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

New Series—Volume 25. No. 10.—Whole No. 310.

THE
FOREIGN
MISSION
JOURNAL.

MAY, 1894.

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

Ernest J. Wolcott, Printer. Richmond, Va.
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THE

Volume No. xxv.—May, 1894.—No. 10.

SERMON OUTLINE.

BY DR. E. C. DARGAN.

A DISCIPLE'S IGNORANCE OF HIS MASTER.

John xiv. 9: "Have I been so long time with you, and yet hast thou not known me, Philip?"

A remark from my pastor, at a recent prayer meeting, put me to thinking on this text. How little do I really know of my Lord! His kind but severe rebuke of Philip comes home to me. And may it not come with helpful stimulus to others also? Let us seek the lessons taught us by Philip's ignorance of his Master.

I. It was not total ignorance. For certainly there was personal acquaintance and even intimacy between Philip and Jesus. Recall the account in the first chapter of John, of how Christ found Philip and claimed him as a disciple. Remember, too, that it was Philip to whom the Lord familiarly spoke about feeding the five thousand, and that it was this same Philip who introduced the Greeks who wished to see Jesus at the feast. Moreover, Philip could not have been wholly ignorant of the character and mission of Christ; for it was he who found Nathanael and said, "We have found him of whom Moses and the prophets did write."

We are not utterly ignorant of Jesus. We have no such blessed personal acquaintance in the flesh as Philip had, but we may have as real an acquaintance; and as to His whole life and mission we have fuller knowledge than Philip at this time possessed. The knowledge of Christ among us ranges all the way from hearsay to deep experimental acquaintance. Yet, like Philip, we may fall under His reproof, even though our ignorance of Him is not total; because,

II. It was real ignorance. Surely it is a mournful thing that, along with much sound and valuable knowledge on any great subject, there may
be, and often is, at some vital point distressing and harmful ignorance. So it was with Philip, and alas! so it is, too often, with us, in regard to the Saviour.

In a general way there was here ignorance as to the true character of the Lord. He was recognized as the Messiah, but not as yet did there seem to be among the disciples a clear conception of his true relation to the Father, His own proper divinity. So do we in a measure often know the historic, human Christ, without rising to any just conception of the real dignity and glory of the Son of God.

But more particularly does Philip appear to have missed one of the main things that our Lord came to do, that is, to reveal, in a higher and holier sense than it had been done before, the true and living God in all his gracious Fatherhood. "Show us the Father" was his request, even after it had been said, "Ye have seen Him." Whatever we learn or fail to learn of Christ, let us be sure not to miss this vital thing, that He stands before us the personal Revealer of God the Father! What we miss if we have not yet learned this!

Again, and specially; Philip did not realize the satisfying power of Christ as a Revealer of God. He said (and who does not sympathize with the spirit of the words?) "Show us the Father, and it sufficeth us." We want nothing more, our cups would be full! Poor Philip! thirsty, with the Fountain of Life before him, hungry with the Bread of Life in his hands! Is not this only too true a picture of ourselves?

III. It was culpable ignorance. It was not Philip's misfortune only that he did not better know his Lord. He could have known more, and he ought to have known more. Our Lord's answer clearly implies rebuke, gentle, but very emphatic. "So long time with you." How much it means! It had not been so long in months and years, but very long in opportunity and privilege. Some of us, no doubt, many of us, have known Jesus longer than Philip had. But do we know Him yet?

We can know Him better than we do. His word is our treasure, His nineteen centuries of earthly life and work are before us, His promised Spirit is our guide—and yet we do not know Him! Our lives blest with all their best things because of His presence in us—and yet we do not know Him! All our hopes of God and heaven His precious work within us—and yet we do not know him! So long time with us—how many years since we found Him? And must He yet rebuke us as He did Philip?

Let us take some practical lessons from our subject. We have need of them:

1. Let us increase our own knowledge of the Master. The means are
at our disposal. We owe it to ourselves and to Jesus to know him better than we do.

2. Let us help others to a knowledge of Him. This very Philip, even when he knew less than now, had brought Nathanael to Jesus. If a teacher waited till he knew all about a subject before he undertook to teach others he would never teach at all. Ignorant as we are, there are others more ignorant still. Shall we help them? Here at home there are many who need the light, and in foreign lands millions who have never heard of our Christ.

3. Let us hopefully expect better knowledge of Christ, both here in this life and in the life to come. Blessed experience will it be in the life beyond, "when that which is perfect is come," to "see Him as He is."

WHERE THE TROUBLE BEGINS.

Every year there is a cry on the part of our Foreign Mission Board about debt. The people have gotten tired of it, the missionaries probably more so, and the Board—well, we cannot say just how they feel. Now, whose fault is it? Who is to blame? Has the Board gone too far in sending out reinforcements? The Convention, which is but the people through their representatives, requested it. Can we not meet all these expenses if we will? Why, certainly we can. That has been shown time and again. One united effort on the part of our people would pay all indebtedness, and no one scarcely feel it. The whole trouble begins in procrastination. Right after our Convention, when every one should go back home fired with zeal for missions, nearly the whole crowd go back to wait for months before doing anything. The expenses go on, and immediately a debt is created from the very first day of the first month, to burden, distress, and discourage all the year long. Some say it is a necessity. It is more of a disgrace. Think of it, that for months in the summer, when many spend money for pleasure and recreation, God's cause is left to languish. We have the money, the question is, will we take a part of it to honor God with, or all for self? If each reader of this will send at least ONE DOLLAR the first of May, which is the first month of our new conventional year, we will see a new era dawn on us. We will catch a new hope, and others will be stimulated. But, perhaps, you have even already excused yourself, saying in your heart, you have just given, or have not the money, or you will wait and hope others will send. Some are going to begin the new year, May 1st, by giving for this work. Will you? We hope every
member of the Foreign Mission Board, and every pastor, and every one who reads or hears of this, will begin in the right way, and that means right away. If you have not the money borrow it, that God's servants here will not have to borrow, or the missionaries in foreign lands will not be burdened with debt. If you cannot borrow, get some one else to give. You can give your time in showing the importance of the work, and stimulating others. One Foreign Mission Board, of another denomination in the South, pays as it goes, we can do the same. But we must start right, and that means for you to help, and that right now. Let pastors who have been putting this matter off till the last of the conventional year, give their churches an opportunity at once. Many will respond. We believe our people would appreciate the idea and opportunity. We have reduced the salaries of many of our missionaries. They requested it, in view of the great needs and pressing demands. Brethren and sisters, we ought not to expect them to make all the sacrifices. Will you come up to the help of the Lord? Will you? Not some one else. You! you! you!

MY DREAM.

BY DR. W. W. LANDRUM.

Did you ever have a dream which deeply impressed you? Possibly you scoff at dreams. An old professor of mine said one day to the class: "Gentlemen, men of sound minds and healthy bodies do not dream; gentlemen, I never dream." Notwithstanding this sage counsel, the Bible does not despise dreams. "He giveth his beloved in their sleep." Remember Jacob and Joseph.

At all events, I dreamed a dream. My dream was a revelation. It was not a bright, joyous revelation, but a painfully clear disclosure of my own religious nature. It was a humiliating dream, but it did me good, I think. May I tell it to you?

Well, to come at it abruptly, I dreamed I received a bequest of ten millions of dollars. It seemed that the money came from a multi millionaire whose life I had rescued when he was near drowning. When the fact of my immense fortune broke upon me, I was elated, of course, but I did not lose sight of the fact that I was a steward of the Lord, and I at once determined to use it for His glory. Calling together the officers of my church, I said to them: "Brethren, though it well nigh breaks my heart, I must cease to be a pastor. A pastor with $10,000,000 cannot possibly do his duty. The moment a pastor ceases to be directly dependent upon his people for a support, he loses interest in them, and they lose interest in him. No, brethren, I will preach, as occasion offers, but my mission now is to show you how a private member can and should give to the Lord's cause." When my plan for the disposition of my ten million dollars was matured, I held a great banquet in the Masonic Temple. All the members of the Second church, who had each received a personal invitation, were present, and all the Baptist pastors were honored guests. When supper was over and the orchestra had sweetly played "Nearer, My God, to Thee," I rose and made a little talk to this effect: "Brethren, I will now tell you how I will dispose of my ten million dollars. First, I will devote one million dollars to the purchase of the square on the south side
of Main street, between Fifth and Sixth streets, on which I will erect two great buildings and one monument. One building will be our church; the other will be Baptist Headquarters for Virginia, with rooms for the Foreign Mission Board, State Mission Board, the Religious Herald, a Baptist bookstore, a Baptist library, rooms for the ladies' work, &c., &c., &c. Between the buildings will rise a high monument to Reli-
gious Liberty, on which will be written the names of Webber, Waller, and Ireland. Two millions will be given to Richmond College for endowment, it being understood that the Woman's College shall be under the management of the Richmond College trustees, and practically one with the college, except in the matter of 'co-education of the sexes.' One million dollars go to the Foreign Mission Board for endowment. The income is to be used for erection of buildings, for printing presses, schools, &c., but not a cent for the salary of any missionary. One million dollars to the Home Mission Board on the same conditions. Two millions go to Mercer University, Georgia, where I first attended college, one million to the Southern Baptist Theological Seminary, and one million to Brown University, Rhode Island, where I graduated. The remaining million I devote to the payment of debts on Baptist houses of worship in Richmond and Virginia, and to my poor Baptist brethren, and my poor kindred in the flesh, who are a numerous tribe.

My speech was well received. The congratulations were numerous and enthusiastic. The assembly broke up after singing, "Praise God from whom all blessings flow."

About eleven o'clock that night my wife and myself were talking in our bed-room about the disposition of the ten millions. She thought I had rather overdone the matter, and plainly said so. "Now that you have resigned your church, and given up your salary, and then promised away all your money, how are we to live?" This caused me to reflect. It was not long before I began to question the wisdom of my conduct. Before twelve o'clock I was completely revolutionized in feeling. I came actually to upbraid myself for lustiness, and finally to pronounce myself an unquali-

fied and colossal fool. Then I plucked up courage to fight my better self. The old Adam reached out avaricious hands and began to take back my benefactions. First, I robbed my church of its millions, on the ground that no people deserve a better building than they can put up themselves; then I robbed the colleges and then the Boards, and so on till I had actually gotten possession again of every dime of my ten millions. I made myself believe that the interest on $10,000,000 is not large any way, nor more than $500,000 or $600,000 a year, and that I could hardly do more than live comfortably on that pitiful sum. Really, I was brought to believe that I could not live comfortably on such an income without rigid and persistent economy. So, to conclude the matter, I kept my $10,000,000. I did not give anybody or anything one dime. I determined, instead, to build a fine house for myself opposite the Lee Monument, to build a yacht and sail around the world, and in every conceivable way enjoy myself.

Mark you, my friends, this was a real dream. I mean just what I say, and I have told you my dream just as it happened.

Does it teach anything? Has it any moral? Well, I think I learned some things:

1. That to think I would give a great deal more money to the Lord's cause, if I had a great deal more money, is a delusion and a snare.

2. That I am a steward of the Lord for the amount I have, and not for what, in my dreams, I would like to have.

3. That what we want in our churches is not a few, or a great many rich men, so much as that all of us, who are poor, shall give regularly, proportionately, systematically, and constantly to all objects, as the Lord has prospered us.
4. That it is my duty to pray for rich men more than I have done, as I now know their sore temptations, having been a rich man myself for a season.

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**THE THREE MIRACLES!**

**BY MRS. A. SMITH IRVINE.**

Less than one hundred years ago, as if by a sudden inspiration of the Holy Spirit, the great spiritual heart of the Church seemed to be quickened to the strangely shut-up position of the outside world—an earnest and pathetic movement of desire and entreaty spread from heart to heart—that the way might be opened for the gospel advance; that walls be thrown down, gates flung open, and obstacles removed—and then the leading miracle of this century was wrought!

For, as if some mighty angel had come from heaven, as doubtless he did come—all at once, nations, great and exclusive, threw wide open their doors, the great walls were levelled with the dust, and an highway and a way was there for the oncoming car of the Lord of Hosts.

Islands of the sea, where savages and cannibals had dwelt in measureless ignorance and depravity, were so overcome by this spirit of Christianity as soon to welcome the missionaries, and to build houses of worship, whose Sabbath-bells call them to prayer and praise.

The heart of Africa, that dark and dangerous land, lies bare and open, that the warmth of the Sun of Righteousness might shine into it the new life.

Only one of the hoary, old, God-defying nations still sits wrapped in seclusion: but she, with folded arms, is already bending her ear to hearken to the call of the gospel, whose messengers are even at her doors.

The miners and the sappers have already undermined her defences, and her strong towers are tottering to their fall; for a woman, a woman solitary and alone, went as advance courier, struck boldly at Thibet's portals, and is even now leading forward the advance guard that shall take that land, also, for Jesus Christ. Thus has been publicly wrought, in the face of the world, the first miracle of the Nineteenth century.

But the next was of a different sort—and that, too, has been accomplished by the same Almighty Power of the same Holy Spirit.

For everywhere, and all along the lines of the same Spiritual Church, there has sprung up another desire and entreaty also, which, too, has been answered—in that volunteers for service are offering in large numbers. Men and women are standing in ranks, awaiting marching orders. The army of advance is rapidly forming; the Church ready to go in and take possession—and so we are now face to face with the second great miracle of the age. While, if only a resonant call should be made, in place of the repression now exerted, there would arise such a cloud of eager witnesses that the world would look on with wonder and amazement!

But, alas! the halting and abeyance of the much-needed third miracle restrains the onward movement of the Church of the Living God.

Breathe again, oh! Holy Spirit—breathe once more upon the Church, and then the world will have only to await the coming of the Lord!

The third miracle hangs trembling in the balance! Do you say: "What is it?"

Inquire ye and see if it is not this, *this alone* (for God wants to be gracious), that is needed to perfect the work of the earth's ministry, and to send the gospel far and wide—*this*, that the Holy Spirit inspire the Church everywhere with a great zeal for *Giving*—freely, fully—to the Master's cause.

Here, then, is the third miracle, which I dare believe will soon come, like an irre-
sistible force upon the Church, until scenes like those of Old and of New Testament times shall, in these latter days, establish the work all over the earth, and usher in His perfect reign over all men!

The world, with open doors and outstretched arms—with keen, piercing gaze out into the darkness—is standing, waiting for this.

The Church in its faithful ones, with drawn sword, uplifted foot and attentive ear, is watching, waiting for the word to go; but, alas! oh! selfish, parsimonious, worldly Church, you hold graspingly to the money required, as if it were your only possession, as if in this world were all your pleasures, and you looked not upwards to a City whose Maker and Builder is God!

Once again is needed the great desire and spirit of entreaty to lay hold of the Church yet once more—that wonderful, inbreathing of the Holy Spirit to pass through all the churches—until eyes, hearts, and pure souls are opened, and there shall flow into God's empty treasury such a river of consecrated gifts that ships shall be needed to carry all the waiting messengers, and every dark and barren spot of our land be crowded with willing workers who now cannot be sent.

This spirit of Christian giving—heartily as unto the Lord, and every one anxious, according to the measure of his ability, "and beyond"—this is what when it comes, as come it must, will constitute the third miracle of our age. May it be imminent and impending!

There is enough shut-up money to-day in the hands of God's people to send out all the waiting messengers and more, and to satisfy all the yearning souls, who sit in darkness and the shadow of death, with full and plenty of the Bread of Life. Shall not God have the use of His own? Shall zeal of workers grow cold—their hearts discouraged, and they turn aside, and turn back others who would gladly come, too? Shall the progress of Christ's Kingdom be stayed in the earth by this mad and mirie clinging to the wheels of His chariot? Shall living men and women, thousands more yet, go down to their hopeless graves, ignorant of Him who loved them and gave Himself for them—because—because the Church, as a body, is greedy, selfish, and fond of a vain, worldly show?

If the Lord had not regarded us, how would our condition to-day have been better than theirs?

I myself have seen the two miracles happen in the earth: The hermit nations opening their doors and calling for the gospel; the aroused missionary spirit in the Church and the massing of the forces for the final onslaught which precedes victory—and all this, waiting on the niggard hand of the people of the Living God! Can it be true?

Louis Napoleon's great and glittering army had not been faithfully armed and equipped by its quarter masters, and he and they fell and passed under the Prussian rod!

The world lies open—the army is ready, drilled, and inspired; they are eager for the conflict, but the wagons are lacking and the stores!

Must the war cease? Must the world wait? Shall the Master delay His second coming?

Church of Jesus Christ, pray again through all your borders! Come again, oh, Holy Spirit, and the work will assuredly be done!

Pass the word along all the lines; give out the countersign—attention! "The Lord hath need of your hoarded silver and gold; He wills to transmute it into precious metal, out of which crowns are made!"

"Bring ye all the tithe into the storehouse, and prove Me, if I will not pour you out a blessing, that there shall not be room enough to receive it."

Soul of mine, wait thou to see this third miracle come to pass, and then cry out, like.
him of old, "Now lettest thou thy servant depart in peace; for mine eyes have seen thy Salvation!"

Augusta, Ga., April 14, 1834.

THE MISSIONARY'S INDEPENDENCE.

BY G. W. GREENE, CANTON, CHINA.

The relation of the missionary to the churches at home is one of MANLY INDEPENDENCE. By becoming a missionary he does not surrender his rights as a man, those rights which, according to Anglo-Saxon ideas, belong to us as human beings, and which, according to the example of an apostle, belong to us as Christian men. The missionary does not give up his Christian manhood.

1. As to his support, he receives that to which he is entitled. The missionary is not an object of charity; he is not a beggar. He receives a salary. There is a contract, more or less explicit, between him and his supporters, that he is to do a certain, definite work in their name and as their representative, and they, in their turn, are to provide for him a living. So far as he is concerned, the salary he receives is not charity, but simple justice, that which the people have promised him, as their part of the contract. It does not affect the truth of this statement that some receive more than they would probably receive at home, while others receive vastly less. He gives a quid pro quo, an equivalent for what he receives, as nearly a full equivalent as the average pastor, college professor, or salaried employee in business or official life.

2. As to his private life, he is under bondage to no one. Whatever control is exercised over the minister at home by ecclesiastical authority would seem appropriate in the case of the missionary, but no more. Having received his salary, it is his right to spend it for the supply of his wants, or to lay up part of it for a rainy day, and no one has a right to forbid. If he wishes to marry, he has a perfect right to do so when he pleases, and whom he pleases, and no one has a right to say "No," except the woman he wishes to marry.

3. As to methods of work, he is entitled to the same liberty enjoyed by his brother who labors in the home field. The Board may exercise oversight, direction, and control, to a greater or less extent, in accordance with the form of polity prevalent in each particular denomination. Receiving a salary implies that he is to do work acceptable to those who pay the salary. But there is this difference in the case of the missionary: he is on the ground and is presumed to know more of the work and its needs than any one at a distance. So he should have large liberty in the prosecution of his work to exercise his judgment as to means and methods. There are differences in men and differences in fields of labor. The methods which are best for one field may be unsuited to another. Means which, in the hands of one man, may bring eminent success, in the hands of another may bring inglorious failure. What is expedient in China may not be expedient in Africa. The plans followed by Carey in India may be unwise for Judson in Birmah, or for Livingston in Africa, or for Paton in New Hebrides. The same is true of fields and men among the churches. Beecher and Spurgeon were great preachers and accomplished wonders, but neither could have followed the methods of the other with hope of success. So of the missionary; he must be allowed large liberty to adopt such plans as fall in with the bent of his own mind and as seem to him best suited to the peculiar circumstances of his field; provided, always, that these methods are not contrary to the spirit and teachings of the Scriptures. We claim liberty as concerns the dictation of men, but we are under bondage as concerns the Word of God. If he thinks it expedient to circumcise Timothy, he is at liberty
to do so; but his brother, who thinks otherwise, has equal liberty to take an unincum-
bered associate. If he thinks it best for him to adopt native style of dress and living,
let no man forbid; but his brother, who sees no sufficient reason for doing so, is
free to do what seems to him to suit best the circumstances of his field. If he wishes
to take Mark with him, he can sail away to Cyprus; and he who fears Mark will not
make a suitable laborer, will find a large field of labor in "Syria and Cilicia," and in
the regions beyond. One man thinks there is no place for the employment of native
Christians to do mission work, and for him it may be true, whether because he does
not know how to use them, or because the men he uses are unsuitable, or because this
method is not suited to the requirements of his field; and he ought to have perfect lib-
erty to follow his views on this question. Another man thinks such laborers are pro-
fitable, finds suitable men, and finds them suited to the work in his field; this man
ought to have similar liberty to follow his views. These are questions of expediency,
that must be decided for each particular case, and the missionary ought to have a large
measure of liberty to decide for himself according to all the lights afforded him. And
having thus decided, he may claim immunity from captious criticism and fault-finding
on the part of those who know next to nothing about the peculiar circumstances of the
case.

4. As to his continuance in the work, the missionary is not under bondage to men.
Like every other Christian, he must go where his Master sends him. If the Lord, by
His providences or by His Spirit, indicates that this man's work in a certain field is
done, no man can undertake to decide otherwise; it is a matter between him and his
Master. If the churches feel that he is not carrying out the terms of the contract, ex-
pressed or implied, if they feel that he is not doing the work he was sent out to do,
they may withdraw their support, and, through the proper authority, they may ask
for his resignation, as they would in the case of their own pastor. But if he feels
that his work is done, no man has a right to say that he must keep on working. That
may be said only by his Master.

The point I insist upon is that the missionary is a man, a Christian, a brother, and
should have such treatment as is bestowed upon his brother doing Christian work in
a Christian land.

AMONG THE WALDENSES.

BY JOHN H. EAGER.

TORRE PELLICE.—For nearly a score of years Baptists have been at work in these his-
toric valleys. Ten years ago I was present at the dedication of our chapel, which was
built with money collected by Dr. Taylor. For several years he had felt that our little
persecuted church must have "a local habitation and a name," and now that the desire
of his heart was realized, he could but feel a special satisfaction. But few of the mem-
ers of that period are still with us, some have moved to other places, and some have
been called to their heavenly home. As Baptists, we have met with very strong op-
position and prejudice, but gradually the situation seems to be changing. Last summer
two excellent women were baptized, though they did not take this step till they had
passed through a great struggle with their own hearts and with friends and relations.
Others are convinced, but have not yet the courage of their convictions. This is the
eighth and last day of my present stay among these people. I am here by the special
request of Dr. Taylor and Signor Malan, the pastor of the church, who was anxious
that the unusually good and encouraging meetings of last summer might be followed
up by a series of meetings at this time. The attendance has not been large, but we feel
that good has been accomplished. We had our best congregations to-day, morning and night. We have spent much time walking over these mountains, visiting the brethren in their homes, and holding sweet communion together. I am impressed with the genuine spirituality of some of these simple, uneducated people, and outside of our church I talked with several who are longing and praying and working for a genuine revival. Will not all who read these lines pray that this holy desire may be realized? for a true spiritual revival throughout these Waldensian valleys, the one Protestant community in Italy, would mean a blessing to the work in many other parts of Italy.

On Wednesday we walked across the mountains, in full view of the snow-capped Alps, a distance of nearly four hours, to an adjoining town, where Signor Malan holds a weekly meeting. The few who greeted us at the evening service listened so attentively, and seemed to find such comfort and pleasure in the words that were spoken, that preaching became a joy, and both speaker and hearers received a blessing.

San Remo, Nov. 28.—Leaving Torre Pellice yesterday, at 5:30 A. M., I reached this place at 5 P. M. One can hardly realize the change experienced in twelve hours' time, from bleak, snow-covered mountains, to blooming gardens, tempting orange groves, yellow with the luscious fruit, thousands of fresh roses basking in the warm sunlight, and delicate violets peeping out from under the green leaves, filling the air with their sweetness. San Remo is one of the many charming winter resorts of the Riviera, and the crowds of foreigners who flock here from all parts of Europe tell the story of its attractiveness.

I am here to pay a brief visit to a dear young brother, who worked with me two years in Florence, and who for eight months has been the shepherd of our little Baptist flock in this fashionable place. We have visited most of the members to-day, and I find that they are becoming more and more attached to their young pastor, and one good woman told me that she believed the outlook was better than it had ever been. The pastor does not confine his labors to this town, but goes out every week to one or more neighboring towns to distribute tracts and preach the gospel to the people as he may find the opportunity. The missionary realizes every day that he must "sow beside all waters," and trust God for the harvest in His own time and way.

To-morrow I leave for Florence, so as to be there on the 30th for a three-fold Thanksgiving Service, at 11 A. M. in the Scotch church, at 2 P. M. in my own home, and at 8 P. M. in the home of a pious American woman, who never fails to honor Thanksgiving-Day.

Some years ago a ship in the South Atlantic took fire, and those on board were saved in two boats. In the hurry and confusion a considerable quantity of provisions were cast into one of the boats, but into the other several cases of gold to the value of many thousand pounds each, but a very slender supply of provisions. A strong wind was blowing, and as the two boats were likely to be separated, the men began to overhaul their supplies; upon finding the mistake, four stalwart sailors of the less fortunate party, lifting up a huge case of gold, held it before the eyes of the men in the other boat, and shouted across the water, "Ten thousand pounds for one cask of bacon!" A big price, was it not? but the men would not look at it. How little money can do, after all! The wealth of this world is not to be weighed against the value of a single soul, and yet men go carelessly on, selling their souls for a few dollars, only to find that money cannot satisfy their real wants.
The extent and value of current missionary literature, from which interesting facts are gathered, is hardly appreciated by our people. The literature upon missions is increasing in volume and attractiveness. We commend most earnestly to our readers a book of exceeding interest, and beautifully illustrated, "In the Far East," by Miss Guinness, of the China Inland Mission, published by Revell & Co., of Chicago. It will stir your heart.

"There is religion enough in the world. It is Christianity, the religion of Christ, that the world needs."

A Bible agent in Chinkiang sums up a narrative of conversion in these words: "When a Chinese convert comes three days' journey simply to inquire about the gospel, maintains himself while he is being taught, and gives presents to his teachers, burns his idols and tablets, foregoes his legal rights, and yields to oppression for Christ's sake rather than go to law, and, knowing the persecution that will probably follow, offers his house for a preaching-hall, and himself takes a lead in Christian work, we may have the assurance that his religion is not in vain, and that there must be something remarkable about a 'Four Gospels and Acts.'"

After the second battle of Bull Run, when the wires were down and the people in a fever of anxiety for news, a letter addressed in Stonewall Jackson's hand-writing reached the post-office at Lexington, his home. Many were eager to know how the battle had gone, and the letter was hastily opened. It read as follows: "Dear Pastor, I remember this is the day for the collection for foreign missions. Enclosed find my check."

A missionary in China, writing of a girl in the mission school under her care, says: "Last night Wah Xoo told me she wanted to be a 'whole Christian.' So we had a long talk; and she told me the different things she had done that day that were wrong, and for which she wished the Lord to forgive her. She said: '1. I did not brush my teeth as you told me to do; 2. I did not take off the lower sheet on the bed when I made it up, and I know I ought to, always; 3. I got angry with one of the girls; 4. I did not use the soap when I took my bath; 5. I did not try to do my example in multiplication. All the other girls did theirs wrong, so I thought I would, too. Ask the Lord to help me to be a whole Christian.'"

"Christ is my Sumatanga." So said a native Christian in India, expressing in his own way the comfort he found in the Saviour. In some parts of India there are provided along the road resting places for those who carry heavy loads on their heads. These places have a high shelf, upon which the man can easily shift off the heavy burden that he is carrying. Then beneath there is a shaded seat where he can sit down and rest. It was with reference to one of these rests the native Christian expressed his faith in words, "Christ is my Sumatanga."

In accounting for the missionary zeal of the Moravian church, one of its pastors said that "when converts join us we try to make them realize that they are joining a great missionary society." Whatever else the church is, and there is much else, that it should be, it ought certainly to be a great missionary society.
NOTES OF THE MISSIONARIES.

Dr. R. H. Graves and wife expected to sail, April 1st, and reach America in time to be at the Convention. We hope they will arrive in good time.

Rev. S. G. Pinnock writes from England that he is ready to return to his work in Africa any time after June 30th.

Rev. P. H. Goldsmith, of Mexico, has been on a short visit to Richmond. He made an excellent talk on the work in Mexico, in the Second church here, April 15th, at night. His wife is in very feeble health in her former home, Greenville, S. C. Bro. Goldsmith is the messenger appointed by the Mexican Mission to the S. B. Convention.

The brethren will be glad to know that Bro. R. T. Bryan is better, and expects to attend the Convention in Dallas.

Rev. J. G. Chastain has been spending several weeks in Virginia, where his wife has been sick. He also took a trip to the Seminary and spoke to the students there on "Missionary Day."

We regret that those two good workers, Bro. W. D. King and Miss Fannie Knight, have severed their connection with the Board. May they both be abundantly blessed in their work for the Master.

The First church, of Owensboro', Ky., has recently decided to pay all expenses and the salary of Miss Julia McKenzie, one of their members, who goes to China as a missionary this fall. She has been a very zealous worker at home, and is most highly esteemed. She was appointed as a missionary by the Board April 17th.

The Hephzibah Association, of Georgia, becomes responsible for the support of Bro. A. B. Rudd, of Saltillo, Mex. One earnest, noble sister there has been praying for eight years that her association might have a foreign missionary.

The Charlottesville (Va.) church takes Bro. R. E. Neighbour, of Brazil, as their missionary. The ladies' society of this excellent church, besides this, pay $150 a year on Miss Lottie Moon's salary. Much depends on a church having a live missionary pastor and members to correspond.

The Appomattox Association (Va.) have taken a missionary under the Home Board, E. Pendleton Jones, of Cuba, and now want one under the Foreign Board. Your Association could support one missionary or more.
The Saluda Association, of South Carolina, support Bro. M. Gassaway, of Zacatecas, Mex.

The American Tract Society, of New York, has recently very kindly made a grant of $100 for tract work in connection with our work at Canton, China.

The legacy of $500 left to our Board by Mrs. J. T. Steel, of Huntsville, Ala., has been promptly paid by Mr. O. R. Hundley, executor.

BOOK NOTICES.

MURDERED MILLIONS is the striking title of a remarkable little book by Dr. George D. Dowkontt.

Every Christian and philanthropist should read it. It is introduced by the Rev. Theodore L. Cuyler, D. D., the well-known author and preacher, who says:

"We have had numberless books, letters, and speeches in behalf of spreading the gospel among dying souls. Only within a few years has the enterprise of medical mission begun to sound its thrilling appeal for the diseased and dying bodies of our fellow-creatures. I earnestly bespeak for this important treatise a hearty welcome and an attentive reading. It carries its own vindication on every page."

Price, cloth bound, 7x4$, 96 pp., 30c.; paper covers, 15c.; 100 for $10. Office of The Medical Missionary Record, 118 East 45th street, New York city.

CHURCH MEMBER'S GUIDE FOR BAPTIST CHURCHES. By Prof. Wm. Rutherford, A. M., Athens, Ga. One copy sent by mail, 80c.; any number over five, 70c. each. Apply to author.

This is an excellent compilation of our distinctive views, with the Scriptures given in all cases as authority. Good for preachers and laymen.


The lessons taught are those which any girl might be called upon to learn, and the narration of Flora's course may be of great assistance. The characters are those of the every-day world, and therein lies one of the charms of the book.

The trend of this book is such as should strengthen the love and trust of the reader in the Heavenly Father, remembering that he "dealt all things well."


The scene of this story is laid in New England, and the narrative is told in Mrs. Wilbur's well-known happy manner. The interest of the reader will be sustained throughout the entire book, and the lessons contained therein cannot fail to be beneficial, while the incidents related will prove very entertaining.

THE NEW BAPTIST YEAR BOOK is out. Compiled, as usual, by that prince of statisticians, Lansing Burrow, D. D.

It is needless to commend it to any live pastor. Write to the Publication Society, Philadelphia. Usual price, 25c.
I have but one candle of light to burn, and it may soon flicker out, but I would rather burn it out where men die in darkness than burn it in a land flooded with light.—A Missionary.

A world of sinning, suffering men, each one of them my brother, calls on me for work, work, work.—Rev. Wm. Arthur.

In his exile in St. Helena, Napoleon passed his time in watching with keen interest the current of affairs throughout the world, and one of his telling observations was: "When China is moved, it will change the face of the globe."

The Emperor of China, who is twenty-three years old, is now studying the French and English languages, while Prince Yanagi-Wara, the heir presumptive to the Japanese throne, entered the Nobles' School, where the pupils are compelled to study a foreign language.

There are in China two entire provinces, with a population of 26,000,000, entirely without missionaries, while there are 900 walled cities where no missionary has ever been stationed.

About 12,000 Chinese women, it is said, pass away each day, having never heard the gospel—without hope, without God.—Gist.

A converted Chinese woman, whose little daughter had just died, said to a missionary, "Oh, sir! the grave has become a different place since Jesus has come to this village."

The King of Samoa has issued a proclamation forbidding, under pain of heavy penalties, any native Samoan or Pacific Islander selling or giving away any intoxicating drinks whatever. It may be pertinent to ask: Where are the barbarous and where the enlightened nations?

Missions are born of prayer. They begin, not by men sending, or running, or preaching, but by men kneeling down and praying.—Regions Beyond.

Joseph Cook says: "Cant is the use of cooled cinders in place of glowing coals."

At a Sunday-school celebration in Hilo, Sandwich Islands, when thousands of children were present in holiday dress, an aged woman was noticed moving about in great distress, beating her breast and wailing. A missionary asked the cause. The poor creature said: "Why didn't the missionaries come before? These hands are stained with the blood of twelve children and not one remains of my flesh to rejoice here today." She then cried out again, "Oh, why didn't the missionaries come before?"

When Kapiolani, Queen of the Hawaiian Islands, was told by an old priest how a little boy had been offered in sacrifice, she hid her face with her hands, and weeping said: "Oh, why did not the Christians come sooner and tell us better things?"—Honolulu.

In China a boy begins his schooling at five years of age, and is at his study nearly twelve hours a day, seven days in the week.

Speaking of a dead church, Mr. Spurgeon says: "Have you ever read the 'Ancient Mariner'? I dare say you thought it one of the strangest imaginations ever put together—dead men pulling the ropes, dead men steering. But, do you know, I have lived to see that time? I have seen a dead man in the pulpit, a dead man as a deacon, a dead man handling the plate, dead men sitting to hear." This is indeed all too true, and too familiar. Such a church moves hell to laughter, the world to scorn, and heaven to tears.
LETTERS FROM THE MISSIONS.

Darkness and Light.

CHIEFOO, CHINA, Feb. 12, 1894.

Dear Brother Willingham:

I am exceedingly glad to see the Journal in such a prosperous condition. The Southern Baptists should be proud of such a medium. We missionaries look forward with much interest to its monthly visits.

We are now in the midst of the festivities of the Chinese New Year, and the quicker they are over the better it will be for us. This is a very poor time for work. Among our New Year callers was a very interesting case, a Mr. Sung, who is an earnest seeker after the "truth." Mr. Sung, for a great many years, had belonged to a sect called the "Eat No Meat Society." He was one of their main leaders, and it can be truly said of him that he was a "Pharisee of the Pharisees." For nearly fifteen years he had eaten no flesh of any kind, for he believed that if you ate a piece of beef, pork, or any other meat, in the next world you would be transformed into the animal of whose flesh you had eaten and somebody else would eat you. He went so far as to carry his own bowl and chopsticks in travelling.

He would kill nothing—not even the vermin on his body. Before he would sit down he would brush his seat so as not to destroy any insect that might happen to be on it.

Mr. Sung, a few years ago, sought to appease the gods, and thus insure the salvation of his soul, by building a temple. This was no small undertaking for a man of his means, and the result was that he had to sell about two-thirds of his property. He has made two holy pilgrimages to a sacred mountain, about 250 miles from Pingtu, to remind his god of the long abstinence from flesh he had observed during his life, and solicit, as a recompense, a happy transfiguration for his soul.

About two years ago he went to work to build a bridge, which he thought would prove a valuable testimony to his soul in the world to come. He spent nearly all his property in this work, besides two whole years of labor.

A month ago Mr. Sung met some of the Saling Christians, who persuaded him to come to their home and spend a few days. He did so, and after a great struggle he gave up his heathenish superstition, and is now, I trust, zealously walking in the right path. Since then I have visited his village and he has made two trips to Pingtu.

We need more men in this heathen land. There are, no doubt, thousands like Mr. Sung, earnestly seeking the truth, but there are not enough men to search for them. There are many objects which are very tempting to ask for, but nothing can take the place of more missionaries. Thousands of natives, who to-day might be living and preaching Christ among their fellow-men are doing nothing (worse than nothing, for they are preaching Satan), because we have not sent out more missionaries to gather them in. Are we Christians? If so, let us think. If we think we cannot help doing more for the lost heathen.

Yours fraternally,

Wm. II. Sears.

Prayer—In Earnest.

Dear Journal;

The end of the last quarter has come and gone, but I failed to write at the regular time. Perhaps it is not too late now.

The work among the women and children has gone on as usual. Just now the children of our mission schools are
having their New Year's holidays. We need to pray much for them. It is a time of peculiar temptation, as they remain for a month in their heathen homes without the Christian help and instruction which they receive in their daily attendance at the mission schools. It is hard for them to be faithful to Christian teaching when heathen parents are urging them to idolatry.

There have been one hundred and five persons baptized this year in connection with the Baptist mission. More prayer at home will mean yet greater gatherings from among the heathen abroad. "Thus saith the Lord, I will yet for this be inquired of by the house of Israel to do it for them."

At a meeting of the Foreign Mission Board one brother prayed that missionaries would be given for the work, "if strong churches had to give up their pastors." A little more than a month ago we had with us, in Canton, five Presbyterian missionaries on their way to Siam. They all came from a church of sixty-five members. There was the pastor and his wife, an elder and his wife, and a single lady. They had been working and praying for missions and urging others to go, when they began to feel that the Lord meant them to go, and I believe the pastorless church is richer for having given its best to the Lord for His work in heathen lands. We need here those who "can't be spared" from home.

LULA F. WHILDEN.

Canton, China.

Hope and Work.

Soochow, China, Jan. 3, 1894.

Dear Bro. Willingham:

Your kind and encouraging letter, of Nov. 20th, was received a few days ago. It does us so much good to think of the promise of reinforcements at no distant day. What are we among so many? We can reach but such a small part of this great city and the surrounding country with our present force. And in the places that we can reach, we are able to make known the gospel to such a few of those who would be willing to give us a hearing, if we were sufficiently reinforced to give them an opportunity. Do tell our people not to delay in sending us the workers, whom God is calling.

Our native preacher carried on the chapel work in the day while I was away, and helped about it at night. We feel encouraged at a work which he has lately begun at Wongdar, a large town ten miles from here. There is a Baptist lady living there, and her husband, though not a church member, offers to furnish us a room in his house for preaching, and lodging for the preacher, as often as we can go. The proposition of this gentleman is especially gratifying, since the idea is so common in this section, even among church members, that people must be paid for whatever they do for the Lord's cause. It is our purpose to visit this town once a month at present.

I suppose the secretary of our Baptist Mission Conference gave you some account of the meeting that was held with us in November. It was indeed a great pleasure and profit to us to have our brethren and sisters of the other stations in Central China with us, and to hear them tell of their experiences and views on various subjects, and to worship God together. You will not be surprised at the delight which this meeting gave us, when you remember that our nearest foreign Baptist neighbor is forty miles away.

There has been much sickness among our church members for some weeks, but we have had reason for thankfulness in seeing how faithfully they attend the Sunday services, which are held specially for them.

It was with great gratitude to God that we remembered, on Dec. 31, His goodness in allowing us to be missionaries in China five years, and in blessing us so greatly during that time.

Fraternally, T. C. BRITTON.

F. O., Shanghai.
Light in Africa.

LAGOS, WEST AFRICA, Feb. 16, 1894.

Dear Dr. Willingham:

The Baptist church in Lagos gave us a warm reception, and letters have come to us from the far interior welcoming us back to the work in Africa. These letters all breathe a spirit of hopefulness, and our people throughout the entire field seem to be looking up and pushing forward.

This is in striking contrast with the state of affairs when we first came to the mission in 1889. Then there had not been a convert baptized in nearly two years. The whole membership of the Yoruba Mission was only a little over fifty, and they were badly split up. Everybody seemed discouraged, cast down. Now the membership of our Lagos Baptist church alone numbers more than seventy, while the entire membership of the Yoruba Mission is more than 100, as our report shows. This does not include the native Baptist church in Lagos, which ought to number nearly 100. Our church has received three in a few days, who will be baptized next Sunday night. Our Lagos church is supporting a native worker at two points outside of Lagos. They began this work of their own accord while I was away. To grow from ten or fifteen to seventy-three since 1889, and extend its influence to stations in the regions round about, is encouraging to say the least, when we consider the difficulties to overcome.

The Hausser Farm Station, fifteen miles from Lagos, has had a rough experience. A scheming demagogue, calling himself a Christian, went among the members, stirred them up against their leader, and attempted to draw them off to the Roman Catholics. His plans were so well laid that, looking at the matter from a mere human standpoint, one would have concluded they must succeed. But devilish things formed against the Lord’s people often fail—as this one did. A few have gone back to the world, but there are thirteen members in that little village church that tell us they are standing by the truth. Their labors, too, have been blessed, for there are several awaiting baptism. They have a school of twenty-odd children. We hope to visit Hausser Farm and other points in that direction in a few days.

Bro. Smith, having the oversight of the work in Ogbomoshaw, Awyaw and Abbeokuta, has no doubt written you fully in regard to those points.

The West African fever has been worse recently than we have ever known it. Eleven white persons died during the month of January. Seven of these deaths were among missionaries. The great mortality was not confined to foreigners. The keeper of the cemetery told me that the number of burials ran up to 190 during the single month of January. The fever was abating when we arrived here towards the last of January. Had we reached Lagos the first of January, as we intended, we should have been in it all. But remarkable to say, the last white person who died during the epidemic was buried the day we landed. While we were so sorely disappointed over being detained in the United States and England by influenza, thus incurring loss of money in expenses and loss of time out of work—we were being kept by it back from plunging into the most terrible fever scourge that ever passed over this usually somewhat dangerous city. Some one has said that our disappointments are God’s appointments.

Be this as it may, we are here, all quite well and up to our eyes in work. We know not what day a fever may cut us down, but until then we shall be about our Master’s work. The Lord is greatly blessing our work. To His name be all honor and praise. Pray for us, that we may be full of the Holy Spirit and power to succeed in saving souls. I am joined by wife and Alberta in love to you all.

Yours, &c., very truly,

C. C. Newton.
WOMAN'S MISSIONARY UNION,
AUXILIARY TO S. B. C.

MOTTO: — "GO FORWARD."

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Mission-Card Topic for May, 1894.

AFRICA.

"They never fail who die in a good cause."

1. Hymn—"There's a wilderness in God's mercy."
2. Item.—Africas Dark Side.—Near Lagos, 200 human beings were lately offered in sacrifice. Christendom has introduced 70,000 gallons of rum to every missionary. In the great Congo Free State there are 100 drunkards to one convert. Mad from drink sent from this country, 200 Congos in one day slaughtered each other.

The Other Side.—A chain of missions reaches from the mouth of the Congo to the Equator. 30,000 children are gathered into schools. Last year the number of converts was 20,000. Prof. Smith says that the 80,000,000 of Central Africa are "as good stuff to make men of as were the ancient Britons of England."—Missionary Review, Jan., 1894.

3. Prayer for Africa.
4. Scripture—Isa. xxvii.
5. Hymn—"Go and preach my gospel."
6. Prayer for the missionaries and native Christians.
8. General Discussion.
9. Solo or Duett.
Monthly Missionary Literature.

"Africa in Black and White" (price, 3 cents), has been written by Rev. Geo. Braxton Taylor, to accompany the suggested program for monthly church concerts or missionary societies, during the month of May, the subject for the month being Africa. It is a bright and breezy leaflet, just up to the times geographically and religiously, furnishing abundant material for several short papers or addresses, which are so greatly preferable, for many reasons, for a missionary occasion, to one long address.

The closing paragraph is interesting as a fact and strong as an appeal for missionary effort:

"It is a touching picture that is presented to us in the account of the last few days of the terrible journey made by Stanley and his men across the Dark Continent. They were almost starved to death—many of them sick, all of them well-nigh exhausted. They had no food and very little which the natives of that region valued to offer in the way of barter. Prosperous and well-fed, these aborigines looked upon Stanley and his men as if they were denizens of another world; they would not yield one jot in their extortionate demands, nor give a crumb for sympathy, of which their faces and their actions showed no trace. Stanley exclaims: 'Ah! in what part of all the Japhetic world would such a dis-tresed and woeful band as we were then have been regarded with such hard, steel-cold eyes?'

'It seems as if the answer must be nowhere. It seems as if these savages were selfish with a selfishness that sinks them below all that we call human. But stop a minute! Is there no hunger but the hunger of the body? Is it no crime against humanity to withhold anything but ground nuts and cassava? Is there not bread given from heaven that a man may eat thereof and not die? We have eaten of this bread. We know all about Jesus. We are leaving the Africans to die forever for the want of the bread we might give them so well. How much greater is our guilt and selfishness than theirs!'

This leaflet, with hundreds of others, may be purchased at Maryland Baptist Mission Rooms, 9 W. Lexington street, Baltimore. Send a two-cent stamp for catalogue.

No Free Literature.

'Kind Words" for Young People.

As interest is the occasion of effort, so is information the cause of interest. The spread of missionary information is absolutely essential to intelligent zeal in giving to missions, as well for young people as for adults. The systematic presentation of missionary themes week by week to S. B. C. young people, in Kind Words Sunday-school paper, cannot fail to be an educational force in the rising generation, preparing them for more general and generous usefulness than those of to-day. A glance at the table of contents for the May numbers will show the variety and helpfulness of this department of the paper: Two Blackboard Exercises: List of Missionaries; Lighting the Dark Continent; Our Africa Band Meeting; Forms of Greeting; A Stereopticon Entertainment; Captain Jack; Effects of Liquor; Young Christians; Marriage Customs; Girl who Kept the Sabbath; Just Keep On; Idle Sunbeams; Camel-back Riding; Fagunwa, etc., etc.

As an additional aid to Mission Bands in Sunday school or elsewhere, a suggestive program will be issued in the first number of each month, beginning with August, and will follow the Mission-Card order of topics. A list of leaflets will also be published suitable for band use, which can be purchased at the Maryland Baptist Mission Rooms. The Monthly Literature for adult societies, price 30 cents per annum, can be well utilized by leaders, as sources of information from which suitable papers or talks can be prepared for Bands. Information is ready to hand as never before. Is not this an invitation to the timid to take up the work with the young as never before?

A. A.

There is no action so slight, nor so mean, but that it may be done to a good purpose, and ennobled therefore; nor is any purpose so great but that slight actions may help it, and may be so done as to help it much, most especially that chief of all purposes—the pleasure of God.

J. Ruskin.

Shall We Send Help?

In the harem of the chiefs in Central Africa, the head-wife, or queen, rules all the rest. If one displeases her lord she is accused of witchcraft, and poisoned
without scruple; and if this method fails, she is shot or drowned. This faith in witchcraft brings untold misery in its train.

Du Chaillu tells a pathetic story of a poor girl, Okondaga, in Central Africa, who was compelled to drink poison for having bewitched a person who had recently died. As she was borne along by her furious accusers, the cry rang in the traveler's ears, "Chally! Chally! do not let me die!" but he was powerless, and could only shed bitter tears. With two other women she was taken in a canoe upon one of their beautiful rivers and the fatal cup was put to their lips. Soon they reeled and fell, when they were instantly hewn in pieces and were thrown into the water. At night the brother of Okondaga stole to the traveler's house in his distress. He had been forced to join in the curses that were heaped upon his sister. He was compelled to conceal his grief. Du Chaillu tried to give comfort, and spoke to him of God. The poor man cried, "O Chally! when you go back to your far country, America, let them send men to us poor people to teach us from that which you call God's mouth." "And," writes Du Chaillu, "I promised to give the message." Okondaga perished more than twenty years ago, and hundreds like her have been condemned by the witch-doctor, whom the people dare not disobey.

The message has come to us. Shall we send them the help they need?—Life and Light.

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<th>Terrible.</th>
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| All vessels bound for West and South Africa, coming from ports in Europe and America, stop at Madeira. Here is the list of liquors which passed through in one week, taken from the daily returns posted in Liverpool:

<table>
<thead>
<tr>
<th>Liquor</th>
<th>Quantity</th>
<th>Price</th>
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<tbody>
<tr>
<td>900,000 cases of gin</td>
<td>£240,000</td>
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<tr>
<td>24,000 butts of rum</td>
<td>240,000</td>
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<tr>
<td>30,000 cases of brandy</td>
<td>90,000</td>
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<tr>
<td>25,000 cases of whiskey</td>
<td>56,000</td>
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<tr>
<td>800,000 demijohns of rum</td>
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<tr>
<td>36,000 barrels of rum</td>
<td>72,000</td>
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<tr>
<td>30,000 cases of Old Tom</td>
<td>60,000</td>
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<tr>
<td>15,000 barrels of absinthe</td>
<td>45,000</td>
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The Lord's Money—Where Is It?

The conversion of the world waits on the generosity of God's people. There was a time when it waited, or seemed to wait, on the opening of the doors into the heathen world. But the doors are now open. There was a time when it waited, or seemed to wait, on the consecration of men and women for the foreign field; this era is also about finished, men and women are knocking at the doors of our missionary societies and asking to be sent to Africa, China, Brazil, Mexico—anywhere—to preach and teach the gospel of love.

Some go out on their own charges; some are waiting for opportunity to go out, and hundreds are preparing for the work. Golden opportunities offer in Japan, China, Mexico and elsewhere. The Boards are eager to seize upon them, candidates are ready to accept commission. What hinders? Simply lack of God's money.

Who has the Lord's money? The Lord's people. It is they who withhold it. He has given them in abundance. He has supplied their every want. He has bestowed so liberally that the limits of necessity are passed and comfort is insured; and comfort broadens into case, into luxury, into great wealth. Where is the Lord's portion? Withheld through ignorance or avarice. Who are the Christian people, that the Lord hath need of His money? Look around you! The harvests are ripe, the reapers are ready! All waits for you! The Lord of the harvest waits for the reapers, the reapers wait for you. The world never lay beneath the cross as it now lies. There never was such an opportunity to lift up the cross for the healing of the nations. There never was such a desire to look upon it. There never were so many willing hands to hold it up. The fulness of the time has come. To wait now is to trifle with God and with the great work He has opened before us. The conversion of the world will be sadly delayed unless the good Christian people of this land seize the opportunity of the moment and pour their offerings into the missionary treasuries. It is idle to pray for open doors, for the increase of the missionary force, for the speedy conversion of the world, and keep the Lord's money locked up.

Agnès Osborne.

Fort Worth, Texas.

Christmas Offering to Japan.

Report from Foreign Mission Board shows the total amounts received from the various States for the Christmas offering to Japan for October 10th, to be as follows:

- Alabama, $194.26
- Arkansas, $51.70
- Georgia, $105.17
- Kentucky, $182.77
- Louisiana, $62.61
- Maryland, $251.20
- Mississippi, $77
- Missouri, $539.90
- North
Carolina, $140.14; North Carolina, Western Convention, $117.83; South Carolina, $1,025.77; Tennessee, $100.11; Texas, $140.80; Virginia, $670.57. Total, $5,487.82.

The above is still but a partial report, as the Executive Committee W. M. C. has been notified of much larger amounts contributed in different States than have yet been sent to the Foreign Board. We hope before the Annual Meeting in May that full returns may be made.

Annie W. Armstrong,
Cor. Sec. W. M. U.

W. M. U. Meeting in Dallas, May 11, 1894.

The ladies of Dallas are looking forward with much pleasure to the meeting of W. M. U., and are making unprecedented plans for entertaining delegates and visitors. Mrs. John C. Meeks, 427 N. Harwood street, has been made chairman of local arrangements for the ladies meetings. To save any possible confusion, it has been thought best there should be but one Committee of Entertainment for the Convention delegates and those of W. M. U. Rev. C. L. Seasoles, 103 State street, Dallas, will therefore appoint homes for W. M. U. delegates. Besides general officers, including State Vice-Presidents, there are but four delegates from each State entitled to entertainment. These delegates are appointed by Central Committees and not by local churches, and each one of these has received a printed blank to be filled in with her name and forwarded to Rev. Mr. Seasoles. We are thus explicit to save any disappointment resulting from unauthorized appointments. Of course visitors going at their own expense for entertainment will be cordially welcome, though not entitled to vote.

W. M. U. meetings will be held in the First Congregational church, corner Bryan and Harwood streets, three blocks from the place where the Convention meets. Notices of the meetings will be sent to the thirty-five Protestant churches of the city.

An unique feature of entertainment for Texas visitors has been most generously and wisely planned by the large-hearted ladies of Dallas. Appreciating that these most interesting meetings are educational as well as inspirational, they desire the women of that Empire State to be benefited by them. An Encampment Home, for other Texas lady visitors than the delegates, will accommodate 150 with free lodging, meals to be furnished near by at low rates. Badges have been carefully distributed throughout the State to secure representation from every quarter, and those wearing the badges will be entitled to this kindly provision of hospitality.

The carefully-arranged program, with its unusual attractions, was discussed in last month's Journal.

We sincerely regret to announce that Miss Heck's health, though greatly improved, will not permit her presence at the meetings. It is a grievous disappointment to her, as it will be to many others. Yet, in such clearly providential matters as sickness, our faith can grasp that, as one of the "all things working together for good"; and as the history of W. M. U. has shown such manifest evidence of divine favor, we need not fear that God will permit loss to come through, even the enforced absence of a leader. Let the vast army of "the stay-at-homes" pray with the more earnestness for the fulfillment of "Lo, I am with you to the end of the age," and all deficiencies will be more than supplemented.

A. A.

Frontier Boxes.

From the following W. M. U. Societies, boxes of supplies, valued as below, have been reported as sent to home missionaries since March 12th: LaGrange, Ga., $36; Chase City, Va., $65; German church, Baltimore, Md. (contribution), $8.30; First church, Baltimore, Md. (contribution), $5; Seventh church, Baltimore, Md., $62.30; Chapel Workers, North Ave. chapel, Baltimore, Md., $15; Valence-street church, New Orleans, La., $62.50; Hopkins-ville, Ky., $65; Grace church, Baltimore, Md., $11; First church, Dyersburg, Tenn., $25; Central church, Dallas, Texas, $25; Lexington, Ky. (contribution), $10; Trenton-street church, Harriman, Tenn., $15; Culpeper, Va., $26; Boys' Band, Immanuel church, Baltimore, Md., $2; City, Minden. La., $25.50; Keetchie, La. (additional), $10; Coliseum-Place church, New Orleans, La. (additional), $15 70.

Total for the month, $528.40; previously reported, $10,174.62; total, $10,703.02.

Annie W. Armstrong,
Cor. Sec. W. M. U.

Executive Committee Notes.

April 10.—Correspondence for the month, 509 letters, 11 postals. Frontier Boxes—With a total valuation to date of $10,763, and returns making daily, this work has assumed large importance, but not yet commensurate with the needs. Its all-around blessedness will
never be known here. Boxes of books alone have been sent to needy missionaries, while the practice of sending books with other necessities has been constantly pursued.

Cuba.—The advantage of an English-speaking missionary resident in Cuba is already apparent. A letter filled with particulars of the school and hospital work has been furnished by Rev. E. P. Jones and will be presented at Annual Meeting.

Literature.—The Foreign Board has recently made large purchases of leaflets from Maryland Baptist Mission Rooms and made grant of 10,100 to W. M. U. for distribution through Central Committee.

"Young Souls."—Mrs. O. L. Hailey, removing to Miss., has passed over her department, successfully held for fifteen years, in The Baptist and Reflector, to Mrs. Laura D. Faskin, Home-Board Gleaner.—Their earnest circulation is sure to be a great help to many other schools in W. M. S. from nearly all the States.

"Christmas Offering."—Great delay has been experienced in getting the total of collection. In some instances it may not have been promptly forwarded to General State Treasurers; in other instances they may have been slow in reporting same to Foreign Board, or failed altogether to designate the special collection. The report to date is only $3,555.73, which is far below last year. It would be very desirable if some other and better method could be adopted by the societies to secure a prompt and full report of this special collection.

Young People's Leader.—By special request, W. M. U. was asked to send greeting to the S. B. C. young people in the Convention number of this paper. Texas Baptist Standard.—In a 25,000 Convention issue of this paper a sketch of W. M. U. was requested. This is the first history of the organization which has appeared in print.

Programs for Bands.—These will be issued regularly in the first number each month. Kind Words, following the order of Mission-Card topics, Road Department in Journal. Miss Juliet Pollard, Richmond, has kindly edited this department for the past three months.

Visit to Philadelphia.—The Corresponding Secretary was able to discuss W. M. U. business with Miss Heck, the first opportunity for months, finding her much improved and hope was entertained that she would be enabled to meet with the ladies at Dallas. This hope has to be disappointed.

Mothers' Meeting for Colored Women.—The six months' session of the work in Baltimore closed March 30th, costing but $14.50. In various directions, sentiment for this work is growing, and Dr. McConnell, in his address before W. M. U., will emphasize its importance and practicability.

A. A.

THE TWO DELEGATES FROM SPRINGFIELD.

[Arranged for the Journal.]

After many excuses, valid and otherwise, two delegates were elected who would consent to go to the Annual Meeting. These were Mrs. Baker, a gifted young married woman, who had moved to the town during the past year, and Clara Winston, a girl of great promise. It might be an awakening time to both.

As the cars rolled into the station, they saw earnest awaiting them some ladies with blue ribbon badges, who, they had been told, would be there to receive them. No sooner had they alighted than they were met by the committee, who gave them a most cordial welcome.

"Mrs. Baker and Miss Winston from Springfield," said the first little woman who greeted them. "You are to stay with Mrs. Chapman. Nellie, will you see these ladies to their stopping-place? This is Nellie Moore, one of the Band workers."

Nellie smiled, called one of the boys to assist with the suitcases, and soon had escorted the ladies to the cozy home on Centre street.

Mrs. Chapman came out to meet them.

"I am so glad you have come. I have been looking for you ever since I heard the train arrive. Now please walk in. You must feel at home right away." And, in feel, they did; for the intelligent face of their hostess, her cordial tone and natural manner, charmed them at once.

There was time for a little rest before the introductory meeting at half-past three, when the credentials were to be presented, committees appointed, and the representatives have an opportunity of becoming acquainted.

Before starting, Mrs. Chapman said to her guests: "Now, I am going to ask you each to help me. Mrs. Scott, one of the members of our Literature Committee, is unable to be with us, and I should like to have you fill her place. The literature will be for sale during the Convention, and the ladies belonging to the committee will divide the labor and have entire charge."

"I should like that kind of work, and am willing to try; but I ought to look..."
over the leaflets, if I am to recommend
them," said Mrs. Baker.
"You fully understand, I see," replied
Mrs. Chapman, "You, perhaps, do not
know what a relief it is to the President
to find willing helpers. It lessens so
much the burdens of such a position.
"But won't Miss Clara have something,
too?" inquired Mrs. Baker.
"Indeed, we won't leave her out in the
cold," answered Mrs. Chapman.
Clara laughed softly.
"Oh, Mrs. Chapman! I came to listen
and learn."
"Two very good qualities, Miss Win-
ton; but let me add another 'I'-read a
hand."
"But I'm so inexperienced."
"I want to ask your aid in the 'model
meeting.'"
"Pray, what is that?"
"One of our newly-workers is going to
present a meeting in session. There will
be the usual opening devotional service,
the minutes and roll-call, the discussion
of business, a recess for the payment of
dues, and finally a program taking up
the country for the month, missionary let-
ers, and anything else of interest."
"What a capital idea!" said Clara.
"We shall know exactly how to do in
our own auxiliary," added Mrs. Baker.
"Yes," replied Mrs. Chapman, "and I
should like Miss Win-ton to be secre-
tary, for we shall have all the officers
and arrange various items of business to
be brought forward."
Clara hesitated. "I could do it at
home—but—before all those people!
Indeed, I can't."
"Oh! we don't want to acknowledge
that word in our woman's work. But
sides, if you thought some poor, untaught-
 auxiliary would be helped, could you not
forget all about yourself, and imagine
you were really at home in your own
circle?"
Clara still hesitated.
"Suppose we ask to be directed in this,
as in every part of our work," said Mrs.
Chapman, in a quiet voice, "and you can
tell me this evening. Have you ever
heard of a sentence-prayer?"
"No," said Mrs. Baker.
"Please tell us," said Clara; "we are
so ignorant."
"We have tried it here," replied Mrs.
Chapman, "and the ladies liked the plan.
We usually have, besides, one or two
prayers at the beginning of the meeting,
following the hymn and Scriptures, only
calling on those whom we have pre-
viously asked, or who are always willing
to help in this way; but in the sentence-
prayer nearly all the members take part,
The leader begins and the others follow.
each with one petition; then the leader
clouses."
"What a good way!" said Mrs. Baker;
"so much easier for each one."
"But now it is time for us to be start-
ing to the church," said the hostess,
rising. "Of course, I must be on time."
Well, the days just flew! So many
people to meet; so much to be taken in
and digested. At last the Convention
stood adjourned. One of the most in-
teresting parts had been the "model
meeting." Clara forgot all about her
fear, and entered enthusiastically into the
proceedings. She proved a model secre-
tary, seconded the motions, when there
was a pause, and even was happy to add
a sentence to the united prayer.
"Aren't you glad we came?" said she
to Mrs. Baker, as they talked it all over
on their homeward journey.
"Truly, I am," replied her companion.
"Now, if we can only carry to our So-
ciety some of the inspiration."

"It is my growing conviction that the Baptist churches in America are behind the
age in missionary spirit. They now and then make a spasmodic effort to throw off a
nightmare debt of some years' accumulation, and then sink back into unconscious re-
pose. New enterprises are checked in their very conception, and applicants for mis-
ionary employ are advised to wait, and soon become merged in the ministry at
home."—A. Jenson, Summer of 1847.

"I will place no value on anything I have or may possess, except in relation to the
Kingdom of Christ. If anything I have will advance the interests of that Kingdom, it
shall be given, or kept, as by giving or keeping it I shall most promote the glory of
Him to whom I owe all my hopes, both for time and eternity. May grace be given
me to adhere to this."—David Livingstone.
WOMAN'S MISSIONARY UNION.

BAND DEPARTMENT.

All communications, &c., to be sent to Miss Fannie E. Heck, Editor, Raleigh, N. C.

Begin Early.

The young mind and heart is sure to be occupied with something. How eager a child is to know, how willing to do. That which first gets hold upon them will dominate the life. There is no class in our churches more easily banded together than the children. How interested they are, how eager to have a "mite-box," and how earnest in dropping in the pennies. The boys and girls brought into close touch with mission thought and mission life grow to be useful in the service. The children of missionaries are apt to be thoroughly enlisted in the work. They have their native land, but more, they have the mission cause, that has been their training from earliest infancy.

A young lady stood upon the deck of a steamer in San Francisco bay, watching an outboard ship on its way to China. Tears gathered in her eyes, and turning to the writer she said, "I had expected to sail in that ship." What! leave home and family and friends? Go to that far off shore, where one's associates are only Chinese? Yes, she loved the land, she loved the people and the work. That young lady was Miss Anna Hartwell, who from childhood had been familiar with the work. It was a part of her life—she could not go.

One great object of the "Bands" is to educate the young to a missionary spirit. Begin while their hearts are tender, and as the years go by they will realize the need, and not only give their pennies, but in full manhood or womanhood say, "Here, Lord, send me."

KATE F. DILL.

"A little child shall lead them."

Yes, if first the child be led—
If with gospel milk we feed them,
Then shall other souls be fed.

Other souls—the whole creation—
Might be led to Jesu's feet,
If the rising generation
Knew the story, old and sweet:
Then at once Millennial glory
Would this sin-cursed earth restore,
If the children told the story
Of salvation o'er and o'er.

V. A.

The Lucia Sunbeams.

Our Sunbeam Band was formed in September, and has been a constant source of pleasure as well as profit. We meet weekly, finding that the interest is so much better sustained by so doing. We follow the Mission-Card topic, and use the fourth-page articles, in Kind Words, bearing upon the subject. Sometimes we use short leaflets or bright, pointed articles from other papers. We open our meeting with a hymn, reading of Scripture, and prayer. "After the usual "Minutes" the roll is called, each member answering with a Bible verse. The subject is then announced, and all recite in concert the motto text for the month.

After this the articles are read by those who have been previously appointed to do so, with singing interspersed. A certain time is allotted for a-king questions, by which we can gain information which has not already been brought out in the pieces read.

The offering is taken by one of the little people, and the mites drop into the tiny barrel the givers tell how the money was made. This seems to afford pleasure to all, and sometimes amusement. It is one of our rules that each mite brought shall represent work or self-denial. They have sent $5 to the Sunbeam Missionary and $5 for a Christmas offering. This band is named for Miss Cabaniss, who went out from the Warren ton church in 1888 as a missionary to Mexico. At her request they are called by her Spanish name. This band work is very important as a means of training for future missionary work, and it cannot be too strongly emphasized. What the children are the women will be. There is much left unsaid, but lack of space forbids more.

S. B. R.

Permit me to tell, for the benefit of others, of an entertainment recently given by the Sunbeams of a country church.

We announced that on a certain evening our society would give at a private residence a Silver Tea, to which all were invited and requested to leave a silver coin. As soon as the guests had assem-
bled, they were requested to compete for a prize in a "Cob-Web Party," which was conducted on this wise: In a room twenty-five threads, each forty yards, were wound cob-web fashion, in and out, high and low, among the furniture. A fee of ten cents was paid for the privilege of unwinding a thread, and a white silk handkerchief was awarded to the one who first untangled the web. Next, all were invited to partake of refreshments, which consisted of hot tea, coffee, chocolate, and tea cakes. We had our table prettily decorated with ferns and white fruit-blossoms, and our girls served the guests in their usual good style.

Never did I see brighter faces than those attending our party, nor hear merrier peals of laughter than burst from the victims of the cob webs.

When we counted our money, how happy we felt in the possession of ten dollars.

**A Word of Warning.**

We are in danger of making the amount of the contribution too important. If the children of a mission band are encouraged, or even permitted to get money by begging or by selling, injury is likely to ensue. The child will become bold and unchildlike. Not many children can give largely. If they learn to give according to their ability, we may well be content, no matter how small the contributions may be. Such teaching will hear fruit when the feverish desire to outsell and outbeg has passed and left no trace except the injury it has done the child.

One at a Time.

Everybody does not know that some people do not hear if you talk to them in a crowd or even in a small company.

Our children are so used to hear teachers and preachers speak to them, with others with them, that they may think it queer that the Chinese, for instance, do not understand if we talk to many of them together, unless they have been taught to understand that way. The writer knows a Sunday school of forty-six Chinese young men, and there are as many teachers as there are scholars.

And are there not a great many besides the Chinese who do not hear what the preacher or the teacher says, though they may be near enough to hear every word? Perhaps some of the young people do not know that for any one to hear there must be, not only a certain impression on what is called the drum of the ear, but there must be attention to the impression. So it is about seeing. One does not see because a picture is painted on the retina of his eye, but because his attention is drawn toward that picture. For anybody to hear then, especially profitably, there must be attention.

Now, as more attention is given when we speak individually to persons, do we not see a good reason why the Saviour preach ed two of his greatest sermons each to one person. And do we not see a strong reason for each one to try to do good to some one person at a time?

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**SUNBEAM CORNER.**

Number of societies organized, 546; amount reported to Cousin George since April 15, 1893, $2,253.44. Send money to your State Treasurer or to Rev. R. J. Willingham, P. O. Box 545, 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.) Send stamp.

*Please report at once to "Cousin George" what your society has contributed during the last year, so he can make up his report.*
Sunbeam Dots.

The Renfroe Sunbeams, Southside church, Birmingham, Ala., always have good things to report. Recently they have had visits from Dr. Charles Manly and Mrs. II. P. McCormick. They are helping in local, home, and foreign work, and report for the last quarter $36.68. The Rockhill (S. C.) Sunbeams, in the year and a half of their life as a society, have raised $43.35. They have only fifteen members, but these work earnestly and in love. The Franklin (Ky.) Sunbeams were organized on March 8th, and send, as their first contribution, $1.58. They have thirty-one members, and have bright hopes for the work. On April 1st a Sunbeam Society was organized at Chipley, Fl. We send them greeting. Lexington (Ky.) Sunbeams number twenty-two, and at their Spring Sunbeam-Day raised $14. The Clarksville (Tenn.) Sunbeams number forty-odd, and at their Spring Sunbeam celebration raised $5.57. The Little Workers, of Mt. Zion church, Dunbar, Miss., are fifteen in number, and they send up $2 for the first quarter. We desire to have an interesting public meeting at the close of each month, so that the children can instruct their parents about the work." These striking words come in the report of the Benham (Tex.) Sunbeams. Richmond, S. C., has several Sunbeam societies. The "Judson," at Cannon-Street church, reports $5.75 from its Spring Day. They have seventy-five on the roll. The "Wm. Curry," of the Citadel-Square mission, has forty members, and report $1.71 cents from its entertainment. The Lula Whidden Sunbeams, of Citadel-Square church, have recently contributed $21 to foreign missions. Marion (Va.) Sunbeams report $9. They number fifteen. Edgefield, (S. C.) has a Sunbeam society several months old, and they report $7 contributed. A good beginning.

There are two Sunbeam societies in Warrenton, Va., the Lucia Sunbeams and the McCormick Sunbeams. The former reports $10. Blackwater Sunbeams at Vine, Va., have seventy-five members, and report $11. Black Walnut (Va.) Sunbeams have reorganized, and report $5, and are looking towards the future. Pine Forest Sunbeams, Bettie, S. C., have twenty members, and report $2.50, and that they have good attendance. Farmdale (Ky.) Sunbeams are young, but very bright. They report for the first quarter, 1894, $18.85. Boulah Sunbeams, Hot Creek, Va., report $2.60. The children enjoyed the letter from Brother Stephens very much. Little Workers, of Madison (Ga.) church, report $1.50. The "Always Cheerful Sunbeams" have organized at Estill, S. C. Sunbeams, Grove-Avenue church, Richmond, Va., report $5. Greenwood (S. C.) Sunbeams announce their organization, their first collection of $2.65, and that they "are getting on nicely." Oswiechee (Ga.) Sunbeams report $1.42. White Plains (Ga.) Sunbeams report $10.56. They have forty eight members, and are getting on well. Cedar Hill, Texas, has a new Sunbeam society of twenty members. The Timmonsville (S. C.) Sunbeams have reorganized, and are preparing earnest work.

Sunbeam Letter.

Hwangenh, Chefoo, China, Feb. 14, 1894.

Dear Little Sunbeams:

I will invite you to visit a Chinese home with me. We pass out of our gate and enter a narrow street, with a wall ten or twelve feet high on either side, made of stone or mud and straw of some kind. After walking a square or two, we stop in front of large wooden doors, with two iron rings for knobs, and strike these rings with our hands. The doors are opened, and we are invited to enter the house. We pass through their kitchen into their great chamber or parlor. We make no noise, no, we are walking on the ground, no floor or carpet. They invite us to sit on the bed or "kang," which is about three feet high. They are very kind and polite to us, asking our ages, names, about our home, price of our clothing, and all kinds of questions. We know by these questions we are welcome. Glance around the room. It is from twelve to fifteen feet square. The walls are black from smoke, with cob-wells hanging like a veil to cover what lazy hands have neglected. Against the wall near the "kang" stands a chest of drawers or bureau, with a small mirror hanging above it. A few boxes sitting in the corner and one chair complete the furniture of the room. When they are talking to us, and we do not respond (not having learned the language), they sneer into our ears, thinking we are deaf.

Oh! here is a little Chinese boy sitting by us. We thought he was a girl; long hair
plaited down his back, with a nice little cap on, a long coat or gown coming to his knees, with little pants tied neatly with a string around his ankles. White socks and a pair of Chinese shoes complete his costume. "Why, this is the little girl. Her hair is combed up high and plaited on one side of the head, with a broad band around her head, as a cap would be with the little crown out. A little short coat or gown and long pants tied with a neat band around the ankles. Their little feet are bound till they are no larger than a child’s six years old. Poor little girls! cannot run around like little Sunbeams; their little feet hurt them. We bow politely, they escort us to the gate, and we come home with many thoughts in our minds. These poor little boys and girls know nothing about our Jesus. They are taught to worship the dead, idols, and many other things, knowing nothing of a living God.

As soon as I can learn enough Chinese words I want to gather these little children together and teach them about our loving Saviour. I ask each little Sunbeam to pray that God will open these little children’s hearts and minds, so they will receive Jesus into them and become Christians. My heart beats in gratitude to God for the prayers of the Sunbeams, for your missionary and me.

M.T. Stephens.

TOOLS FOR WORKERS.

Many wish to know where they can get missionary information—books, tracts, &c. We will keep this notice for the benefit of such, giving a few of the best, and where they can be secured:


MISSION TRACTS (free), from Foreign Mission Board Rooms.


MISSIONARY REVIEW OF THE WORLD. Monthly. $2.00 a year. Funk & Wagnalls, New York.


MISSIONARY CONVETGS IN HEATHEN LANDS. American Baptist Publication Society.

Price, 35 cents.


TRACTS AND LEAFLETS at small cost, a fine assortment. Maryland Baptist Mission Rooms, 9 W. Lexington street, Baltimore, Md.

KANSAS CITY, FORT SCOTT, & MEMPHIS.

BIRMINGHAM TO MEMPHIS.

EXCELLENT CONNECTIONS FOR TEXAS.

Through Cars for Southern Baptist Convention.

FREE PALACE RECLINING-CHAIR CARS.

Crosses the Mississippi on the Grand New Steel Bridge at Memphis.
RECEIPTS FOR FOREIGN MISSIONS.

From March 15th through April 14th, 1894.

ALABAMA.—By W. M. Hospen, Tr.: Opelika church, $125.44; L. A. Idso, $4,312: Shiloh church, Troy Ass'n, by T. H. Stout, $8.50; Mt. Gomer Hill B. church, by A. J. Lambert, $7.60; A. J. Lambert, $5; W. B. Crumpont, C. S.: Miss Kelly, $78; Birmingham missionary, $3,75; Japan, $15; Brazil, $5; general, $414.18—$215.50; Legacy—Jane T. Steel, deceased, by O. R. Hundley, $500. Total, $788.87.

Previously reported, $6,653.66. Total this year, $6,666.53.

ARKANSAS.—Pleasant Grove church, by G. W. Burns (J. T. Taylor), $5.75; Mahala Burns and G. W. Burns, Unity church (J. T. Taylor), $5; Mrs. A. L. Crudup, by T. P. Bell, $1.50; "Mite Gatherers," by A. L. Crudup, $9.45; Russellville, Miss Mass, by Mrs. E. Longley (Japan Christmas offering), $11; little son of J. C. Wallia, Arkantalia, $5; a friend, Clarksville, 50c.; Mrs. M. H. Remley, Monticello, $5; J. M. Hart, V. P., $20; Dalark church, by C. M. Myrick, $2.50; Grand Prairie Ass'n, by N. G. Williams, Tr., $1.10; Gun Springs church, by J. H. Haynes, $32; Charleston B. church, by L. Q. Gilbert, $2.70; W. M. So. of Scarey, by Mrs. J. P. Wood, $3; titular church, by B. E. Brown, $2; by F. C. Barton: Jonesboro' church, $2.50; Jonesboro' 1st. M. So., $3; Brinkley church, by J. L. Stricker, $4.25; Piney church, by S. C. H. Pittman, $1.65; J. M. Hart, V. P., $16.12. Total, $102.62. Previously reported, $2,252.93. Total this year, $2,835.55.

Florida.—Rev. H. E. Stewart and wife, Washington, $25. Previously reported, $173.75. Total this year, $198.75.

FLORIDA.—Rev. L. A. Chaldoun: Centennial fund, $25; E. N. Waldo, $100; general, $70—155. Previously reported, $281.51. Total this year, $98.51.

GEORGIA.—"Little Lamplighters," First church, Savannah, by C. S. Ellis, $20; by T. P. Bell: Geo. W. Pease, Denewood, 66c.; Rufus E. Graham, Egypt, $6.00; N. B. Lewis, Oakwell, $9.05; W. M. So. of Albany, by Miss Callie Vason (Brazil), $4.25; by Mary E. Wright: First church, Augusta, $11; Children's Fund, $4; W. F. M. So., $52; Little Workers, Madison, by Mrs. E. M. Hitchcock, $1.50; Second church, S. S., Atlanta, by L. D. Carpenter, Tr., $5; Hephzibah, $50; by Mrs. J. S. Jordan (A. B. Butts), $60; Y. M. I. M. So., First church, Savannah, by C. S. Ellis, $56; First church, Hawkinsville, by J. J. Whitfield (R. B. Malam), $90; L. A. So., Captive Ave. church, by A. T. Simpson, $2.50; "Children of God," by "Our Missy Helper" (Elieco Bech), $20.50; by J. G. Gibson, C. S.: Little Mow, $6.25; Sunbeam Mission, Bech; Beulah, $2.25; Elyco Bech, $1.25; W. B. Howell, $150; Mission, $6.00; Miss McCollum, $22.50; Bible, $2.92; S. 6A, Convention, for Mexico, $30; F. P. Stephenson, $100.01; general, $1,772.92—$1,825.20; Duffy St. B. church, by N. Pierson, $22.90; Mt. Emon So., by F. T. Smith, $2; Cullumber church, Atlanta, by A. C. Ward: Japan Christmas offering, $1; general, $2—$8; Hephzibah Sunbeam So., $1.50; O. V. Fuller, $1; a sister: 1, a sister, 2c.; Mt. Zion church, by Rev. G. T. Taylor, $2.51: First church, Macon, by P. B. Williamson: Milan, Italy, $130. Total, $2,111.57. Previously reported, $10,875.18. Total this year, $12,926.75.

INDIAN TERRITORY.—Enid church, by M. L. Brown, $6.75. Previously reported, $9.75. Total this year, $6.75.


LOUISIANA.—Mrs. Jennie Walker, Risien, $1.50; G. A. Turner, Tr., $10; by G. A. Turner, Tr. (Japan Christmas offerings): Windem church, $12.50; L. M. So., Keachie, $7.25; Sunbeam So., Valentine church, X. O., $22.65; King's Helpers, Valenah church, X. O., $2.75; L. M. So., Gravel Cave, $7.58—l., M. So., Shreveport, So., Chinese class, Coliseum church, X. O., $2; Sharon church, $1; First church, New Orleans by F. Downey, Tr., Total, $503.11. Previously reported, $757.21. Total this year, $1,262.12.

MARYLAND.—Enter-Place Tr. B. church, by A. H. Clark (Z. C. Taylor), $80; W. F. M. So. of Mil., by Miss Annie Armstrong (Japan Christmas offering), $5.93; Bible tender, Tanton 9 A. 10, $10; Miss White, $21.50; general, $79.28—$186.00; Brantley church, Mrs. C. W. Woodford, Tr. (Brazil), $50; Immundal B. church, Balt., by J. P. Prames, $22.21; German B. church, Balt., by Wm. Wittman, $20. Total, $275.51. Previously reported, $150.01. Total this year, $417.53.

MISSISSIPPI.—By T. P. Bell: L. X. Grantham, Terry, 90c.; W. E. Young, Smithdale, 1 $1.75; T. W. Humphries, Benlah, $2.29; Miss Sue E. Davis, West Point (deb.), $3; Edwards church, by J. N. Cooper, Tr., $8.56; by O. D. Bowren: Ellisville church, $26.33; Sandersville church, $15.65; Eastabuchie church, $21.20; Mt. Zion church, Sunbeam So., $30; W. B. Eustis, $5.50; general, $23.42—$42.56; "Armstrong" Missionary So., by Mrs. B. Gaston, $8; Rock bluff church, by W. P. Chapman, $15; Poplar Springs church, by J. M. Smith, S4; by J. R. Sumner: Sherman B. church, $8.75; Mt. Pleasant church, $2.90. Total, $980.56. Previously reported, $2,526.97. Total this year, $2,567.33.

MISSOURI.—L. M. So., Delmar B. church, by Louis, by Mrs. Brigham, $13; Bethel church, by W. H. Stone, $25; Oak Grove B. church, by M. V. Baird, $5; Mountain View B. church, by J. H. Stilperch, $10.65; A. E. Rogers, Tr., $275.60; Mt. Pleasant So., by N. A. Rogers, Tr.; Japan Christmas offering, $2,165.75; Rural, $1,796.90; Sunbeam So., by Mrs. M. Wetchel, by Mrs. Brigham (support Sara Felix Arraralvo, Madden Inst.), $20. Total, $590.56. Previously reported, $975.50. Total this year, $1,470.16.

NORTH CAROLINA.—S. A. Turner, Mill Springs, by T. P. Bell, $1.13; J. D. Bonshall, Tr., $500; B. F.
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