches, every week, with a few exceptions, and taking into consideration the distance some of them have to walk, and the fact that most of them are either washerwomen, cooks or field hands, the attendance has been wonderfully good. One sister was at our Friday afternoon meeting last week who had walked between five and six miles. After meeting I took occasion to commend her for her faithfulness in coming so far, but she said, "Oh, dat's nothing, chile; what did God give me dese yer feet for, but to take me whar I kin listen to His word. Honey, dat meetin' filled me full,

and I trust it will last till next Friday, and den, if God spares me, I'm coming back to some more." In the church where the women are most faithful in attending the weekly meetings and most active in missionary work, there has been a continual revival for nearly a year, and it is, I am sure, largely due to the fact that the women have faithfully attended the weekly meetings, and after having their own souls refreshed with portions of God's word, have gone from house to house, telling others what they had learned, and thus many have listened to the gospel in its simplicity and have been surprised and delighted to know that it was possible to be converted without being obliged to dream a strange dream, or have a vision.

MISS O'KEEFE.

Christmas Appeal—Woman's Missionary Union.

Poor indeed must be the heart to which Christmas brings no added joy through other hearts made glad; that has no treasured remembrance of home festivals, alleviated suffering, and grateful praise. The Christian adoption of a heathen custom it may have been, but to every loyal Christian heart it has come to be intertwined with thoughts of all that is most joyous in our religion; and over all rings out the glad tidings, "Glory to God in the highest and on earth peace, good will toward men."

Since the organization of the Woman's Missionary Union, it has sought to link the home pleasures of Christmas with the wider, farther reaching joys of helping to proclaim the blessed Christmas tidings to those who knew it not.

For the first four years the Christmas offering of the Union was for the increase of the missionary force in North China; and through this means \$15,632.18 was raised. Last year, by the advice of the Foreign Mission Board, Japan was made the object of the offering, \$5,068.82 being the amount of the ingathering. This year, again, this youngest and weakest of our missions calls for our Christmas benevolence.

We need only glance at the short and sad history of our work in Japan to realize that we, as a denomination, have done little for these children of the Orient. With high hope and noble purpose, Mr. and Mrs. Roher sailed for Japan in 1865. Here we lose sight of them. Their fate, as that of all on board the vessel, will be known only "when the sea gives up her dead."

No further attempt was made by our Convention to enter this field until 1889, when four missionaries were sent out. This is the present number of our force located in Kinshiu, one of the four principal islands, having a population of nine millions, among whom little missionary work has been done.

When we consider that in Japan alone of all heathen countries the name of Christ has been known and hated for centuries, we can better understand the wonderful triumphs of the gospel within the last forty years. In 1549 zealous monks undertook the evangelization of Japan, not that it might become a kingdom of the lowly Nazarene, but that this fair, sea-girt land might add another kingdom to the dominions of the triple-crowned Pope. Japanese statesmen, seeing the danger that threatened their kingdom, resolved to exterminate the new religion with fire and blood, and sixty thousand Catholic Japanese are said to have perished. Not content with this massacre, for the intervening hundred years, at each milestone hung a placard denouncing "murderers, thieves and Christians," and each province was yearly searched, as with a lighted candle, lest any should remain who dared to own the name of Christ. Only familiarity with the facts lessens our wonder when to-day we read of thirty-five thousand Japanese Christians.

But let us remember that Japan is *not* a Christian country. Missionaries are restricted to the larger seaport towns, and travel for other than "pleasure or scientific purposes" is strictly forbidden. Wily Japanese politicians, seeing that the greatest nations are Christian nations, have proposed that Japan take upon itself that name; but it is not in this fashion that Christian people are made. On the other hand, the army of Buddhist priests, supported by the people and fearing their livelihood endangered, are calling conferences to decide upon the best methods for reviving and propagating Buddhism, following in some sort missionary methods.

Such is *advanced* Japan of to-day, restless, discarding the old for the new, casting off all religion, to enthrone, in its stead, education, science, and political strength; but below this strata, among the greatest mass of the people, goes on the old worship of Shintuism and Buddhism.

To bring more vividly to the attention of the Missionary Societies the condition of this interesting people, the Woman's Missionary Union has prepared two

Christmas Programs, one for the Woman's Missionary Societies, the other for the Mission Bands. These can be obtained free, with envelopes for Christmas offering, from the Central Committee of each State, or from 9 W. Lexington street, Baltimore. Let each of us see to it that our Christmas joys are as wide as the world, bringing back to us the blessing of a command fulfilled; for, has He not said, "Go ye into all the world and preach the gospel to every creature?"

FANNIE E. HICK,
President Woman's Missionary Union.

Christmas Gift.

How the heart goes back to the days gone by, as I write these words. I see again the old country home, with its cherry wood fire, the old arm chair in one corner, occupied by my father, the little, low rocker in the other, in which my mother is seated, with the children sitting in a semi-circle between the two. As we sat there, we heard many times the story of "Old Santa Claus" from the lips of our father; and as the merry laughter of childish glee would ring out, the gentle, patient face of our mother could be seen, with an interested but thoughtful expression, making no effort to repress the joy of the little ones. She would wait until the merriment had somewhat abated, and then in a soft, gentle voice, would tell of that wonderful gift, God's only Son, that gave rise to the commemoration of the day, and how that dear life was given as a ransom for us.

I have often wished for some systematic plan of giving something for the cause of the blessed Master at Christmas time as an offering of love, and now that a plan has been set on foot let us not be forgetful of our duty. Each member of our society (in common with many others throughout the South) has a mite box that is used yearly for collecting a Christmas offering, and in addition, for a special contribution on Christmas day. The success of this plan has been very gratifying. Some of us place the box on the dinner table on Christmas day, with the request that only those who feel thankful for blessings received during the year contribute. Our hearts were very much touched upon the first occasion of this kind in our own home. After the meal was finished, the colored boy who waited on the table asked to be allowed to give a nickel, with which he

had intended buying fire-crackers. The cook and nurse came next and put in a dime each. Since then we never allow such occasions to pass without allowing our servants the same privilege.

I have been thinking of an additional plan for the increase of our offerings for the present year. Would it not be an excellent thing for each of us to put aside for missions one-tenth of all the money we intend to spend for Christmas gifts? And then, if all our contributions for missions are accompanied by our daily prayers, may we not confidently look for a great increase in our Christmas offerings for 1893, and a corresponding blessing upon our own souls.

A MEMBER W. M. S. FIRST CHURCH.
Newberry, S. C.

Executive Committee Notes.

November 14, 1893.—The large, well-lighted, and centrally located Maryland Baptist Mission Rooms, 9 west Lexington street, are the headquarters of the Woman's Missionary Union. Without any expense to that organization, these fine rooms have been newly carpeted and refurnished, and were greatly enjoyed in their increased comfort and beauty by the Executive Committee. Miss M. E. Wright, vice-president from Georgia, was in attendance, and was cordially welcomed to the session. —The month has been full of varied work—448 letters have been written and 121 postals. —Orders still receiving for Sunday-School Missionary-Day. Further orders solicited. 50,000 Programs and Pyramids have been published to date. Many testimonials of their successful use, from competent, conservative judges, have been received, greatly gratifying to all interested in this hopeful method of training the young to care for missions. Rev. Jno. Stout, S. C., a wise leader and practical worker, writes: "We had a very successful Missionary Day. I congratulate the ladies upon the excellent Programs and ingenious and taking Pyramids." Between 9,000 and 10,000 sample packages were sent out to school superintendents or church clerks. These samples in some cases have been used without asking for additional supplies, or collections have been made, as suggested by the appeal. The Secretary of the Foreign Mission Board reports increased contributions, and more may be confidently expected through this Sunday-school effort. —Reports from societies of Frontier Boxes sent are begin-

ning to be received. See special report. Names of missionaries, with letters from them, were distributed in the early fall. New names are coming in, and the letters bring distressing appeals for help. Help at our own doors will be never more greatly pressed upon us than this winter of hard times; but the call from our missionaries was never more urgent, from the same prevailing cause. — Secretaries of the three Boards were in attendance upon the Maryland State Association, where their presence and clearly expressed purpose for earnest, definite work, were greatly appreciated. They were also in long conference with the Secretary of the W. M. U. upon the needs and methods of our work, expressing themselves in hearty sympathy with its aims and efforts. — The organs of Home and Foreign Boards, *Our Home Field* and *FOREIGN MISSION JOURNAL*, were discussed, and their helpfulness to the work advocated, especial notice being called to the improved matter of the former paper. — Orders for Christmas offering already received from twelve States aggregating 51,000 envelopes. — The special plea for the Havana Hospital has been cordially responded to, and it is hoped in no case has it meant diversion of gifts merely, but added contributions. — The collection of Columbian cancelled stamps asked for by Rev. Jno. Eager, of Italy, will be presented to the young people, in the columns of *Kind Words*, by Dr. Bell.

A. A.

State News.

Ladies' meetings have been held in connection with the general State meetings during the past month, in Maryland, Virginia, W. North Carolina, S. Georgia, Texas, Arkansas, Tennessee and Kentucky. The December number of *The Baptist Basket*, with its larger space, will doubtless contain most interesting accounts of these annual gatherings, which grow in importance to the work and the workers. South and North Carolina held their annual meetings in the early part of December. — As Western North Carolina has a separate State Con-

vention, it was thought wise, by those most interested in the work, to form a distinct central committee also for that Convention. Miss Lottie Price, appointee by the Foreign Board for China, a tried and pious worker, has been elected its President. — The work in Florida is having the active aid of Mrs. B. B. Chipley, who started a successful society of nineteen members at Holley. — Louisiana reports through its Secretary, Mrs. C. C. McCloud, the distribution of literature to fifteen new societies. — Miss Broadus, Ky., feels hopeful of improved success through influences inaugurated at the annual State meeting, four new vice-presidents having been appointed, literature distributed, and misapprehensions cleared away. — Mrs. M. D. Early, by express request of C. Committee, Tenn., conducted the ladies' meeting at Jackson, and was greatly encouraged by the local interest manifested. — Missouri is at work upon boxes to frontier missionaries. — It is hoped that Mrs. A. M. Hillman, W. M. U. delegate to Woman's Congress of Missions, Chicago, will give, in our next issue, her personal views of the work effected by the Congress.

A. A.

Quarterly Report from the Treasurer of the Woman's Mission Societies.

STATES.	FOREIGN.	HOME.
Alabama	\$ 160 78	\$218 86
Florida	73 32	65 84
Georgia	457 75	257 76
Kentucky	99 22	202 97
Louisiana	16 50	6 50
Maryland	551 49	793 96
Missouri	250 22	216 75
South Carolina	679 58	216 98
Tennessee	124 28	192 52
Texas	851 21	661 15
Virginia	1,025 65	476 77

Some of the States report contributions for other than S. B. C. Missions. Appended are the additional amounts: Alabama, \$443.25; Florida, \$116.10; Georgia, \$1,387.80; Kentucky, \$50.80; Louisiana, \$7.25; Missouri, \$494.22; Tennessee, \$776.87; Texas, \$6,423.67.

Mrs. M. E. OLIVER,
Treasurer W. M. U.

WOMAN'S MISSIONARY UNION.

BAND DEPARTMENT

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

A Missionary Portfolio.

Gather together all the pictures of mis-

sionaries, mission-stations, school-houses, churches, &c.; also any pictures illustra-

tive of the dress and customs of the people among whom the missionaries labor, mount them on card-board like photographs and paste on the back the description which accompanies the illustration. For convenience have large envelopes, labelled with the names of the countries where there are mission-stations. The children will take great interest in securing the pictures and arranging them. If there is any difficulty in finding pictures, "*The Helping Hand*," "*King's Messenger*," and "*The Kingdom*," all published by the American Baptist Missionary Union, in Boston, Massachusetts, and very inexpensive, will be found useful. M. E. W.

Missionary Journeys.

Secure a large map of the world, and let one of the children pin a tiny red flag where Carey sailed from England, trace his route, and put another flag where he landed at Calcutta. Use a red, white and blue flag for Judson. This will make missionary biography interesting. If one field is being studied, use any ordinary map of the country, and let the children locate the mission-stations with flags, being careful to see that it is accurately done.

If there are no maps belonging to the church, one of the children, who is accustomed to drawing, may make one, and the stations may be located with colored crayon. M. E. W.

Little Alice Bell walked down the street two or three blocks, then up the

steps of a house and rang the bell. There was such an air of business about her that you felt sure that her errand was an important one.

She was soon admitted, and a moment later was seated in the parlor chatting with May Danforth.

"We missed you so much at our last missionary meeting," she began, "and Miss Lacy asked me to call and see if you would not be sure to come next time."

"Did she?" said May, looking very much pleased, "Why, I forgot all about the meeting last time, but I will be sure to come next Thursday."

Then Alice, having delivered her official message, dropped the dignified, business-like air, and began eagerly to tell about the meeting.

"Oh, we had such a good meeting last time, and Miss Lacy says we must all work, so she has ever so many committees. I am on the committee to look after absent members. When the roll is called, we have pencil and paper, and write down all that are absent. Then after the meeting our committee meets, and we decide who will go to see who; and you see," bringing out a list, "I was to call on you and Mabel Green and Hattie Berry."

Then she went on telling of the different committees, one on new members, one to select the songs for each meeting, one to select Scripture, &c., and you would conclude she belonged to a wide-awake band. I. M. M.

SUNBEAM CORNER.

Number of societies organized, 537; amount reported to Cousin George since April 15, 1893, \$1,418.71. Send *money* to your State Treasurer or to Rev. R. J. WILLINGHAM, P. O. Box 134, Richmond, Va., and *reports* to Rev. Geo. Braxton Taylor, (Cousin George,) Macon, Ga.

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

Sunbeam Missionary.

PERSONAL.

Rev. Peyton Stevens has gone to China, and before very long we may hope for a letter from him. Were you ever alone among strangers? How homesick you were. Think how Brother Stevens and his wife will feel among strangers in a strange land. Some of the Sunbeams have studied Latin, French, and German, and at times have been very much discouraged over the hard words and peculiar constructions, but Chinese is proba-

bly harder than any foreign tongue you ever tried to learn, and our missionary will soon be at work on this difficult language. Think of and pray for him and his wife.

HONOR ROLL.

The following Sunbeams and Sunbeam Societies have contributed to support a missionary to be known as the Sunbeam Missionary: 4th St., Richmond, Va., \$5.00; Two Sunbeams, \$10; Sunday-school Sunbeam Society. 1st ch., Macon, Ga., \$10; Sunbeams, Houston, Va., \$3; Lottie Moon Sunbeams, Marion, Va., \$11.30; Lula Whilden Sunbeams, Citadel Sq., Charleston, S. C., \$9; Bruington, Va., Sunbeams, \$20; Enon Sunbeams, Ochre, Va., \$5; Newberry, S. C., Sunbeams, \$25; Greensboro, Ga., Sunbeams, \$10; Pruitt Sunbeams, Milledgeville, Ga., \$1.85; Lottie Moon Sunbeams, Hampton, Va., \$5; Hopkinsville, Ky., Sunbeams, \$10; Hepzibah, Ga., Sunbeams, \$1; Upper Essex, Va., Sunbeams, \$5; Longtown Sunbeams, S. C., \$1.18; Tuskegee, Ala., Sunbeams, \$10; Ashland, Va., Sunbeams, \$1; Sunbeams, Athens, Ga., \$50; Harris Creek Sunbeams, Va., \$5; Mt. Shiloh Sunbeams, Fabers, Va., \$3.86; North Edgefield Sunbeams, Tenn., \$8.50; Walnut Grove, Ellerson, Va., \$5; Barnwell, S. C., \$5; Eager Sunbeams, Newton, Ala., \$5; Enon Sunbeams, Ochre, Va., \$8; thank-offering for recovery of Rose Bancroft Tyler, Balto., Md., \$5; Renfroe Sunbeams, Southside ch., Birmingham, Ala., \$16.25; Midway, Ala., \$6.30; Greensboro, Ga. (additional), \$20.00; Carey Sunbeams, Enoree church, S. C., \$1; Pine Forest Sunbeams, North Fork Saluda ch., S. C., \$2; Lottie Moon Sunbeams, Hampton, Va., \$5; Fredericksburg, Va., \$5; Hopkinsville, Ky., \$16.50; Bruington, Va., \$37.65 (additional); Athens, Ga., \$17.35 (additional); Lovely Point Sunbeams, La., \$13.00; 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; Hopkinsville, Ky., \$13.50; Chatham, Va., \$1; Hamilton, Va., \$5; Lovely Point Sunbeams, Bayou La Chute, La., \$6; Mt. Shiloh, Fabers, Va., \$3.05; Matoaca, Va., Sunbeams, \$10; Sunbeams 1st ch., Norfolk, Va., \$10; Culpeper, Va., Sunbeams, \$7.58; Judson Sunbeams, 1st ch., Lexington, Ky., \$5; Norborne, Mo., Sunbeams, \$2; Fredericksburg, Va., (additional), \$6.20; Little Workers, Madison, Ga., \$6; Brewton, Ala., Sunbeams, \$12.25; Rock Hill, \$5; Bruington, Va., Sunbeams (additional), \$18.64; Midway, Ala., \$11.05; Tupelo, Miss., \$4; Clarkesville, Tenn., \$3.01; Annie Westfall Sunbeams, Hopkinsville, Ky., \$10; Greensborough, Ga. (additional), \$10; Chatham, Va. (additional), \$7. Total, \$589.13.

Giving.

Give strength, give thoughts, give deeds, give self,

Give love, give tears, and give thyself.

Give, give, be always giving:

Who gives not is not living.

Sunbeam Dots.

A HINT.—This part of the "Sunbeam Corner" cannot be made full and interesting unless each Society reports to "Cousin George" what it is doing. Let every Society send a report at once.

Knoxville, Tenn., (Second church): "Were organized in May, since which time we have raised more than \$50. * * We observed Missionary-Day. Many conversions among the members." . . . Chatham, Va.: "We hope to do greater things next year than we have ever done. We have gained several new members recently, and our outlook is decidedly more hopeful." This Society has always done well. . . . Matoaca, Va.: "There has been a Sunbeam Society in my church for several years. Interest in it has been constantly growing. New members are added to the roll at nearly every meeting." . . . North Newington church, Evecks, Ga.: "To-day I forwarded \$3 for Foreign Missions. From Sunbeams. We have forty members." . . . Valence-Street, New Orleans, La., reports twenty active members and \$16.75 for July, August, and September. . . . Greensboro, Ga.: Contributions for the year, \$40. This is one of our oldest and best societies. . . . At Pleasureville, Ky., a Society of thirty-seven members has been organized.

Frontier Boxes.

From the following W. M. U. Societies, boxes of supplies, valued as below, have been reported as sent to home missionaries since July 10th: Trinity church, Memphis, Tenn., \$20; First church, Atlanta, Ga., \$73; Liberty, Yallobusha Association, Mississippi, \$10; Ruston, La., \$14.50; "Sunbeams," Wilmington, N. C., \$41; Second church, Little Rock, Ark., \$100; (omission), First church, Columbia, S. C., \$50; "Myra Band," Seventh church, Baltimore, Md., \$53; Central church, Memphis, Tenn., \$45; Thompson, Ga., \$50; Parker Memorial church, Anniston,

Ala., \$105; First church, Baltimore, Md., \$181; Windsor, Mo., \$19; First church, Rome, Ga., \$140; Covington, Ga., \$75; East New Market, Md., \$25; "Wee-Wee Workers," First church (contribution), \$7.07; "Missionary Inquirers," Vienna church, Ga., \$21; Woman's Baptist Home Mission Society of Maryland, \$74.70; Brantly church, Baltimore, Md., \$75; Chester, S. C., \$60; First church, Knoxville, Tenn., \$66.22; First church, Knoxville, Tenn. (second box), \$50.59; Decatur, Ga., \$38; White Haven, Tenn., \$30. Total, \$1,434.08. Previously reported, \$503.92. Total, \$1,943.

ANNIE W. ARMSTRONG.

RECEIPTS FOR FOREIGN MISSIONS.

From October 15th to November 15th, 1893.

ALABAMA.—Etna Mosely M. S. of W. Montgomery ch., by W. O. Holmes, \$25; Lipsy Ass'n, by J. B. Ferguson, \$1.40; Oswickee Sunbeams, by J. T. Nuckols, Jr., for Sunbeam Miss'y, \$5.28; by W. B. Crumpton, C. S.; Miss Hartwell, \$38.23; chapel fund, \$1.85; chapel in Japan, \$5.50; China missions, 5c.; Miss Kelly, \$15; general, \$365.80; G. E. Brewer, \$1.60; Spring Hill ch., by G. E. Brewer, \$10; S. S. class of East Lake, by Mrs. E. E. Walarop (chapel building fund), \$1.25; by W. B. Crumpton, C. S., Centennial fund, \$173.52; Birmingham miss'y, \$17; ed. of Mex. Girl, \$12; general, \$262.99; Valley Creek S. S., by W. W. Gandy, \$2.43; by W. B. Crumpton, C. S., chapel fund, \$2.10; chapel in Japan, \$5; Miss Kelly, \$5; Eng' work in Canton, \$7.05; general, \$21.70; by W. B. Crumpton, C. S., \$240.25; New Hope B. ch., by M. L. Clayton, Sec. and Tr., \$13.03; Pratt City Sunbeam So., by Mrs. W. D. Going (Sunbeam miss'y), \$6. Total, \$1,232.03.

Previously reported, \$2,018.61. Total this year, \$3,250.64.

ARKANSAS.—J. M. Hart, V. P., \$19.80; J. M. Hart, V. P., \$60.80; Clear Creek Ass'n, by B. W. Webb, Tr., \$1; J. M. Hart, V. P., \$35.35; Friendship S. S., by J. T. Lucas, \$2.05; Lowell B. S. S., by W. F. Green, \$3.15; J. M. Hart, V. P., \$15; C. W. Walker (convention at Conway), \$15.02; United Ass'n, by A. E. Wollerton, \$10; J. M. Hart, V. P., \$51.70. Total, \$216.87.

Previously reported, \$394.22. Total this year, \$611.09.

FLORIDA.—By W. N. Chandoin, Tr., Centennial fund, \$22.50; salary Ginsburg, \$22.50; by W. N. Chandoin, \$5; Brazil, \$20; Centennial fund, \$20; general, \$10. Total, \$100.

Previously reported, \$204.16. Total this year, \$304.16.

GEORGIA.—J. G. Gibson, C. S., Central fund, \$56.57; Sunbeam miss'y, \$13.60; Mexican miss'y (Powell \$50), \$131.04; general, \$890; W. F. M. S. 1st ch., Augusta, by Miss Mary Rockwell (Centennial fund), \$10; children's day, Menlo S. S., \$1.82; Minterville B. S. S., by J. R. Haynes, \$5.10; Social Circle S. S., by W. T. Knox, Supt., \$10; 1st B. ch., Macon, by P. D. Willingham, (field of Naighlonico, Italy,) \$150; by J. G. Gibson, C. S., China, \$11.67; Brazil, \$7.80; Japan, \$25.21; Italy, \$2; Mexico, \$145.65; Central Ass'n missionary, \$2; Miss McCulling, \$3.75; general, \$1,100; Taylorsville S. S., by W. Dunson, Tr., \$1.13; Hawkinsville ch. and S. S., by J. J. Whitfield (R. B. Malan), \$92.50; Ochlochinee B. S. S., by R. G. Jackson, 23c.; Harmony Grove S. S., by A. B. Deadwyler, \$9; L. M. S. of Albany, by Miss Callie Vason, Japan, \$4.50; Sunbeams of N. Newton ch., by Lily Morgan, \$3; Long Creek B. ch., by H. B. Cason, Tr., \$22.31; by J. G. Gibson, C. S., Mexican mission (Powell), \$50; Woman to Woman, \$10.47; general, \$1.210; by J. G. Gibson, C. S., Mexican, \$2.50; Japan, \$5; general, \$200. Total, \$4,091.85.

Previously reported, \$2,717.26. Total this year, \$6,809.11.

KENTUCKY.—Miss Eva Fowler, Maysville (Central fund), \$1; J. W. Warder, C. S., \$1,195.15; do., \$596.59. Total, \$1,792.84.

Previously reported, \$4,164.63. Total this year, \$5,957.47.

LOUISIANA.—First B. ch. S. S. of New Orleans, by W. Dunson, Tr., \$16.10; G. A. Turner, Tr. (Centennial fund), \$75. Total, \$91.10.

Previously reported, \$231.50. Total this year, \$322.60.

MARYLAND.—By J. H. Tyler, Tr., Rider income Md. B. U. Ass'n, \$241.40; Rockville ch., \$8.70; Mt. Zion ch., \$5; Arlington ch., \$3.79; Crisfield church, \$6; Annapolis ch., \$2.50; Annapolis S. S., \$2.50; Annapolis B. Y. P. U., \$2.50; Hampden S. S., \$4.23; Ebenezer ch., Cumberland, \$1; Rehoboth ch., \$6.50; by Joshua Levering, for Eutaw Pl. ch., \$366.39. Christian End S. 4th B. ch., \$12.75; Franklin Bq. ch., \$31.90; Fourth B. ch., \$10.86; Sater B. ch., \$13.50; Sater B. ch. S. S., \$5; First B. ch., \$15.75; Grace B. ch., \$13; Barnesville B. ch., \$13.25; Cumberland B. ch., \$75; Petty Creek B. ch., \$7.57; W. B. F. M. S. of Md., by Mrs. C. Levermyer, Cent'l chapel, \$57.51; China, \$50; Miss White (salary), \$194.30; Miss Moon, \$44.21; Brazil, \$70.47; Africa, \$50; Mexico, \$35; Eutaw Pl. ch., Balt., by A. H. Clarke for Z. C. Taylor, \$251.50; Frostburg S. S., by T. C. Eason, \$2.88. Total, \$1,714.96.

Previously reported, \$1,724.54. Total this year, \$3,439.50.

MISSISSIPPI.—A. J. Martin, \$22.15; A. V. Rowe, Tr., \$245; J. Ruck, \$300; Gulf-Coast Ass'n, by J. J. M. Mathis (Centennial fund), \$5; Peach-Creek S. S., by C. H. Keating, \$3; J. E. Barnett (Centennial fund), \$25; Mt. Pleasant S. S., by S. J. Reeves, \$2; Silver-Spring B. ch., by P. D. Alford, Clerk, \$15; Oktibbiha Ass'n, by W. F. Vance, Tr., \$8.05. Total, \$625.20.

Previously reported, \$833.56. Total this year, \$1,458.76.

MISSOURI.—A. E. Rogers, Tr., W. M. So., for Miss E. Young, \$17.12; chapel fund, \$4; general, \$56.99; general, \$623; L. M. S. of Delma-Ave. B. ch., St. Louis, by Mrs. F. H. Ludington, \$10. Total, \$711.11.

Previously reported, \$1,837.81. Total this year, \$2,548.92.

NORTH CAROLINA.—J. D. Boushall, Tr., Centennial fund, \$500; general, \$1,500; T. W. Kendrick, \$9.16; J. D. Boushall, Tr., \$50. Total, \$2,059.16.

Previously reported, \$670.12. Total this year, \$2,729.28.

NORTH CAROLINA NORTHWESTERN CONVENTION.—Carolina Ass'n, by A. H. Cobb, \$6.49; Mt. Moriah ch., by A. H. Cobb, 50c.; by A. H. Cobb, \$5.87. Total, \$12.86.

Previously reported, \$101.15. Total this year, \$114.01.

SOUTH CAROLINA.—Mrs. C. A. Killingsworth (chapel fund), \$5; Buffalo ch., by J. S. Britt, \$2; Swift-Creek ch., by N. N. Burton, \$10.93; The Pedee Union, by C. K. Gerrald, Tr., \$1.50; W. M. S. of Pleasant-Grove church, by D. P. Montgomery, \$5; Pleasant-Grove church, by D. P. Montgomery, \$1.02; Chesterfield Ass'n, by G. W. Blackwell, Tr., \$11.85; Florence B. S. S., by Wm. Waters, \$1.55; Gowensville B. ch., by F. M. Davis, Tr., \$5; Gallivant's children's day, by J. C. Price, \$1.70; Orangeburg Ass'n, by T. E. Rickenbacker, \$24.30; Four-Holes B. church, by T. E. Rickenbacker, \$3; Horeb S. S., by J. W. Chiles, Tr., \$1.51; Chesterfield B. ch., by J. A. Brunson, \$1.70; Tabernacle S. S., by J. E. Kitchings, \$6.64; Beaufort B. church, by A. C. Wilkins (Centennial fund), \$17; Due-West Sunbeams, by J. A. Brown, \$5.30; Due-West S. S., by J. A. Brown, \$3.14; Ninety-six B. ch., by E. M. Lipscomb, \$5.20; Camden B. ch., by M. W. Gordon, \$5.05; Mt. Zion ch., by J. H. Dodd, Tr., \$6; Greenville ch., by J. M. Mercer, \$8.13; Abbeville B. Ass'n, by W. B. Acker, Tr., \$20.63; Simpsonville S. S., by J. H. Cox, \$1.04; Blum Branch S. S., by S. E. Freiland, \$3.13; Trough Shoals S. S., by A. B. Stallworth, \$13.42; Santee Ass'n, by C. C. Brown, \$5.40; Mt. Zion ch., by C. S. Ford, Tr., \$1.61; Citadel Sq. B. ch., by G. W. McIver, \$67.80; Spartanburg Ass'n, by S. B. Ezell, Tr., \$17.82; Pedee Ass'n, by T. H. Bethea, \$10; C. C. W. M. S. for S. C., by Miss F. P. Wilson, Tr., Sunbeam miss'y, \$1.13; Mary Harley, \$9.18; Miss McDavis, Mexico, \$7.95; Italy, \$3.40; Japan, \$2.35; China, \$11; Christmas offering for Japan, 1892, \$1.39; chapel fund, \$10; missionary day, \$30.41; general, \$123.48; Chesterfield ch., \$3.05; Mrs. Brunson's Sunbeam S. of Cheraw, by J. A. Brunson, \$2.10; Darlington B. ch., by G. H. Edwards, Tr., \$30; Vaucluse, by W. D. Horton, \$2; Piedmont Ass'n, by L. F. D. D., \$2; Good-Hope B. ch., by C. A. Stiles, \$2; Parksville ch., by G. W. Bussey, \$5.75; Parksville S. S., by G. W. Bussey, \$2.15; Lima S. S., by G. W. Bussey, \$1.25; Cheraw ch., by Miss Annie J. Evans, \$5.42; Mispah S. S., by J. L. Zeigler, \$1.16; Union, Div., by J. F. Phillips, \$1.40. Total, \$472.90.

Previously reported, \$3,341.99. Total this year, \$3,814.89.

TENNESSEE.—W. M. Woodcock, Tr., \$25; Sweetwater ch., by J. T. Barrow, \$7c.; Ocell Ass'n, by B. N. Brooks, Tr., \$16.02; McKenzie ch., by Asa Cox, \$2.50; Spring-Creek ch., by Asa Cox, \$2.40; Asa Cox (Centennial fund), 25c.; W. M. Woodcock, Tr., Centennial fund, \$26.63; chapel fund, \$32.50; general, \$157.27; J. H. Zandon, \$24.20; C. T. Cheek, \$9; 7th B. ch., Nashville, S. S., by E. Ford, \$2.50; Howard's-Quarter B. church, by W. H. Smith, \$1; Friendship Ass'n, by W. Grant, Tr., \$5.25; Holston-Valley Ass'n, by T. J. Shanks, Tr., \$3.80; Fisherville ch., \$1.80; Ebenezer ch., \$2; Macon ch., \$3.50; Oak-Grove ch., \$2.25; White Haven ch., \$1.85; New Hope ch., \$2.50; Bartlett ch., \$1.25; Mt. Pisgah L. A. S., \$1.60; 1st ch., Memphis, \$7.41. Total, \$341.55.

Previously reported, \$2,416.62. Total this year, \$2,758.17.

TEXAS.—J. M. Carroll, V. P., Centennial fund, \$851.04; general, \$2,963.92; A. F. Farras, \$2. Total, \$3,816.96.

Previously reported, \$35.40. Total this year, \$3,852.36.

VIRGINIA.—T. A. Reid, \$5; "The Deny-Thyself Band," by Nannie Bartlett, \$5. Total, \$10.

Previously reported, \$5,661.35. Total this year, \$5,671.35.

AGGREGATE.—\$17,389.19. Previously reported, \$26,867.35. Total this year, \$44,256.54.

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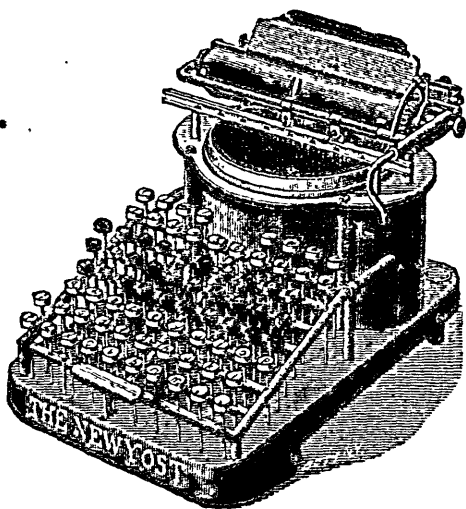
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