

Prof. W. J. McWhorter

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

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OUR MISSIONARIES.

of leaped and preach the Gospel to

EVERY CREATURE SOUTHERN CHINA.

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REPUBLIC OF VENEZUELA.

Mojr.—J. W. McCollum,* Mrs. McCollum.*
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NOTE.—Letters addressed to our missionaries in China and Japan should be endorsed, via San Francisco. Those to Africa via England.
The Postage to each of our missions is five cents, except to Mexico, which is two cents.

The Foreign Mission Journal.

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MAY, 1895.

No. 10

THE SITUATION.

THE JOURNAL goes to press about the 25th of the month, hence, at this writing it is impossible to tell just how we will close our conventional year. A calculation made in January indicated a debt at the convention of fifty thousand. One week more remains on this year; in this time thousands upon thousands will be received. The account will stand far better than the calculation of January. It is impossible now to say how much. Some may think the showing is very poor, after such great efforts. Well, if after all we have done, it stands this way, what if we had made no effort at all? Then again if we have succeeded so well by some giving liberally, how gloriously would we have done if all had helped?

It has been again clearly proven that our people will give for missions if the subject is presented to them. Also that where the pastor is a missionary we can expect help from the church.

We will have carefully to consider our methods (or too often want of methods) in doing the Lord's work. Consecrated common sense is no mean thing. We need the best talents of mind as well as heart given to God.

The churches of the Southern Baptist Convention can and ought to have five hundred missionaries on the fields. To have them there would prove a great blessing to the cause at home, as well as greatly advance the Master's kingdom abroad. The world is open as never before to the Gospel messengers. Men and women are ready, begging to go. Is all of this of God? If so will we arise and go forward or draw back?

At our fiftieth anniversary we have some important questions to consider, but none more important than this. May the Holy Spirit of God be present and give great wisdom and grace to us all for this work.

At the funeral services of Dr. A. J. Gordon a Chinaman sent a sum of money with the following note: "Goon Woy gives the enclosed for missions instead of flowers, as he thinks Dr. Gordon would have desired." The Boston correspondent of the Indiana Baptist says: "In all that has been said by noted divines and others, no higher tribute has been paid to the friend of missions who has crossed the river."

WHEN THE DEBT IS PAID, WHAT THEN?

The friends of foreign missions throughout the South have been working, praying and giving, that the hindering, burdensome debt might be swept away. We hope that before long the good news will go out that we owe nothing on the Lord's work. But what then? Let no one think that there will no longer be any need for working, praying and giving.

There is danger of reaction. Let each lover of God and his work see to it that the cause does not suffer in this way. The regular expenses will go on. The salaries of the missionaries must be paid. We have not been toiling simply to get the debt paid, but to have a clear field to press forward in the Lord's work. The debt has been a great hindrance. When once it is swept away, let us see to it that its like, never comes again, which will require united, earnest effort.

The expenses are about the same each month in the year. The danger is that there will be a great falling off in the receipts during the next three or four months. If such is the case, it will necessitate borrowing money to pay the drafts as they come in from the various missions, and thus another debt will be incurred. Now, if the work is kept free from debt, every dollar given goes to carry on the work, and not to pay for work already done. We urge again on pastors of churches which make contributions to this work only once a year, the importance of many of them taking collections early in the conventional year. The reasonableness of this is at once apparent, yet, because it is the church's custom, &c., &c., thousands will not change. Many churches now give quarterly. In some places this may not be the best plan, but we believe that in many others it could be worked to very great advantage, as the money would thus be distributed throughout the year. Will not those who can do so adopt this plan? Whatever plan is adopted, let there be systematic giving to the work. Do not go along in an indifferent manner, without any plan.

We would urge upon the pastors the importance of presenting the work at frequent intervals. Inform the people. There is a constant succession of interesting items of news from the foreign fields, and missionary-meetings need not and should not be dry and unattractive. Let us revive the monthly concert of prayer. Let the people know about what has been and is now being done in foreign lands, and get them to praying about it, and they will give to the work. This will require earnest effort, but we submit that the blessings which will come upon the churches will more than compensate for it. A wide awake missionary church never fails to pay its pastor's salary and other home expenses.

We need to strengthen our forces. The ranks have been depleted by sickness and death, but new missionaries cannot be sent out. In many

places the work is really suffering for the lack of reinforcements. In some places it is with the greatest difficulty that the ground already taken is being held.

More than this, letters from almost every field tell of unparalleled opportunities. Especially is this true of China. Read the letters in this issue of THE JOURNAL. In a short time these opportunities will be gone, and gone forever. Shall we not send the men and women who are pleading to go and labor in these great fields that are white already unto the harvest? The contributions of Southern Baptists will answer.

The debt on the work may be paid and we hope will soon be paid, but the debt to the work will not be paid until the kingdoms of this world shall have become the kingdom of our Lord and His Christ.

MISSIONS IN DIFFERENT DENOMINATIONS.

The following facts regarding the missionary activity of over twenty-one different denominations in the United States were furnished by the secretaries of the respective missionary societies of these denominations to The Student Volunteer. In each case they are based on the summaries for the last ecclesiastical year:

Name of Denomination.	Total Communicant Membership.	Total amount contributed to Foreign Missions last year.	Average contribution per member last year.	Number of members it took to support one ordained foreign missionary.	Total No. of churches in U. S.	Total No. of churches contributing to foreign missions last year.
1. Baptist (North).....	800,000	\$485,000	\$0.61	5,063	8,162
2. Baptist (South).....	1,363,351	110,600	0.08	30,983	17,346
3. Christian.	100,000	5,414	0.05	25,000	1,711	255
4. Congregational.	542,725	705,133	1.29	2,950	5,140	3,061
5. Cumb. Presb.	184,138	24,429	0.13	30,690	2,881	932
6. Disciples.	641,050	73,258	0.11	23,743	7,246	1,806
7. Ev. Luth. (Gen. Coun.)	315,658	16,982	0.05	39,457	1,832
8. Ev. Luth. (Gen. Syn.)..	169,689	56,994	0.34	16,969	1,491
9. Free Baptist.	82,694	31,725	0.38	13,782	1,537	585
10. Ger. Bap. Breth.	65,000	3,225	0.05	16,250	650	158
11. M. E. (North).....	1,397,439	568,904	0.41	6,352	24,535	23,000
12. M. E. (South).....	1,345,210	244,735	0.18	29,244	13,185	13,135
13. Presb. (North).....	895,997	841,553	0.94	4,308	7,387	4,947
14. Presb. (South).....	199,167	137,337	0.69	3,893	2,713	1,640
15. Prot. Episc.	570,000	238,102	0.42	6,477	5,724	2,615
16. Ref. Ch. in U. S.	216,436	31,791	0.15	43,287	1,591
17. Ref. Ch. in Am.	98,882	106,571	1.08	4,120	589	494
18. Ref. Presb.	9,787	19,255	1.97	1,957	119
19. U. B. in Christ.	208,452	29,665	0.14	3,954	4,188
20. United Presb.	104,058	112,315	1.08	3,716	939	769
21. Wesley Meth.	15,106	4,000	0.26	7,553	652
Totals.....	9,324,114	\$3,847,191	\$ 0.40	7,862	109,618

Make a few notes on this. You will see that we Southern Baptists ought to be doing more. Then notice that, including the largest givers in all denominations, we only averaged forty cents in the United States for Foreign Missions. The Reformed Presbyterians gave most per member, averaging \$1.97.

NOTES.

Rev. C. E. Smith and family of Ogbomoshaw, Africa, are now with friends in Judsonia, Ark.

The missionaries in Mexico, write very encouragingly of the meetings recently held there. The one in Toluca seems to have been a meeting of great power. From Toluca Messrs. Moody and Sankey went to Mexico City, and there also great meetings are reported to have been held.

Mrs. M. D. Powers deceased of Knoxville, Tenn., left to each of the Mission Boards of the Southern Baptist Convention, thirteen hundred dollars.

The Calvary Church Roanoke Va., Rev. L. G. Broughton pastor, has agreed to pay for the support of Brother E. F. Tatum, Shanghai China.

Read Brother Z. C. Taylor's letter in reference to the conversion and baptism of Brother Ottoni, formerly a canon of the Roman Catholic faith in Brazil. May God make him a Paul to Brazil.

The North China Mission reports for last year the largest number of baptisms in its history. While war has been raging, the Gospel of peace has been winning hearts into the kingdom of the Lord Jesus.

Brother H. R. Moseley formerly of Saltillo, Mexico, expects to be at the convention in Washington.

Miss Laura G. Barton of Tung Chow, China, is planning to be present in Washington.

LET us call things by their right names, especially when they relate to the Kingdom of God. Therefore well does Rev. J. B. Donaldson suggest: "We are accustomed to talk of giving to the Lord's work. That is a great mistake. The giving is from the other party. The silver and gold are the Lord's; we only dig it up. The cattle upon a thousand hills are His; we only herd them. The wheat does not germinate by our power. The sun does not shine at our bidding. The rains do not fall at our word. The soil is not fertile through our wisdom. Our opportunities and faculties to make money are all gifts from God. He giveth thee the power to get wealth. Let us pay God His DUE."

MISSIONS TO PAPAL LANDS.

BY DR. R. H. GRAVES.

As a missionary to the heathen "I magnify my office" and claim that the first duty of Christ's people is to give the gospel to those who are perishing in their sins without ever having heard that there is a Saviour to preach Christ "where He has not been named." But we have also a duty to those who have removed to "a different gospel, which is not another," but the teaching of men, who "prevent the gospel of Christ." (Gal. 1:7.)

There are some so-called protestants who stand on romanist ground, and exalt "the church" above the Christ, and external rites above a moral change. Witness the hubbub made in certain high-church circles in England over the fact that Archbishop Plunket consecrated a protestant bishop in Spain, and the opposition of some Episcopallians in this country to a mission to Mexico. This seems to be consistent in those who make validity of ordination the chief mark of "the church," and who acknowledge the validity of Roman Catholic ordinations. But to us Baptists, and to all evangelical protestants, who insist that a change of moral character is the only proof of a change in our relation to Christ, such objections have no force whatever. We maintain that nothing short of a change of heart, a renewal of the moral nature under the influence of God's Holy Spirit will save a man, and fit him to see God in heaven. In this belief we feel that we have the testimony of God's own word.

In the word of God we have two pictures of the unregenerate heart under heathenism and under an Apostate Christianity. In Rom. I:28 32 we have a picture of the moral results of heathenism; in II Tim. III: 1-5 we have the results of a corrupt and Apostate Christianity. A study of these two descriptions of the human heart will show that the one is a photograph of the other. And this is what we would expect, for what is sin but apostasy from God, whether from the light given to our first parents or from the clearer light of the written revelation. Let us look at these two pictures, one of those who "did not choose to retain God in their knowledge," and the other of those who hold a form of godliness, but deny the power thereof. In these fearful catalogues of sins four words are the same in the original, translated (Rev. Vers.) "boasters," "proud" "disobedient to parents," "without natural affection" Others are synonymous, or nearly so as, "slanderers" (two words in Greek) "lovers of money" and "covetous," "unmerciful," and "implacable," "covenant breakers" and "betrayers" &c. When the heart is equally unrenewed, it requires the same moral change through the power of God's Spirit and through belief in the truth as revealed in His Holy Word. So much for the testimony of the Scriptures as to the necessity of preaching the gospel in lands where Christianity has become effete and corrupt.

Let us now notice the testimony of modern observers, as to the spiritual condition of lands, where the Papal Apostasy has had undisputed sway. I remember reading some observations, on the religious state of Mexico, made by a French Roman Catholic Bishop. He said that the religion of Mexico was so degraded, that it did not deserve to be called Catholicism; that the priesthood were so corrupt that they were a disgrace to holy orders; that the whole thing was a parody on Christianity. If this testimony of one of their own religion be trustworthy, how great must be the real spiritual needs of

that land. The testimony of equally candid observers would, no doubt, tell a similar tale as to the spiritual destitution of Italy, and Brazil and other South American countries.

So there is every reason for sending missionaries to preach a pure gospel and build up true churches of Jesus Christ in Papal as well as in Pagan lands.

A New and Valuable Book on Mexico.

"Mercedes" is the title of a delightful story of Mexico by Miss Sarah Hale, missionary of the Southern Baptist Board, Guadalajara, Mexico. The book has many features which should strongly commend it to every one who desires information about Mexico, especially in its relation to mission work. While it is a story, and written in a very pleasing style, which will no doubt secure it a wider reading, it is literally packed full of facts worth knowing about Mexico, Mexican customs, and especially Romanism in Mexico. It is really surprising to see how much is told in a story running through less than 350 pages. Miss Hale's book is, in my judgment the most accurate of all the books on Mexico, which it has been my pleasure to read. The author has taken great pains to verify the statements made. Her own residence of six years in the country has enabled her to learn much by personal observation; and by patient comparison of views with other careful observers of even longer residence, she has succeeded in eliminating from its pages almost if not every statement that is not susceptible of substantial proof. The object which she has conscientiously pursued from beginning to end has been to give her readers a truthful picture of Mexican life. The book reads like fiction, but in point of fact is real history.

If you would know the influence of Romanism on the mind, the morals and social customs of a people untouched by the influence of any other religion, and understand some of the difficulties encountered by the missionaries in Roman Catholic countries, buy "Mercedes" and read it. The book is published by the Baptist Book Concern, Louisville, Ky. The paper is good, the type is clear and beautiful, and it is substantially bound in cloth. The illustrations have been selected with care and good taste, and the engravings are well executed. The price of the book is \$1.25.

March 20, 1895.

D. A. WILSON,
Guadalajara, Mexico,

THE OUTLOOK FOR EVANGELICAL WORK IN ITALY.

BY J. H. EAGER, D. D.

It is not easy to give our friends at home a clear and just conception of the situation in Italy. We work among a people who have felt the effects of a millennium of Romanism, sacerdotalism, formalism, fanaticism, hypocrisy, intolerance, ignorance, superstition, skepticism, confusion of mind, infidelity, materialism and corruption. To neutralize and eradicate these evils, much preaching of the gospel is necessary, and much patient waiting for the harvest. Christian workers in Italy have been greatly tried, but the trial of their faith has been much more precious than gold, and by this trial they are being prepared for greater blessings.

At present the outlook seems rather more encouraging than for some time past. Many have been led to feel more than ever their weakness and their entire dependence upon God, and to ask for and expect the presence and

the power of the Holy Spirit. The deeper this conviction becomes the greater will be the blessing. There is an increasing tendency also towards harmony and genuine Christian union. In seven of the principal cities, the various churches united in observing the week of prayer, and all report large congregations and many signs of encouragement.

There seem to be evidences of unusual zeal and activity on the part of some pastors, and evangelists also are realizing more and more the importance and fruitfulness of face to face personal work. In public and private ministrations there is a greater tendency to desire and expect immediate results, conviction and even conversion. This thoroughly Biblical idea is entirely foreign to the Church of Rome, hence few of the people are prepared for it. Gradually, however, it is working its way. A short time ago I heard an Italian preacher say from his pulpit: "Brethren, let us never forget to work for and expect immediate conversions, and let us come to each service praying and hoping that a soul may be converted then and there." This doctrine once generally accepted, Romanism will die a natural death. The great passion for controversial discourses is gradually giving way to a more healthy desire for affirmative truth, a simple, earnest presentation of the Gospel. Controversy is still necessary, but it no longer occupies the first place.

The question of self-support is receiving more serious attention just now than ever before, and some churches are making very commendable progress in this direction. This is a sign by no means to be despised. Dr. Taylor writes that nearly all of our churches are making a new start in this direction. In Florence we have undertaken the entire support of a mission station near by.

In not a few churches an incipient revival spirit is at work, and some are praying earnestly that it may be deepened and broadened and strengthened, until it takes firm hold of all pastors and churches. Early in March the various churches of Florence united in a series of nightly meetings, the results being greater even than we had expected. Each night we had a crowded house, perfect order, and earnest attention. These meetings have been a surprise and a revelation to many evangelicals, and a source of no little annoyance to the Priests. Another similar effort will be made in April. We are hoping and praying that this is the beginning of better things in Florence, and that other cities of Italy will catch the spirit. Will not every reader of these words unite in this prayer?

Even in political circles there has been something of late to encourage. Two prominent men, Crispi, the Prime Minister, and the Poet Laureate, have dared to use the name of God in their public discourses, appealing to Him as the ruler and guide of the nations, a thing which has never been done since the King and the Pope have stood together in Rome with drawn swords.

The newspaper articles that appeared soon after this occurrence would constitute an interesting chapter in Italian evangelization. But the ice has been broken, and there can be no return to the former condition.

A prominent Christian worker said to me the other day: "I am convinced that the liberals are drifting farther and farther from the Church of Rome, chiefly on political grounds. While most of these men do not feel the need

of religion for themselves, they wish their children to receive some kind of religious instruction. My hope is that they will gradually turn to us, and find that we can give them what they seek without the attendant evils of papal teaching. If we can bring the children of these men under our influence and instruction, we may expect most happy results." Let us pray that this important field may be opened to us, and that we may have grace and wisdom to enter in and take possession.

Florence, Italy.

EXTRACTS FROM LETTERS.

"It may sound a little strange to the friends at home, but the last night of our meeting in Toluca, special services were held in *all* the Catholic churches in the city to pray to the Virgin Mary, that no evil influences might be left by the *heretics* in their city."

M. GASSAWAY,
Zacatecas, Mex.

Brother Chastain, Dr. Arroyo, Mexico, Writes:

"I baptized five into the Dr. Arroyo Church during March, which makes thirteen (13) baptisms here since my return from the United States last summer. Our attendance at Sunday school and other services is far better than ever before. The work among the ranches is opening up nicely also."

From Brother W. W. Lawton.

SOOCHOW, CHINA.

I am hard at work on the language. Have a good teacher. He has taught seven other Americans and therefore knows how to help me much. I can say a few things, a plenty to have a little Sunday School scholar to come around and read the Bible. I have not increased the number yet for more than one reason.

As I see the varied avenues of work among these people, I am in doubt as to which to emphasize. Pray God that I may be directed. I had rather be in China now than any where on earth, for it certainly seems that there is to be a radical change somehow. I see by to-days news that Wai Hei Wai has fallen. Japan will be almost sure to conquer—so all say. As to the out-come of it all, no one knows, but it seems reasonable to suppose that "sink or swim, survive or perish" China will be stirred as never before in ages.

A brother writes: "I have read, with a feeling of deep sympathy, your loving, tender appeals for means with which to liquidate the indebtedness of your Board, and have prayed for you.

"In a substantial way, I send you a gift which is the proceeds of 'self-denial' for one week in my home. We ate no beef, pork nor butter for one week, and hope that this little denial of ourselves of a few of the substantials of life may prove a means in the hands of our loving Father of helping to take the Bread of Life to some poor hungry, famishing heathen. God save them!"

Brother Joseph Aden Writes from Maceio, Brazil:

"I have returned from Atalaia after preaching four days there. God gave us his presence and grace. There are some who wish to be baptized, but do not know yet if they dare to take this step. The outsiders are very bitter, and do all they can to hinder the cause and ridicule the believers. One woman, wife of a hard-hearted husband, was not allowed to attend any time, because she confessed faith in Christ last time, and happily has sung praises to the Lamb of God the last month.

"In Maceio, a wife who has for some time (about two months) been a bright jewel among the believers, was threatened to leave her home, husband and three children. Her husband, who is commander of the army, used the most blasphemous words that he could find, saying that she had Satan and that she had better live in hell with him. He did not wish to have any crazy people in the house, and wished that she might go or die."

BOOK NOTICES.

THE ARGUMENT FOR CHRISTIANITY.—By Rev. Geo. C. Lorimer, D. D. 12mo, 480 pp. Price, \$2.00. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

So long as Christianity is a thing of growth, and so long as the ground of those who doubt or oppose is constantly shifting, so long will there be a demand for apologetics in the line of its defense. To put into a popular form, and yet with due accuracy of statement, such an apologetic has been the aim of the eloquent author of this volume. With a fullness of treatment, a fairness of view, a wealth of illustration, and copiousness of reference to requisite authorities, at once admirable and convincing, Dr. Lorimer marshalls all his forces for the exposition and defense of the Faith whose disciple he is.

The form of the book is excellent, with good paper, binding and press work.

DR. GORDON'S LAST BOOK.—The Ministry of the Spirit, by A. J. Gordon, D. D., with portrait of the author, and introduction by F. B. Meyer. 12mo, 225 pp., price \$1.00. American Baptist Publication Society, 1420 Chestnut street Philadelphia.

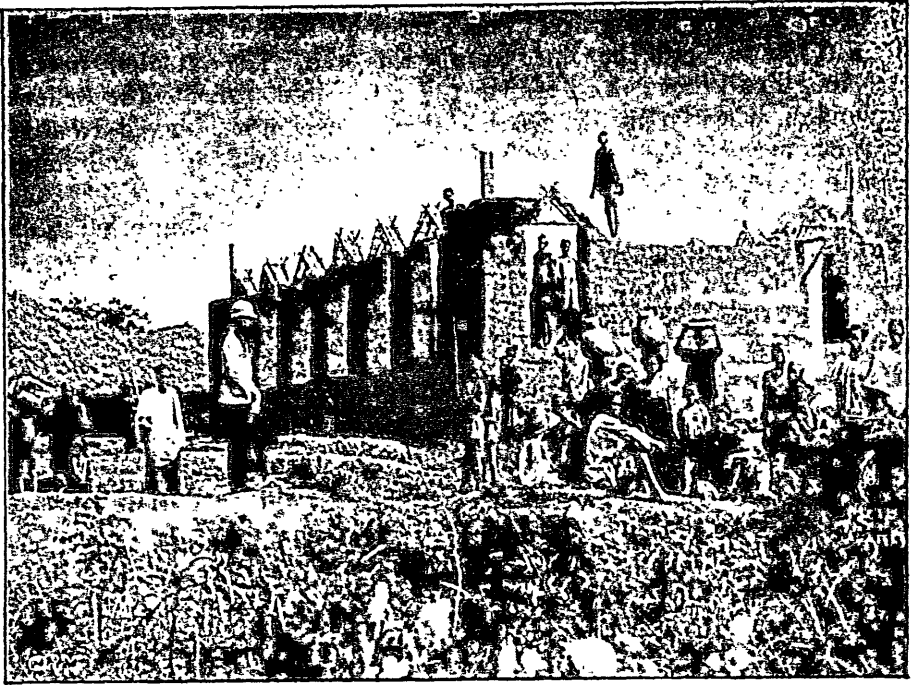
It is excellent; devotional and deeply spiritual, as well as truly scholarly. It is the best book we have ever read on the subject. We have read it from cover to cover and are sure it will prove a life long blessing. Send for a copy.

CORONATION HYMNAL.—For those churches that want an alternative book at a cheaper price than the Baptist Hymnal, this will be a very serviceable work. It is the fruit of Dr. A. J. Gordon's long and remarkably successful pastorate, the product of the ripe experience of an unusually godly man fully abreast of his age.

Price, Cloth, 75 cents. Boards, 60 cents. By mail 10 cents extra. Published by the American Baptist Publication Society, Philadelphia, Pa.

"WEBSTER'S INTERNATIONAL DICTIONARY."—This excellent work which stands at the head of the column is kept fully abreast with the times. Write to G. & C. Merriam, Springfield, Mass., if you need a dictionary, or consult your nearest bookseller. We use it with pleasure and satisfaction.

"SOUTHERN LITERATURE,"—By Miss Louise Manly. This book is adapted for school work, but is eminently suited for home reading also. The author, Miss Manly, is the daughter of the late Dr. Basil Manly, Jr., of the Southern Baptist Theological Seminary. She presents selections from a large number of the strongest and best Southern writers. The book is well illustrated with fifty engravings. Price \$1.50 B. F. Johnson Publishing Co., Richmond, Va.



The above picture is of the new church building in Ogbomoshaw, Africa, where Brother C. E. Smith has been so much blessed in the work during the past year. The former building, a very poor one, was burned a little over one year ago. The ladies at the convention in Dallas raised a neat sum to help on with the new building, which is much better located than the former one. Brother Smith is seen standing in the foreground.

✻ Letters from the Missions ✧

AFRICA.

Dedication of the New Church.

Yesterday we set our new church house apart to the worship of God. But to go back a little, I failed to get the carpenter I expected to do the carpenter work, so went at it myself. Brother Pinnock at Awyaw learning this, left sister Pinnock and his baby and came up to help me, and you may be sure we have worked hard. Though it is not finished we had it sufficiently so to begin using it, so yesterday, having invited other missionaries and native preachers to help us, we set it apart. Two

young men, who have recently come to work independently of any society, decorated the building with palm branches, hanging the stars and stripes over and behind the pulpit. All the missionaries and native ministers gave short talks; these with the singing. (we had our "Baby Organ" there), reading the eighty-fourth Psalm, and a statement, followed by a collection, made up the exercises. To me it was a blessed day, and I believe it was to the church and others. The house was comfortably full, and would have been uncomfortably full if we had let all in. All

the sixteen windows were full of people.

To day we had another blessed service, Brother Pinnock preaching us a soul lifting sermon from II. Chron. 6:18. After this we repaired to the old chapel where

TWO CONVERTS WERE BAPTIZED.

The baptistery in the new church is not finished. May God grant us baptisms all the year in all our stations. A large crowd gathered both in and outside of the house. We also had a very fine Sunday School session this morning. Sister Pinnock came up Friday to join her husband and was with us at the dedication.

C. E. SMITH.

CHINA.

Anxious Listeners.

YANG CHOW.

On the morning of February 29th, I started on a trip of five days to the country. The first day I walked 70 li, or about 22 miles, to a native brother's home, having stopp-d a number of times on the road to preach and distribute tracts. I was very tired as well as late, on reaching my destination, I was kindly received by the family and all the neighbors, who seemed to have no fear of the foreigners, as is not usually the case in such places. Here I preached every night to the people, who would gladly gather in to hear the Gospel. The days were spent in preaching to the surrounding villagers. I have never preached to the Chinese when they manifested such interest as the people did on this trip.

**NUMBERS WERE ANXIOUS TO KNOW ABOUT
THE TRUE GOD**

and asked many questions. I had many calls for forms of prayer. They said they did not know how to pray, as was very evident, having been taught from infancy that worship consisted only in bowing down before idols and burning incense before the work of their own hands. I went to one place where almost the whole town came out to an open place to hear my message. I stood upon a wheel-barrow and talked to them until weary; my native

brother would rest me. The people stood in the rain to listen until their clothing was wet and I exhorted them to go in out of the rain. They then led us to a temple where we preached to them until the rain was over and we could return for the night. I must tell you about the

REMARKABLE CHANGE

in the life of my brother Fri's father. The old man was a Buddhist, a believer in the transmigration of spirits and on my first visit to his house he supported this doctrine to the best of his ability. But how different now. He says the man who worships Budda, is worshipping the devil. He now leads his family in prayer and bears witness for Jesus every chance he has. On my last night at his house, he praised the Lord for his goodness in sending me to tell him of Jesus. I feel that the Lord was with me on this journey and opened the way wherever I went. The people in this section all know that the Chinese have been badly beaten in the war with Japan, and they believe, many of them, that the cause is in some way the judgment of Heaven. The latter part of the winter and spring the people have manifested a friendlier feeling everywhere. God moves in a mysterious way in opening China to the Gospel, but His people move very slowly. What is the matter? I saw in *THE JOURNAL* that there were 60 or 70 who desired to go to the foreign fields. Has God called them? And has He not means to send them? Who will send? Who will go at once?

L. W. PIERCE.

Great Opportunities.

CANTON.

I have been praying to the Lord to put it into the hearts of some of his people to give the money in sufficient quantities and at the right time, for us to embrace the opportunities that are soon to be given us through God's providence, and this cruel war, for the preaching of the Gospel to the Chinese as never before. And they are going to be given to us, I believe, before

another twelve months rolls around. China is just

ON THE EVE OF A GREAT UPHEAVAL.

For a short time we may have trouble, and our work may suffer some, but God will take care of us. When the storm is past the field will be cleaned of many obstacles that have hindered the Gospel. This war is making a better feeling for us, even here in southern China. May God help our people that they may be ready for these opportunities. I wish I could say something that would enable you to set our people to praying over this matter, for they only need to have the burden put upon their hearts to enable them to do their duty. I have enough faith in God and his people to believe this.

We are all doing our best here. My spring class of forty-two has just closed, and these brethren will live and preach the truths that they have learned. The last eight evenings of the class we had meetings, led by Brother Fung Chals, one of our best preachers, to give these people a real spiritual glow, that they may shine the brighter as they go out into the darkness. The meetings were really good. The class for the year, of those who are studying for the ministry, numbers fifteen. I formed a committee of three of our best preachers, had them to decide upon whether these brethren were called of God to preach or not. After several days of prayer and investigation they gave me the names of those they thought were called to this work of God. Several were asked to go home, as they gave but little evidence of a call.

MISS HARTWELL AND MISS WHILDEN are to return from a four weeks trip to Tsung Fia next week. They have excellent opportunities for work among the women. Why can't we have some men to come and do this kind of work for the men? Miss Whilden writes that she had visited eighteen villages and had started on the second round to these villages.

BROTHER GREENE

and his oldest daughter, Anna, with several Chinese brethren and sisters are off on

a three weeks trip to Shin Hing and Ho Fau. They were at Shin Hing last Sunday, when the builder of our new house and his son were baptized. When I heard that this man was converted, I said the day of miracles has not passed yet.

MISS NORTH

is much pleased with her new home at Shin Hing, and has already gathered quite a number of women around her to study the Gospel.

MISS MCMINN

with Miss Dr. Halverson, of the United Brethren Missions, and several Chinese brethren and sisters are to start on a six weeks trip to Kwong Sai province on Monday next. It is a shame that men won't come and do this pioneer work instead of women. But Miss McMinn's heart is set on Kwong Sai, and she is not going to wait.

E. Z. SIMMONS.

Three Striking Incidents.

CANTON.

"God does not count days and months as we do," is a remark of which I have been reminded by the last quarter's experience.

An enforced silence of nearly two months has not been time wasted. On resuming work in October, the women listened with renewed interest. A few incidents come to my mind.

Just before the riot I talked of Jesus to a woman who listened earnestly. On returning to her after a lapse of two or three months, she said, "Since that visit I have not worshipped an idol, but have prayed to Jesus only."

On my return to another place where they had grown indifferent, the truth seemed to reach their hearts as never before. One woman in the crowd said, "Yes, truly we are sinners. We have worshipped idols when we should have worshipped the God of Heaven. He has punished us for this and we have deserved it." "It is true.

"It is true," exclaimed the women on all sides. And they asked me to teach them again how to pray to Him.

A few weeks were spent at Shin Hing. A woman there asked, "If I wake up between midnight and morning and my heart is sad, can I tell my troubles to Jesus *then*?" Though she had never read the hymn she was *feeling* it, "My heart cries out for a God that cares."

LULA F. WHILDEN.

At Work Again.

TUNG CHOW.

The change to Chefoo was very beneficial to me. I improved every day, and at the end of two weeks felt able to return to Tung Chow. My wife refused her consent till I told her my decision was from conviction of duty, when she yielded, as she always does to duty, or to faithfulness to God, and to the mission work. So I left her and the children with other missionary families in Chefoo on February 6th., under the protection of the U. S. Consul and many foreign Men of War. In the present disturbed state of the country, infested with unprincipled, fleeing and deserting soldiers, (a very different class of men from American soldiers) the journey was regarded a dangerous one, and my missionary brethren and the United States Consul advised against my undertaking it at that time. But my convictions were deep and my Father did not fail me. I am glad I came. My coming has strengthened and comforted the few Chinese Christians in the city, as well as the heathen neighbors. Moreover, the people are listening to the Gospel with far more interest and willingness to be instructed than heretofore. I trust and believe that our standing by the Chinese in their time of trouble will strengthen our influence with them in the future.

J. B. HARTWELL.

From Brother C. W. Pruitt.

HWANGHIEN.

Our camp meeting is pretty well broken up, there being with us only two families

of refugees now. Tung Chow has not been molested by the Japanese lately and our brethren are returning. Besides Hwanghien has become an undesirable place on account of the large numbers of Chinese soldiers quartered here. Chinese soldiers at best are a rough lot. Many stories come to us of their depredations. But all our friends have been kept. They have managed to keep a more equable spirit than the rest of the people. For instance the whole population of a village east of us moved away weeks ago for fear the Japanese were coming. There only remained the two Christian families who declared they would wait until they knew the Japanese were coming. The Japanese have not come. The villagers are now returning, and acknowledging that the Christians were right, and that they had made grieve of themselves. Faith is a fine quality anywhere, but it never comes out so strongly and so interestingly as under such trying circumstances.

Everybody is anxious to see the end of this unhappy war. It has totally deranged commerce in these parts and everything is at a standstill. There are serious fears that war may be followed by famine. Our region is very dependent on commerce.

Our school is going on, on a small scale. It is not possible here to do much other missionary work. We go about readily enough within certain limits. But outside those limits we do not feel free to go, not only on account of the masses of troops, but on account of the suspicion in which all foreigners are held. We have to avoid as far as we can seeming to be investigating the state of the troops, etc., lest they should think we wish to give information to the Japanese. There is here a general belief that all European countries are in sympathy with Japan. The reason is partly due to the fact that the Japanese are much more in sympathy with the west and understand and employ western methods more, and partly to the fact that the Chinese do not understand what it is to be neutral. In their theory he that is not for us is against us. Then there is another

point which is pretty strong in the ordinary Chinaman's mind and that is, that we all ought to be for him. We have no business being neutral. China is the celestial empire. The fact that this war is destroying that idea makes us who live out here endure it uncomplainingly.

And

THE CONVENTION

is to meet in Washington this year. That will be good. I hope it may be a great meeting.

ONE STRONG POINT

which I hope will be made is the need of men to enter the wider opened doors of China. Whenever peace is made I have a strong belief that finer opportunities than ever before will be offered in this old country. This war means so much to Christian people, because it increases our responsibilities so much.

Our regular church services are attended almost as well as usual.

Yours fraternally,

C. W. PRUITT.

MEXICO.

Great Meeting at Toluca.

MEXICO CITY, April, 10.

The Conference on the Holy Spirit is acknowledged to be the greatest meeting ever held in Mexico. 132 missionaries and native workers were present. The spirit of the Lord was upon us in great power, and all testified to great spiritual benefit.

All evangelical denominations were represented except the Episcopalians. Bishop Riley is attending the Moody and Sankey meetings here.

I entertained the Christian missionaries at my home, the four hotels in Toluca and in the homes of some friends. The expenses were heavy, but are all paid. Everything was free, even street car fare. All of our male missionaries were present except Brother Watkins. One of our missionaries came to me yesterday and said: "My brother, I want to thank you for the Conference. Its conception was of God.

have been greatly blessed, and yet I want to say to you, that I did not believe in it until I got to Toluca." To God we give all the glory.

Messrs. Moody and Sankey are now preaching to hundreds of English-speaking people in this city.

The papers presented by Brethren McCormick, Rudd and Chastain, the two former in English and the latter in Spanish, should be printed and given a wide circulation.

The Toluca Orphanage has been open since January 1st. We have seventeen inmates. It is supported in the main by friends of mine in Toluca, Mexico. We pay so much monthly.

There is a Board of Directors, of which Governor Villado is the President. I am one of the members, and the management of the institution is largely in my hands. Indeed too much is left to me.

Nearly one-half the children attend our church and Sunday School. There is entire liberty of conscience in the orphanage. The Catholics have opened two opposition orphanages. While the Conference was in session in Toluca, a priest put two orphans in our orphanage. I do not know what his reason or motive was.

I ask no aid from the United States. American Baptist friends stopping in this country have given me \$1,000, for an emergency fund, in addition to aiding in the means for current expenses. We hope to have thirty or fifty inmates by the close of the year.

We receive only those who have neither father nor mother, and who have no one able to care for them.

At twelve years of age the boys will be placed in the State Manual School and the girls in an institution where they are taught a trade and given a good education.

I believe that we will do a good work with God's help. This is the first orphanage I have ever known of in this Republic supported by private contributions, where liberty of conscience was allowed. The Catholics only have orphanages, as in this instance, where they have been forced upon

them by the example of the Protestants and liberals.

I have recently baptized twelve in my field. My heart goes up in gratitude to God for his showers of blessing, and I gratefully acknowledge my indebtedness to kind friends who have helped to make the meetings a success.

One hundred copies of Dr. Gordon's Ministry of the Holy Spirit are on the way to me to be distributed among the various evangelical missionaries in the Republic. "Bless the Lord, O my soul, and all that is within me, bless His Holy name."

W. D. POWELL.

ITALY.

Special Meetings.

FLORENCE.

We are now in the midst of Lent, the Roman Catholic preaching season. A few days ago I heard the Cathedral preacher, who has been saying some hard things against evangelicals. He spoke on the character and authority of the Pope. It seems incredible that such things can be preached and believed. His principles accepted by the majority would soon develop the Man of Sin. My soul shuddered at some of the blasphemous expressions. Signor Galassis, the Italian pastor of our church, was with me, and the next week he took the Cathedral preacher as his subject. Our place of worship was full, and he held their attention for more than an hour.

The special meetings of this month have been a great success. We had the best meetings I have yet seen in Italy. No church was large enough to hold the congregation, though the largest will accommodate about six hundred persons. Invitations were sent to twenty-five hundred families in Florence, and though few of them came, they will at least know what we are doing. A few returned the invitations with insulting words. One gentleman expressed great surprise that *he*, the head of one of the oldest and most aristocratic catholic families of Florence should

have been asked to attend an evangelical meeting. Another assured us that we are all asses; that we are attempting an utterly useless work, as he and other Florentines are perfectly satisfied with the religion in which they were born. These letters however were the exception. We are now arranging for another series of meetings, which will begin next week. Many invitations have been sent out, though not to the same families as before and many hand-bills will be distributed in the streets day by day. Our greatest need just now is much prayer and the presence of the Holy Spirit.

The circumstances are so peculiar in Italy that I often feel that saving a soul here is like entering the lion's den and taking the prey from his very mouth. How anxious we are to see the debt cancelled. May you have the great joy of making this announcement at the convention. We shall be with you in spirit in Washington, and shall pray for a great blessing upon the meetings. Affectionately,

JOHN H. EAGER.

BRAZIL.

Steadfast.

PERNAMBUCO.

Truly the present financial aspect of the Board's work at home furnishes a just cause for downright alarm, and should provoke earnest thought and fervent prayer. Notice the remedy for relief from the trying situation. See Mal. 3:10. I write to say, however, that if matters should come to the worst and a call to return should be made to your missionaries, please don't ask me to come back, for I won't come. Even if my salary is stopped I won't come. I will trust to God's ravens to bring us bread and water. I thoroughly believe God sent us here and, like the boy on the burning deck, we will not leave until the Father says go. Just as long as God continues to bless our work we will understand it to mean to stay on. We began here over two years ago with 17, and when there shall have been baptized the five that applied to-night, our membership

will have reached seventy, and this in *Pernambuco*. And besides this, we are just about resolved to undertake a great piece of work, for us, that will cost us five years of the most persistent, self-denying sacrifice and labor. We must go forward asking God to give us health and establish the work of our hands upon us.

Surely, dear brother, the situation is trying, but God will give us the victory. Let us trust Him.

Sincerely yours in Him,
W. E. ENTZINGER.

Gracious Blessings.

BAHIA.

I gave you notice of an unexpected blessing in my last. Now we are rejoicing in the reality. The Roman Catholic Canon, Dr. Honorio Ottoni was baptized into Bahia church last Sunday. At night about 500 persons crowded our hall. His experience was simple, clear, and satisfactory. Said he had sought peace in vain in the Roman Church and ceremonies, but he had found it in Jesus and His Word. Our little church weak in men and means, I alone and sick, during the month of January, prevailed in prayer three times a day for our families, for harmony among believers, and for the conversion of this people. Also that God would raise up a Paul who could draw these people to Christ. We had also resolved to hold a protracted meeting, and WHILE WE WERE YET PRAYING, God sent the man and the revival. Our little band seems to have leaped at a bound into prosperity. Great rejoicing in our midst.

Dr. Ottoni, or rather our new brother is 47 years of age, is of an excellent family many of whom have held public office; one of his uncles has for many years been national senator. This brother Ottoni was receiving at his renunciation of Romanish error 1,000 milreis a year from the Government, as life army chaplain and as cannon. Both these diplomas were given and signed by the ex-emperor. He is in high standing, being an orator much sought on festal occasions.

He went to the states for his health, having papers from many of the highest Ecclesiastical and civil authorities in Brazil. On the same vessel was Brother Neighbour and my two oldest children. They all were quite familiar and Brother Neighbour gave him a bound annual volume, of our paper *The Truth* which he read over and over again. The truth settled down in his heart and while in California he was converted. So he hastened back to New York and sought a vessel to return to Bahia, but not finding a passenger vessel he wrote me a letter about his change, desire, etc. While waiting in New York, he visited father Lambert and O'Connor, converted priests, both of whom welcomed and encouraged him. For 18 days, on sea, he had time for study and reflection. On his arrival here I met him on the steamer. That night he gave his experience and was received by our church Feb. 28th, and baptized on Sunday following, March 3d.

He is a highly educated man, was director of a college three years, state deputy for Minas Geraes and secretary of state for the state of Ceara. He has now been with us a week, and grows in favor with us all by his humility, affability—and dedication.

His desire is the salvation of Brazil, and has laid himself on the altar for that purpose. When asked, at his profession, if he did not feel the loss great of giving up his family, good name with old friends, his life employment guaranteeing him an abundance for this world, to cast in his lot with poor brethren without prospect of gain, he replied—"I expect to give everything." As to name, fame and money he needed no more where he was, but he sought something else that they could not give—peace, salvation. Our boat Evangeline has made two more trips recently, the brethren selling some 350 copies of Scripture.

Z. C. TAYLOR.

BAHIA, March 25, 1895.

I wrote you a few days ago, of the conversion and baptism of Dr. Ottoni the ex-

priest. He was with us here twenty days and improved every day on acquaintance. He has gone to Rio to settle up his affairs and return to Bahia. We have heard from persons well acquainted with him, that he was highly esteemed in his parish, and up to the time of his separation lived in harmony with his colleagues (other priests, &c.) He had government pensions as imperial chaplain and canon, (both for life,) from which he received 950 milreis a year, and the emoluments from his office as vicar brought him 9,600 milreis a year: in United States currency, it is equivalent to \$2,110.00. This he renounced for Christ.

He is a refined gentleman, considered an orator among his former people. He has shown himself as humble as a child and told me he would take my counsel, and asked me what he should do; says he desires to preach, is willing to write, translate, teach, or travel here or there as I would direct.

Of course this is more than I would do still it shows a proper spirit and willingness to be led. I feel that he will be a most valuable acquisition to our working force. He told me he was willing to live humbly in order to preach the Gospel to his people. He told me at the first he would work with his own hands. I sounded him on most of those points, and told him it was the custom of the Board to sustain with a modest living, such as showed evidence of a call to the ministry after experience. I told him I would write to the Board explaining his case, recommending him as a worker. I have invited him to remain with me till I hear from you. He has preached or spoken three times with good acceptance. He will make a good writer for our paper, and a good translator and editor of books, for he knows five or six languages,—has been director of a college three years, etc. Now brethren I take this man as a messenger from heaven, sent at this time of so great necessity. We have four young men preparing for the ministry, but here is a man 45 years old, educated,

experienced in human nature and affairs, with sufficient knowledge of theology and the Bible, to make a present ready worker. He will make a leader among the nations. You already know many of our foreign laborers have died or had to leave the field. I am alone now, with all the responsibilities of this large mission, unable since December 20th, to do much more than direct the work and workers. So I feel it a necessity or rather a great opportunity to get this brother as a co-laborer. I ask the Board for authority, or the means, to appoint him when he gives sufficient evidence as a tried worker. He will return from Rio in a few days and live with me till he is fully initiated into the doctrine and work. I know you are already strained, brethren, but this is an exceptional case, and I hope you may be able to appoint him.

It is certainly a great opportunity. Dr. Chamberlain and Mr. Kolb of the Presbyterian Church are highly pleased with him. We are having awful persecutions now on his account. The priests here are angry and send their emissaries. Stones and threats are in the air. He will be watched keenly and I should feel much humiliated if he failed to be sustained in preaching the Gospel.

My health is better and I preach occasionally, though still weak. Though unable to visit, my house has been constantly visited not only by brethren but interested persons, and I feel comforted in thus being able to work. I hope by the use of sea baths which I am now taking and with the return of the cool season to regain accustomed health. My spleen and liver are both enlarged, from breathing impure air of the center of the city. It is the first summer for many years that I have lived in the center of the city and I hope will be the last. It is a loss of time and means to live in the suburbs, but it pays in the long run.

Rejoice with me in that God has raised up this new worker. How long before more new workers will come out from the States? It is very necessary, that we

occupy immediately two or three strategic points in the interior. A brother recently returned from a colportage trip down the great San Francisco River gives glowing accounts of welcome to the Gospel by the people far interior. Send at least two more men to interior of Bahia state this year. Oh for them means that I might get out on one, two, three, or five months trip to the regions beyond.

Yours in Christ, working, watching, waiting.

Z. C. TAYLOR.

Rio Chapel.

RIO JANEIRO.

At last after years of toil and waiting and prayer to God, our Rio Janeiro Chapel is a blessed reality! How rejoiced we are, and how truly thankful to God and to the brethren!

I write this to give expression through the Journal to our gratitude, and our deep appreciation of this gift to the work in Brazil. It means a great deal for our cause not only in this the metropolis, but in the whole country. It puts our work on a solid footing before the world, and gives it a certain element of stability which will greatly strengthen our cause and encourage the workers.

Heretofore the three other denominations at work here have had an immense advantage over us, not only in having been es-

tablished much longer, but in having large and comfortable buildings, costing from forty to sixty thousand dollars each. Now, with our ten thousand dollar house, well located as it is, we will be able to make a much better showing and do much better work,

We are now remodeling the building, in part with money raised by the congregation, and will furnish it neatly, when it will be a neat and beautiful house of worship.

We wish thus publicly to express our heartfelt thanks to the

WOMEN OF MISSOURI,

who first took the matter in hand, and warmly espoused our cause, in memory of the noble woman (Maggie Rice) who gave her life for Brazil's salvation, and to those two Christian noblemen of Baltimore,

BROTHERS JOSHUA AND EUGENE
LEVERING,

who gave a large proportion of the amount paid for the Chapel, thus enabling us to buy; and to those dear friends over the South who so generously and lovingly helped us realize our hopes for this building. May the Lord abundantly bless them all, and reward them, and may He to whom above all we owe this gift, use it to His own glory, and through it make many to know the gift of His Son.

Yours faithfully and truly,

W. B. BAGBY.

WHOSE CENT WAS IT?

A son of one of the chiefs of Burdwan was converted by a tract. He went 250 miles; a missionary's wife taught him to read. In forty-eight hours he could read the tract through. He took a basketful of tracts, and with much difficulty preached the Gospel at his own home. He was a man of influence; the people flocked to hear him, and in one year 1,500 natives were baptized in Arracan as members of the church. All this through one little tract! That tract cost one cent. Whose cent was it? Perhaps it was the mite of some little girl; perhaps the well-earned offering of some little boy. Yet what a blessing it has been!—Sowers and Reapers.

WOMAN'S MISSIONARY UNION

AUXILIARY TO S. B. C.

MOTTO: "GO FORWARD."

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

MISSION-CARD TOPIC FOR MAY, 1895.

JAPAN.

JAPAN.—"Bear much fruit; so shall ye be my disciples." Missionaries, 6; native assistants, 5; stations, 9; churches, 1; membership, 40; baptisms, 9. Contributions, \$20.74

Study Topics — Unique position of Japan among heathen nations. Uprising of Buddhism and other religions in view of Christian missions. Danger of exaggerated views of missionary success. Language and religious pre-conceptions barriers to mission effort. A Baptist opportunity.

PROGRAM FOR MAY, 1895.

SUBJECT: JAPAN.

The faith which saves is the faith which works.

1. Opening Prayer.
2. Hymn—"When I survey the wondrous cross."
3. Encouragements—The war with China has lead Christian Japanese to hold meetings to pray for the success of the nation's arms. A quickened sense of responsibility increases the power to work and leads to discussions of foreign missions. For years a mission to Korea has been talked of, but now the duty appears plain and the Japanese Church would carry the Gospel to the regions beyond. The Church is on trial. Let prayer go up to God that it may come forth stronger and purer.
4. Scripture—I Cor., 1:18-31.

5. Prayer that the strife of nations may be over-ruled for the glory of God.
6. Hymn—"Must Jesus bear the cross alone."
7. Discussion of the Chinese-Japanese war.
8. Music—arranged by Committee.
9. Sketch of Joseph Neesima. (See *Young People's Leader*, May, 1895)
10. Dangers—The chaotic condition of the Japanese mind on the subject of religion is something to wonder at. A new religion is spoken of, to be an eclectic of Buddhism, Shintoism, and all other religions. There is a determined Buddhist opposition to Christianity.
11. Leaflet—"A Bird's Eye View of Japan," by Dr. W. L. Pickard.
12. Business. Collection.
13. Prayer for W. M. U. meetings in Washington, D. C.

Monthly Missionary Literature.

FOR CHURCH CONCERTS AND SOCIETIES.—"A Bird's-eye View of Japan," (price 3 cts.) is the leaflet issued this month by Maryland Baptist Mission Rooms. Dr. W. L. Pickard has appropriately named his leaflet which furnishes, in a small space, a general survey of the field.

FOR YOUNG PEOPLE'S SOCIETIES AND BANDS.—*The Young People's Leader*, besides its missionary program containing much information, supplies a sketch of Joseph Neesima of much interest. (Subscription, 40 cents per annum. Baptist Sunday School Board, Nashville, Tenn.) *Kind Words* has its four missionary pages filled with a charming variety of Japanese information, suited to attract and instruct the children. (Price 50 cents per annum. Baptist Sunday School Board.) Quarterly Literature, 8 cents per quarter; 32 cents per annum 9 W. Lexington street, Baltimore, Md. Catalogue of missionary leaflet publications sent on receipt of 2 cent stamp. No free literature.

The Deeds of the Day.

If we sit down at set of sun
And count the things that we have done
And counting find

Cue self-denying act, one word
That eased the heart of him who heard,
One glance most kind
That fell like sunshine where it went,
Then we may count the day well spent.

But if through all the livelong day
We've eased no heart by yea or nay;
If through it all
We've done no thing that we can trace
That brought the sunshine to a face,
No act, most small,
That helped a soul and nothing cost,
Then count that day as worse than lost:
SEL

(Arranged for the Journal.)

THE EDUCATION OF JAPANESE WOMEN

BY UME USUDA.

"The woman question," which is agitated in progressive America, is now a topic of the day in Japan. UUD

In looking over the history of twenty-five hundred years since Japan became a nation under the direct ancestor of the present reigning sovereign, we find that Japanese women occupied high and prominent positions, and often received the best education that those early ages afforded. None were more learned, talented, and cultivated than the ladies at the court of the early emperors, who won their position and fame by their poetry or bright wit, and it is to them that we owe some of the best classical literature of Japan. We also boast of eight empresses, who ruled in their own right, and one of them was the conqueror of Korea. With such a bright record it is hard to follow history onward into the middle ages, and find how, little by little, the old customs changed; how through the long wars in feudal times, when might made right, and the sword rather than the pen ruled the world of Japan, women played a less and less prominent part in the world. Moreover, all the outside influences helped to lower their position. The Buddhist religion introduced from India, and the ethics of Confucius from China, both tended to degrade women; and yet I may say, to the honor of Japan, that they have never at any time sunken down to the slavery of the women of China and India.

The lives of Japanese women have in them much that is pleasant. The men are kind to their wives; and though woman's position is a subordinate one, and their duty that of submission and obedience, they enjoy, in many cases, the respect and love of those about them. In theory, without much liberty of thought, they have obtained by custom many privileges and rights in matters con-

cerning themselves or the household.

Happily for the women, the influence of Booddha and Confucius is growing year by year less powerful in Japan.

Christianity is beginning to have its leavening influence, and day by day the aspect of Japan is altering. But the work is far from finished; for, with all this progress, the women have had but a small share of the general change. The old-time training and education was refining and effective in its ways, but the present day is bringing many new wants to the home and new duties to the women that call for a better preparation than

Japan, the women must inevitably change too, with the new conditions. The present time demands broader education for women, new avenues of employment and of self-support, so that it may be possible for a woman to be independent. Wives must fit themselves to be companions of educated men, and mothers that they may wisely influence their sons, and there must be true sympathy of thought between them in the home. Unless this is done, modern Japan will be, if anything, worse off than under the old *regime*, when the men were less advanced than they are to-day. Real progress is impossible while the growth is all on one side, and Japan cannot take a high stand until the women, as well as the men, are educated.

That this has been felt and appreciated is proven by the fact that, about seven years ago, a great change took place in the attitude of the public in regard to women's education and position. Along with many other innovations, people began to talk of higher education for women, and of elevating their social position. Christian men, and those who had been abroad, wished to marry cultivated women, and desired that their daughters, as well as their sons, should be well educated. Here and there throughout the country, schools for girls sprang up, government schools were enlarged and established on a better basis, and mission schools began their best work for women. At the same time, the usual arguments which seem inevitably to accompany reforms for women in every country were brought forward with apparently overwhelming force against these innovations. Physically and mentally women were proved unfit for the new education and work they were seeking. Any increase of the school curriculum was looked down upon as useless and ruinous. The old-time education and its products, the gentle women of old, were extolled, in contrast to the rather imaginary, bold, unwomanly girls, the so-called results of the new training.

But learning alone is not going to satisfy the great longing of the hearts of Japanese women as they think it will; their happiness is not in the education they will receive. It must be combined, not with the old religions, but with Christianity; and there are but few educated Japanese Christian women and teachers. Mere education and freedom, without the undercurrent of religion and morality, must needs be a very doubtful experiment.

The Independent.



JAPANESE LADY AND SERVANT.

The social position of women is more favorable in Japan than in other Asiatic nations. Eight women have been rulers of the Empire, and one of them was the conqueror of Corea. Female education is not neglected; although the ladies of Japan live in strict seclusion, and little is known of their social customs. When a maiden marries, her teeth are blackened, her eyebrows are plucked out, and she is made to look as unattractive as possible. The great duties of a woman are: First, obedience to her parents when a child; second, obedience to her husband when a wife; third, obedience to her eldest son when a widow.

was given in the old days. Japanese men themselves have begun to find out that, with the introduction of new ideas into

Mention has been made of the ropes, over a mile in length and three and a half inches thick, composed of women's hair, which were used recently in the construction of a magnificent Buddhist temple in Japan.

To realize the meaning of this peculiar offering, one must know that a Japanese woman prizes her hair above all other personal belongings. It is arranged weekly by a professional hair-dresser, who pours glue over the elaborate combination of puffs and coils, to keep them in position. The wearer rests her neck at night upon a small wooden pillow, her head hanging over, lest the coiffure become disordered.

Yet thousands sacrificed these tresses, their chief pride, to an idol called the Goddess of Mercy, that she might intercede in their behalf and procure for each in another life, the human soul which Buddhism denies to woman in this world.

S. E. S. S.

Seventh Annual Meeting W. M. U.

At date of writing, April 15th, the arrangements are so far completed, that the program can be given in full for the benefit of the many interested, who may not have the privilege of going to Washington. The prayers of these will doubtless follow the proceedings, and bring down the blessing from heaven upon the delegates in session.

A special time on the Sunday previous to meeting, May 5th, has already been set apart by some, as a time of united prayer for God's presence and power to be manifested in our meetings. May it be largely observed.

As noted in the April Journal, four members of the Executive Committee, W. M. U. including Mrs. Gwathmey who was visiting Baltimore, went over to Washington to confer with the Washington ladies about the arrangements. The committee received a most cordial welcome and were greatly pleased with the earnest readiness of the Washington ladies to make all needed preparations, only desiring to know what they might do. Mrs. C. A. Stakely will be chairman of local arrangements, and the committee felt that every thing was safe in her efficient hands. The convention will meet at the First Baptist Church, and Calvary Baptist Church Sunday School House, corner 5th and H streets, N. W. has been selected as the most suitable building for the ladies' meetings. It is

one of the finest Sunday School structures in the country, if not the most so, and admirably adapted in all its appointments for the meetings. The acoustics are perfect and will secure an easy hearing if the speakers will only moderately raise their voices. It is also earnestly hoped that whenever it is possible speeches will be made and not papers read, thereby giving much more vivacity to the proceedings.

A reception will be arranged at the Ebbitt House, which is Southern Baptist Convention headquarters, for Friday afternoon, where the delegates may have an opportunity for renewing old acquaintances and forming new ones.

The full program is as follows:

FOREIGN BOARD DAY.

Friday, May 10th, 9:00 o'clock, A. M., opening devotional exercises in charge of Mrs. J. D. Smith, Washington, D. C. Address of welcome, Mrs. C. A. Stakely, Washington; response Mrs. J. C. Porter, Florida. 9:30, appointment of Committee on Enrollment; address by the President, Mrs. A. M. Gwathmey; appointment of Committees; plan of work; nominations; resolutions; obituaries; report of Committee on Enrollment; reports of officers; report of Corresponding Secretary, Miss Annie W. Armstrong; report of Treasurer, Miss S. Tyler. 10:30, State Reports (five minutes each), Virginia, Texas, Tennessee. Ten minute social. Recommendations of Foreign Board; 10:55, address, Dr. R. J. Willingham; tidings from Foreign Fields, Mrs. R. H. Graves, Miss. L. G. Barton, China. 11:30, general discussion (three minutes speeches.) plans of work: (a) concerning central committees, Miss F. E. Heck, N. C., (b) concerning country societies, Mrs. F. S. Woodson, Virginia, (c) concerning city societies, Mrs. R. P. Johnston, Missouri; 12:00, general discussions; notices and closing exercises. 12:30, adjournment.

WOMAN'S MISSIONARY UNION AND HOME BOARD DAY.

Saturday, May 11th, 9:00, consecration service led by Mrs. J. L. Burnham, Missouri; 9:15, reading minutes; State reports: South Carolina, Western North Carolina, North Carolina, Missouri. 9:40, recommendations of Executive Committee; general discussion, 10:10, State reports: Mississippi, Kentucky, Maryland, 10:30; Recommendations of Home Board, address by Dr. I. T. Tichenor Secretary, followed by Miss M. Buhlmaier and

others; 10 minute social; report of committee on plan of work; discussion. prayer service 11:15, Young People's Work; our responsibility for our young women, Miss H. Harper, Texas; our girls, Mrs. A. C. S. Jackson, Tennessee; our boys, Mrs. R. G. Patrick, Kentucky. 11:50, State reports: Louisiana, Georgia. 12:00, basket questions in charge of Mrs. C. Turnbull; miscellaneous business, 12:30. Adjournment.

MISSIONARY DAY.

Sunday, May 12, 3 P. M. Miss M. E. Wright, Georgia, presiding. Devotional Exercises. Address: One Day's Work in China, Mrs. R. H. Graves; music; questions on Japan, answered by Mrs. J. W. McCollum; phases of Home Missions: among the Germans, Miss M. Buhlmaier; among the colored people, among the Chinese; music; tidings from China, Miss L. G. Barton; Mexico, Mrs. H. R. Moseley; welcome to missionaries; adjournment.

SUNDAY SCHOOL BOARD DAY

Monday, May 13, 9:00. Opening Exercises, conducted by Mrs. G. B. Eager, Alabama. 9:15, reading minutes. State reports: Florida, District of Columbia, Arkansas, Alabama, Western Arkansas and Indian Territory. 9:45 Literature; Miss Alice Armstrong; Maryland, and others. 10:00 recommendations of Sunday School board; address by Dr. T. P. Bell, Secretary; general discussion. Basket questions, Mrs. C. Turnbull; prayer service. 11:00, Report of committee on nominations, election. Report of committee on obituaries, report of committee on resolutions, unfinished business; minutes and roll call, closing exercises, adjournment.

Prayer.

God's promises are the fulcrum and prayer is the lever, by which faith lifts the interest of God's cause into success. "Prayer is not conquering God's reluctance, but taking hold upon God's willingness," the means by which he links our wants and weakness to his fulness and power. Our prayer voices the real feeling of our helplessness; while its constancy measures, as the pulse beat, the condition of our spiritual life.

"A good man's prayers
Will from the deepest dungeon climb to heaven's height,

And bring a blessing down "

Our assurance in prayer reveals the presence of the spirit of prayer within

us, just as our habit of pleading His promises reveals our confidence in Him. When we call to mind the merits of our divine Mediator, in whose name we plead, why should we hesitate, with His cause upon our heart, to come boldly unto the throne of grace? *Our waiting* for God must be the result of a trustfulness born of confident prayer to God, otherwise it is not *waiting* but *indifference*.

"He loves our importunity,
And makes our cause His care."

Earnest, habitual prayer is, under God, the mightiest agency in missionary work. Are we praying for the word of God on our mission fields? Some are. Are these praying in faith? What the missionary cause needs is not so much more men, more money or societies, but *more prayer, more united, trusting, persevering prayer*. This is the crying need of the home.

O, church of the ascended Lord! listen to the voice that calls thee to pray for missions, uttered in every need of a perishing world, spoken in every movement of the providences of God. Oh, that the Spirit of God would touch the hearts and lips of His people and bow them in united, believing prayer, for the evangelization of the nations.

F. M. ELLIS.

Christmas Offering to China.

Earnest effort has been made in many directions to secure full reports of these collections, but the failure has been more apparent than in any previous year. It is very discouraging to Central Committees and upon whomsoever the blame may rest, the responsibility of lessening effort must also rest, if acknowledgements of gifts cannot be had.

Alabama, \$117.52; Arkansas, \$84.43; District of Columbia, \$6; Florida, \$171.09; Georgia, \$134.73; Kentucky, \$222.94; Louisiana, \$31.48; Maryland, \$296.00; Mississippi, \$26.75; Missouri, \$291.67; North Carolina \$311.19; South Carolina \$640.58; Tennessee, \$84.87; Texas, \$262.72; Virginia, \$749.79; West. North Carolina, \$29.61. Grand total, \$3,454.37.

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 9th: Slater, Mo., \$82; Two ladies, Slater, Mo., \$16; Smith's Grove, Ky., \$21; Seventh Ch. Baltimore, Md., (contribution to German Work), \$22;

Slater, Mo., \$85; "Sunbeams," Slater, Mo., \$78; Conyers, Ga., \$20; Lamar, Mo., \$44; First Ch., Fort Worth, Texas, \$95; Lake Ave. Ch., Dallas, Texas, \$15; Mrs. A. Schimp, Fulton Ave. Ch., Baltimore, Md., (contribution to German Work), \$3; First Ch., Lexington, Ky., \$8; Hopkinsville, Ky., \$125; Waxahachie, Texas, \$10; Cleburn, Texas, \$52.20; First Ch., Waco, Texas, \$25; Second Ch., Augusta, Ga., \$24; First Ch., Macon, Ga., \$86; White Plains, Ga., \$70; Central Ch., Ga., \$35.65; Woman's Social Mission Society, First Ch., Macon, Ga., \$60; Lumpkin Ch., Ga., \$7; Social Union, First Ch., Atlanta, Ga., \$50; Jacksonville, Fla., \$30; Leesburg, Fla., \$25; Melrose, Fla., \$48.50; De Land, Fla., \$37; Lake Helen, Fla., \$32; Jacksonville, Fla., (three boxes), \$80; First Ch., Washington, D. C., \$75; Leband, Deer Creek Asso., Miss., \$31; Shaw, Deer Creek Asso., Miss., (contribution), \$4.65; Mrs. Turner, Luxumborg, Deer Creek Asso., Miss., (contribution), \$7.60; Cleveland, Deer Creek Asso., Miss., (contribution), \$10.95; Arcola, Deer Creek Asso., Miss., (contribution), \$13.75; McNutt, Deer Creek Asso., Miss., (contribution), \$9.35; Indianola, Deer Creek Asso., Miss., (contribution), \$10. Total, \$1,448.55.

Previously reported, \$11,234.69. Total, \$12,683.24.

ANNIE W. ARMSTRONG.

Our Girls.

If we are true, real, and live not to appear, but to be, we are being prepared for all that may await us in the providence of God. I get more and more concerned about our young women. I know how necessary it is for them to have a definite purpose in their life, a deliberate choice. "She hath chosen" will be said of every one of us, for we really do choose, and others can see we have chosen. What we really are, is telling every moment on some one, and what we are is of more consequence to us, than all that we do. How often have I been impressed with the few words: "It profiteth me nothing." What I do may profit others, no matter what my motives may have been; but only love, only the spirit of love profiteth me! And our own consciences before God must be ever and forever our greatest care. Choose the unperishable part. *Ladies Home Journal.*

Letter from Dr. Hartwell, China.

[From a late letter to members of Mrs. Hartwell's family in Baltimore, the following most interesting extract is made.]

You know of our going to Chefoo on

the U. S. S. *Yorktown*. We stayed three days at a hotel, and then our Tung Chow company of 16 persons took rooms over a store and set up housekeeping as a club. It was pleasant enough at the hotel, but too expensive. We all enjoyed the camping life or the club life, though the children did make a great noise which was pretty hard on wife and me. However, the change helped me. I grew better every day, ate well, slept well, gathered flesh, so that after about two weeks, I felt the time had come for me to return to my post.

The difficulty was to get a conveyance. I was not strong enough to ride a donkey, and the prospect was that if I got a Chinese vehicle I should have to pay from \$15 to \$25 for it, the ordinary price being \$2.50. But just when I wanted to come, by a *direct Providence*, I got the Chinese vehicle for \$5. If I should detail the circumstances, you could but see it was of the Lord. And it has been so with me in the most remarkable manner ever since I left America, even more than before. God has gone before me in *every* step, and prepared things for me, so that I could but see His hand. I have told you above how wife at first opposed my coming, but afterwards yielded to what seemed duty. The trip at that time, when there were so many soldiers, deserters and others passing through the country, was considered a dangerous one. The United States Consul and my brother missionaries advised me not to undertake it, but my convictions were strong, and my Father did not fail me. I have left wife and the children with two Christian servants, a man and a woman, with the other Tung Chow missionaries' families, under the protection of the Consul, and from a dozen to fifteen Men of War of different nationalities. Moreover, we had been furnished with a copy of a communication from the commanding general of the Japanese army, addressed to the European Authorities at Chefoo, assuring them that if the Japs find it necessary to come to Chefoo, they would give the neutrals every protection possible; that as soon as the place should be in their possession, before the Japanese army should enter the town, he would send a force of *gendarmes* to protect the persons and property of neutrals. Under these circumstances we felt safe for wife and the children, with the other Tung Chow ladies and their children, with Rev. Mr. Irwin to look after them, to remain where they were, only a stone's throw from the

office of the United States Consul.

But poor, poor Tung Chow! I never saw things as they are now. Those who were able to flee, have fled. Many poor people have gone and come back. Everybody is dejected and fearful. My coming has been a boon, as I believed it would be, to the few Baptist Christians we have left in the city, and to the neighborhood in which I live. I am sure our standing by the Chinese in their time of trouble will increase our influence with them in the future. And then the people are in a state of mind to hear us now, as they have never been before. They see that we maintain an equanimity that they cannot understand. We tell them it is because we trust in the *living God*, and exhort them to trust in and pray to the same God, who is willing to listen to their prayers for forgiveness and help.

Our missionaries of the Pingta station with the Swedish Baptists of Kian Chou were taken to Chefoo a few days ago by the U. S. S. Charleston. Brother Stephens

of Hwang Hien attempted to meet the steamer as she passed the little harbor some six or eight miles from Hwang Hien but he evidently missed her. Brother Pruitt and family remain at their home at Hwang Hien. We hear that the missionaries further inland are all quiet. The disturbance from the Japs seems not to have reached so far inland.

The girls' school in Chefoo will not open at the time advertised on account of the troubles. The boys' school will open only for day pupils, parents residing at a distance having been notified not to send their boys.

You have doubtless heard long ere this, by telegrams, of the state of things in Shantung, and we know you are praying for us. God hears prayer. "Before they call, I will answer; and while they are yet speaking, I will hear." Call, then, vigorously upon God. Pray not only for us, but for this poor people, that these troubles may be sanctified to them, that they may turn away from their dumb idols to serve the *living God*.

WOMAN'S MISSIONARY UNION.

✻ BAND DEPARTMENT ✻

A TYPICAL BAND PROGRAM.

TIME—ONE HOUR.

Meeting called to order by boy President. Hymn—sung standing. If possible have girl or boy organist. Three minutes talk by leader on Scripture to be read.

Alternate reading of Scripture, President reading alone, leader reading with children, who read from *their own Bibles*.

Band Hymn. Some hymn loved by the children and chosen by them as their Band Hymn. Sung without books.

Business exercises conducted by president.

Minutes of last meeting by secretary. Reception of new members.

Reading of promises and obligations of members, by Secretary.

Report of Committees. Look-up Committee. World news Committee, etc.

Map Exercises. Questions on map already drawn on black-board. Questions to be distributed, to six or seven members of the Band, who

ask them of the one by whom the map has been prepared as: "Point out Tokio." "Point out our Mission Stations in Japan," etc, etc.

Repeat and sing, verse of some missionary hymn, learned *by heart* at the last meeting; learn second verse. Hymns suggested: Greenland's Icy Mountain, Look ye Saints, The Morning Light, My Country, etc. Memorizing will be greatly aided by writing verse to be learned on the black-board or by use of a large hymn roll, which can either be purchased or made at home.

Lesson talk by leader.

Memorizing lesson text.

Short readings, recitations or essays, by one or two members of the Band.

Collection. Hymn. Lord's Prayer repeated by all standing. Dismission.

"Always be the leader, but hide your leading strings. As far as possible, place the affairs of the band in the hands of its members, *under your own constant supervision*."

Lesson Talk.

How many of you have seen the sunrise? How many saw it this morning? Our lesson to day is of a country on the other side of the world, which is sometimes called the Land of the Rising Sun. Who can tell me another name for this country? Yes, Japan. It seems to us a very small country, when we look at it on the map, but nevertheless, it has more than half as many people as live in our great country, or 38,000,000.

A strange thing about this country is that it is broken up into nearly four thousand little islands, which lie off the coast of Asia in the form of a great new moon or crescent. The four largest islands which form the center of the kingdom are Hondo or Nippon, Thikoku, Hokkaido and Kiushiu. In the last of these is our own mission station, of which I will tell you in a few moments.

The people of Japan are small, polite and good natured. They love children and the children themselves seem to love one another, for they are rarely seen quarrelling or fighting over their games. They live in light wooden houses, with paper doors and blinds, so light and small that the whole house can be taken down and carried away in a day, and as quickly set up again. The streets at night are lighted by Japanese lanterns such as are used here for festivals and parades.

The women dress in long tight dresses, or long sacques, reaching to the feet; and tied around the waist by a broad sash which ties in a large bow at the back. When a baby has to be carried, the dress is loosed at the neck and the little fellow is slipped into the snug, little sack thus made on his mother's or sister's back. The obi or sash, keeps him from all danger of slipping out as his mother goes about her work or the little sister plays with the other children. The women are very proud of their long black hair, and arrange it in many queer shapes, pinning it in place with gold, silver or tinsel hair pins. Sometimes the hair is dressed in the shape of a fan or butterfly or again in the shape of a teapot. When a girl becomes a young lady, her coming out party is called a "putting up the hair party" and

lasts all night. For fear the hair, which has been so carefully arranged by the hair dresser, may be spoiled, the women instead of using a pillow, sleep with their necks resting on little wooden blocks. When married the women dye their teeth black.

The men wear long tight sacques shaped very much like those of the women. In the center of the back is a large round mark which tells to all passers-by, who belong to noble families and who do not.

The Japanese have two principal religions, called Shintoism and Buddhism. In the first no idols are used; the principle thing in a Shinto Temple being a large mirror. The Buddhists, of whom there are many more than the Shintoists, have many hundred idols.

Although an attempt was made more than three hundred years ago, to teach the Japanese of Christ, until the last fifty years it was a death penalty for anyone to even name the name of Christ in that kingdom. By a treaty with the United States, Japan was thrown open to the Gospel in 1853.

The first missionaries landed in 1859, but for five long years they worked without a single heathen giving his heart to Christ. In 1864 the first convert was baptized, and after that the Christians began to increase rapidly. Now there are thirty-five thousand Christians in this country, where thirty years ago there was not one, and the number of Christians has doubled every five years. They are among the poor and the rich and many members of the new parliament and the Mikado's council, are Christians. Nor is this all; the whole country has been wonderfully changed. The Mikado, who used to be thought a god, who could do all he pleased with the people, is now a *constitutional ruler*, with a council and parliament somewhat like that of England. In the war between China and Japan, which has just closed, the little kingdom of Japan conquered the great kingdom of China by the use of modern guns and war-ships like our own.

But though Japan is so greatly changed, remember how few among its people are yet Christians and that there is only one missionary to every

Sunbeam Corner

Number of societies organized, 579; amount reported to COUSIN GEORGE since April 15, 1894, \$2400.63; amount reported for Sunbeam Missionary on year ending October 1, 1895, \$310.33. Send *money* to your State Treasurer or to Rev. R. J. WILKINGHAM, P. O. Box 545, Richmond, Va., and *reports* to Rev. Geo. Braxton Taylor (Cousin George), West Appomattox, Va. Sample Constitution and Hints sent upon application to Cousin George. (Send stamp.)

How the Chinese Spend Their New Year.

On the twenty-third of the last month in the year, every family begins to get ready for the New Year by tearing down the old kitchen god which hangs above the household cooking range, and pasting up the new one. And then give the house a general cleaning up, after the walls are all nice and clean, the ancestral scroll is taken out and hung up, and the ancestral tablets set in front of the scroll on a table. In the evening just before supper whatever food is cooked for the family is dished out in the best bowls and set before the new kitchen god, and their ancestors; this will be done every meal until the New Year holidays are over. On New Year's eve, meat dumplings are eaten, while the women are making them, the male members of the family take incense, paper money, lanterns and fire crackers to bring their ancestors home.

When they arrive the meat dumplings are set before the tablets and then the family sit down to the New Year's dinner; all this night is spent in eating and drinking and worshipping; some do not go to bed at all. Long before daylight the children are dressed up in their best, first worshipping their ancestors, then bowing before their own parents, aunts and uncles, then they go out to pay their New Year calls. At every house the caller must first bow before the ancestral tablets and then "worship the New Year" (as they call it,) to each other. On New Year's day the women stay at home, while the men go out calling; the second day the women go out in their own villages. The third day all the wives are taken home, (that is to their own mother's house) by their own husbands, and every husband is the chief guest in the wife's home that day. The wife generally stays while the husband goes back either the same day or the next, according to the distance between his and his wife's home. Thus the daughter in law, the drudge of the family, gets a rest, until the feast of lanterns, which begins the thirteenth of the month. But before sending the daughter home on the morning of the third day, long before daylight the men must get up with incense, paper money, and fire crackers to take their ancestors back to the grave, the incense is an offering, the paper money for them to spend in the next world, and the fire crackers to scare them off, in case they are not willing to go, so much for heathen hospitality! Oh! you happy children in enlightened America, will you not pray for the children of China, so that they may quit such nonsense? The majority believe they are really having their parents to spend New Years with them, but a great many do all this just because others do it, and have done it for centuries. If only they could know that these parents are gone where they could do them neither good nor harm. But how are they to know but through your prayers and efforts. So I sincerely hope all the children who read this little piece will pray more than ever for the heathen children of China.

Yours truly,

MARY KWON

P. S. This letter was written by Mrs. Kwon at my request. She speaks English perfectly and you can see how she writes; you can see what a Chinese woman can do.

Your missionary as ever,

PEYTON STEPHENS.

A True Incident.

Dear little Annie Taylor Cole is not yet five, but is as bright and interesting as she can be. When her cousin Alice came home from the Sunbeam meeting, she brought a tiny envelope bearing the printed words, "Real Self-Denial."

Little Annie examined the words and began to question as to their meaning. Alice

Atlanta, Mrs. J. H. Goldsmith, Tr. (Girl, Madero Inst.), \$7; by R. F. Smith, \$25; cash, 30c. Total, \$3,158.24.

Previously reported, \$10,262.71. Total this year, \$13,420.95.

KENTUCKY—By Bessie C. Wilson, Tr., Honest and Earnest So., \$11.10; G. W. Courtney, 75c.; Athens B. ch., by I. T. Creek, \$28.65; Clay and Main Mission, by Jno. W. Lowe, \$5; Mrs. B. P. Proctor, Cor. Sec., W. M. S., 1st B. ch., Bowling Green, \$50; Jno. R. Sampey, \$10; 1st B. ch., Frankfort, by W. C. Taylor, \$100; by J. W. Warder, Cor. Sec. (Walnut St. B. ch., Louisville, \$633), \$1,231.69. Versailles B. ch., by Wm. Yeaman, Tr., M. T., \$25; Lewisburg B. S. S., by C. N. Bolinger, Supt., \$3.90; by Rev. Wm. Williams, \$1.35; by Rev. Jno. W. Bagby, \$5; by Hattie S. Hicks, Tr., (J. W. McCollum), \$66.55. Total, \$1,538.99.

Previously reported, \$9,333.73. Total this year, \$10,872.72.

LOUISIANA—"Children's Day," 40c.; E. L. Scott, \$5; J. D. McIntyre, \$10; Jas. Bussey, \$9.90; R. L. Prophit, \$5; G. A. Turner, Tr., \$100; Mrs. R. Salmen, \$5; G. A. Turner, Tr., \$100; by Fred W. Eason, \$21.25; by G. A. Turner, Tr., \$100; Mrs. E. J. Lassiter, \$10; "King's Helpers" of Valence St. B. ch., N. O., by F. G. Gregory (China), \$2.15; G. A. Turner, Tr., \$110; Mrs. M. L. Perks and daughters, Evergreen B. ch., Kingston, \$15; by G. A. Turner, Tr., \$50; E. McDonald, \$5; New Hope S. S., by J. M. White, \$5; by W. D. Powell, L. A. So., Coushatta B. ch., \$5; W. D. P., \$2; H. C. Kemper, \$50; by Rev. R. F. Tredway, \$4; 1st B. ch., N. O., by J. L. Furman, \$3.50; L. M. S., Arcadia, by G. W. Hartsfield, \$5. Total, \$623.15.

Previously reported, \$683.75. Total this year, \$1,306.90.

MARYLAND—4th B. ch., Baltimore, by F. R. Harbaugh, Tr., \$10.38; Brantly B. ch., by A. S. Cross, \$50; Mrs. Fannie Roper Feudge, Baltimore, \$10; 7th B. ch., Baltimore, by L. H. Bennett, Tr., \$59.82; W. B. F. M. of Md., by Mrs. E. Levering, Tr.: Miss White, \$10; Xmas off. China, \$15.65; Miss'ry Day, \$9.45; debt, \$5; general, \$170.03—\$210.13; from R. J. Biggs, for Fulton Ave. B. ch., Balt., \$25; by J. Levering: Grace B. ch., Balt., \$15; Franklin Sq. B. ch., Balt., \$175; Scott St. B. ch., Balt., \$14.06; Entw. Pl. B. ch., Balt., \$39.12; German St. B. ch., Balt., \$5; N. Ave. B. ch., Balt., \$35; East Port B. ch., \$5; Mt. Zion B. ch., Balt., \$5; Arlington B. ch., Balt., \$10; Calvary (Towson) B. ch., \$3.45; Saters B. ch., \$2; Trinity (old) B. ch., Balt., \$5—\$633.63; H. B. Weishampel, Balt., \$5; Mrs. W. T. Earp, Balt., \$2; a friend, 7th B. ch., Balt., by R. H. Graves, \$1; Immanuel B. ch. S. S., by Magruder Powell, Tr., \$50. Total, \$1,056.96.

Previously reported, \$8,656.43—\$9,713.39.

From Henry Taylor, Baltimore, \$200. Total this year, \$9,913.39.

MISSISSIPPI—C. D. Rhymes, Crystal Spgs., \$10; Duck Hill B. ch., by R. C. Fox, \$20.56; Holly Springs B. ch., by E. D. Miller, \$12; Poplar Spgs. B. ch., by J. M. Smith, \$11; by P. A. Haman, Learned, \$15; Robert Frazer, Columbus, \$25; J. M. King, Clinton, \$5; Mrs. R. W. Williamson, Greenwood B. ch., \$22; Houlika B. ch., by R. A. Cooper, \$10.10; Columbia Sb'ms, by Miss M. Annie Baker, (Sb'm miss'ry, \$12.86), \$12.86; by Geo. Whitfield: Little Bahala ch., \$3.45; a Record Reader, \$2—\$5.45; 41st Ave. B. ch., Meridian, by A. C. Hulett, Tr., \$22.30; Jno. T. Buck, Tr., \$300; B. W. Griffith, by Geo. Whitfield, \$20; by R. A. Cooper: Tocopola B. ch., \$5; Spring Hill B. ch., \$5.25—\$11.25; Cleveland B. ch., by R. A. Cochran, \$22.00; Mrs. S. M. Smith, \$2.50; by J. L. Berry: Shiloh B. ch., \$4.25; Mrs. Bell, \$2—\$6.25; Armstrong So., 1st ch., Columbus, by W. L. Jobe, Tr., \$12; Coldwater B. ch., by J. A. Lee, \$10.20; W. M. So., Brookhaven B. ch., \$1.65; L. A. Duncan, Meridian (Jno. H. Eager), \$5; Clinton B. ch., by

Geo. Whitfield, \$22.60; by J. H. Pryor, \$16.20; Ripley B. ch., \$11.55; L. A. So., by G. W. Dudley, \$3—\$14.55; Mrs. E. A. Tewes, Phillip, \$5; by Geo. Whitfield: Purvis B. ch., \$6.75; Mt. Zion B. ch., \$1.15—\$7.90; Houston B. ch., by J. P. White, \$13.40; Jno. T. Beach, Tr., \$200. Total, \$814.86.

Previously reported, \$2,853.86. Total this year, \$3,700.72.

MISSOURI—R. H. Douglas, Caruth, \$5; W. M. So., Delmar Ave. B. ch., St. Louis, by Mrs. O. L. Brigham, \$10; Salem B. ch., by Miss H. Douglas, \$23.74; by L. J. Tatum: Elkton B. ch., \$5c.; L. J. Tatum, 65c.; Wm. H. 10c.—\$1.60; German B. ch., St. Joseph, by Otto Beckelmann, \$1c; J. K. Ball, Fairmont, \$10; 1st B. ch., St. Joseph, from Rev. R. P. Johnston and wife, \$150; A. E. Rogers, Tr. (W. M. S. \$138.41) (Xmas off., China, \$32.69), \$42.52. Total, \$872.86.

Previously reported, \$3,877.41. Total this year, \$4,730.27.

NORTH CAROLINA—Dan Valley B. ch., by A. L. Betts, \$5.23; Sb'm So., of Red Springs B. ch., by M. L. Kesler, \$4.40; Morehead City B. ch., by S. J. Porter, \$16; Tryon B. ch., by T. T. Ballinger, \$2.90; Perries B. ch., by R. O. Pernel, \$5; Mrs. W. J. F. Liddell, Charlotte, \$5; H. C. Bridger, Bladenboro, \$25; R. L. Bridger, Bladenboro, \$25; M. L. Kesler, by H. B. Duffy, (new missionary, Japan), \$10; M. S. of J. B. C. ch., by M. J. Carlton, Tr., \$1.75; South River B. ch., by W. C. Wooten, \$1; Junior Band by Miss Gertie Swam (Statesville), \$1; J. D. Boushall, Tr., \$500. Total, \$602.28.

Previously reported, \$4,363.91. Total this year, \$4,966.19.

NORTH CAROLINA WESTERN CONVENTION—L. M. S., 1st B. ch., Asheville, by J. M. Stoner, (Miss Lottie Price), \$9.03; French Broad B. ch., Asheville, by Jas. L. Wagner, (Xmas off., China, \$5), \$14; J. M. Stoner, Tr.: China, \$3.35; Miss Price, \$12.26—\$15.61; by Jas. L. Wagner: Sb'm So., Fr. Bd. B. ch., Asheville, \$3.26; L. M. So., Fr. Bd. B. ch., Asheville, \$2.84; Neighbor So., Fr. Bd. B. ch., Asheville, \$20.51; Fr. Bd. B. ch., Asheville, \$35.61. Total, \$74.85.

Previously reported, \$753.95. Total this year, \$828.80.

SOUTH CAROLINA—Minnie V. Durham, \$1; Mary B. Pressley, \$5; T. D. G. Gregory, for Fairview B. ch., \$1.37; by T. P. Bell, Cor. Sec., \$9.04; J. A. Fant, \$10; Harmony B. ch. by R. Ferguson, \$2; by J. A. Hickson: Lbg. B. ch., \$1.04; Salem B. ch., \$1.45—\$2.49; Welsh Neck B. ch., by A. M. Sompayrae, \$13.78; Mrs. Wm. Cummings, by A. C. Wilkins, \$10; Wm. J. Fulford, Blenheim, \$1; Spartanburg B. ch., by W. T. Derieux, \$125; by W. H. Waters: Cedar Shoal B. ch., \$3.10; Bellevue B. ch., \$1.40—\$1.50; Tabernacle B. ch., by J. C. Courtney, Tr., \$4; Wolf Creek S. S., by C. H. Daniel, \$1.36; Orangeburg B. S. S., Con., by A. B. Walker, \$1.50; Wm. J. Fulford, for L. M. S., of Brownsville B. ch., \$1.50; Cheraw B. ch., by L. M. Rice, \$2; Sumter B. ch., by Mrs. C. C. Brown, \$14.75; Barnwell B. ch., by W. E. Edenfield, Tr., (W. W. Lawton), \$2.50; New Prospect B. ch., by J. D. Pitts, Tr., R. R. Asso., \$11.85; by W. E. G. Humphries: Mt. Joy B. ch., \$7.93; Philadelphia ch., 37c.—\$3.30; Fairforest B. ch., by Jno. T. Gentry, Tr., \$3.01; Central B. ch., by H. C. Shirley, \$1.44 Catfish Baptist church, by J. J. Allen, \$1.65; Chester B. ch., by E. T. Atkinson, Tr., \$20; by H. R. Moseley, \$30; Union Meeting, by T. G. Pittman, Tr., \$31; a brother and family, \$5; T. J. Hughes, Divian Creek B. ch., \$2.23; by R. Y. Leavell, Tr., 1st B. ch., Newberry, \$3.90; S. S., \$5.05—\$13.95; Gowensville B. ch., by J. O. Wingo, Tr., \$5; Miss Sue Wilson, Tr.: Xmas off., China, \$26.57; Sb'm miss'ry, \$11.31; M. Harley, miss'ry, \$1.96; debt, \$3.97; general, \$245.80—\$262.64; J. M. Lawton, Tr.: Hartsville B. ch., \$7.92; S. S., \$8.06—

\$15.98; Limestone B. ch., by J. D. Templeton, \$5; by H. L. Hardin, Tr., Chester Asso., \$10; W. P. Boyd, \$1; Upper Marion Union, by E. C. Watson, Chr. F. C., \$14.68; Conway B. ch., by E. W. Nolley, \$2.35; by L. M. Rice: Chesterfield B. ch., \$3.85; Florence B. ch., \$5.65—\$9.50; Campobello, B. ch., by Curtis Wall, \$5.72; Enoree B. ch., by E. C. Watson, \$1.50; Union Meeting 2nd Dn., Enfield A-so., by S. E. Freeland, \$3.55; Mizpah B. ch., by R. P. Galphin, \$2.75; J. B. Norris, Trenton, \$25; Switzer, B. ch., by J. P. Gates Tr., \$10.30; by Albert Eddins, Tr., Chesterfield Asso., \$1.77; Cowpens B. ch., by J. D. Bailey, \$5; C. B. Rhodes, Jr., Una, \$1; by E. A. McDowell, Mt. Moriah B. ch., \$2; Poplar Spg. B. ch., \$2—\$4; by J. Wesley Jones, Wellford B. ch., \$25.27; Putnam B. ch., \$2.60—\$27.87; N. Greenville Asso., by W. W. Keys, \$11.63; Miss Laura Davis, by B. F. Johnson, \$1; Blackville B. ch., by J. H. E. Milhous (W. W. Lawton) \$6.25; Edgefield Village, B. ch., by O. Sheppard, \$15; by Edmund Wells, Charleston, \$5; by Wm. Haynesworth, Seven Pines Baptist Church: \$1.25, Brunson Baptist Church, \$1—\$5.25; Mrs. J. W. Holliday and children, \$2.20; T. H. Bethea, \$5; by J. C. Gardner: Beech Island B. ch., \$10.26; Westley Lawton, Missy Bd., \$2—\$12.26. Total, \$890.42.

Previously reported, \$6,397.23. Total this year, \$7,287.65.

TENNESSEE—By T. P. Bell, Cor. Sec., \$9; by J. C. McLain, \$2.10; G. W. Laffery, \$5; W. K. Cox, \$4; 1st B. ch., Memphis, \$20.85; by R. G. Craig, Tr., Park Ave. miss'n, \$1—\$21.85; Rocky Hill B. ch., by J. R. Hood, \$2.55; Lillie Murray, Thula, \$2; by R. G. Craig: 1st B. ch., Memphis, \$5.25; Ebenezer B. ch., Miss Hattie Holmes, \$5; Sam Phillips, \$5—\$15.25; Johnson City B. ch., W. M. Vines, \$16.63; Mrs. A. H. Fly, Trenton, \$10; India Horn, Springfield, \$4; Tracy City B. ch., by B. F. Hampton, \$1.65; W. M. Woodcock, Tr., \$268.41; by R. G. Craig: Lambertsville B. ch., \$8.20; Fellowship B. ch., \$6.65; River Valley B. ch., \$1.55; 1st B. ch., Memp., \$5—\$21.40; R. M. C. Parker, by R. G. Craig, 1st ch., Memp., \$5; "Young South," by Mrs. L. D. Eakin, (for Mrs. N. Maynard), \$100.75; Hall B. ch., by Wm. Grant, Tr., Friendship Asso., \$3.52; W. M. Woodcock, Tr., Mex., \$16; China, \$5.60; Africa, \$7.50; general, \$107.50—\$136.66. Total, \$634.77.

Previously reported, \$4,163.31. Total this year, \$4,798.08.

TEXAS—Bartlett B. ch., by W. J. Collins, \$5; G. W. Tull, \$25; W. M. So., Abilene, by Mrs. Wm. Young, Tr., \$7; Flatonia B. ch., by T. S. Wesson, \$10; W. J. Cother, 25c.; J. H. Willingham, \$5; Mesquite B. ch., \$3; By J. E. Horner, Bogata, \$1; By Miss Mary Dunn, Gorman, \$10; Willow Spg. B. ch., by H. L. Barr, \$5; Mrs. Sue A Dollar, Gouse, \$2.30; M. D. Early, Sup., \$611.98; By Jos. P. Rutledge, Wharton, \$6.30; Live Oak B. ch., by J. R. Northcutt, \$12; by D. W. Matthews, \$13.70; Flat Creek B. ch., by T. Slaughter, \$5; Mrs. J. L. Whittle, Sulphur Spgs., Tex., \$9.50; Isaac Pinner Sunset, \$3; W. M. U., 2nd r. ch., Dallas, by T. A. Smith, \$2.50; J. S. Taylor, Dallas, \$10; by I. H. Willingham, \$3. Total, \$751.53.

Previously reported, \$3,280.91. Total this year, \$9,032.41.

VIRGINIA—By T. P. Bell, Cor. Sec., \$3; Langdon C. Mayor, Brandy Sta., \$30; Mt. Vernon B. ch., by W. B. Mitchell, \$5; Scottsville B. ch., by H. B. Mason, \$10; Mrs. Wm. H. Peyton, Greenville, \$1; F. H. Martin, Scottsville B. ch., \$10; N. Ryland Tr., \$1,000; E. R. Nelson, by "Religious Herald," \$2.50; Va. Haynes and Niece, \$2; Javene Missy class, by Mrs. E. C. Childs, \$5; by Religious Herald, \$2; N. Ryland, \$2,500; cash, \$1. Total, \$1,601.50.

Previously reported, \$11,458.23. Total this year, \$15,059.73.

WEST VIRGINIA—David E. Johnston, Bluefield, \$20; Martha M. Thurmond, Oak Hill, \$2; Miss H. H. Lamp, \$2. Total, \$24.

Previously reported, \$6.25. Total this year, \$30.25.

CHINA—Miss L. G. Barton, \$5.75. Total, \$5.75. Previously reported, \$302; Total this year, \$307.75.

WESTERN ARKANSAS AND INDIAN TERRITORY—E. L. Compere, Supt., \$140.15; S. E. F., \$1. Total, \$141.15.

Previously reported, \$326.35. Total this year, \$467.50.

OKLAHOMA TERRITORY—Sb'ms, Lexington B. ch., by Rev. W. A. Rowe (debt), \$5.50.

Previously reported, \$5.50. Total this year, \$11.

PENNSYLVANIA—J. M. Thomas, 25c.

MEXICO—By A. B. Rudd, Tr. (Mexican Miss'y in Brazil, \$53.47), \$133.47; J. G. Chastain, \$3.88. Total, \$147.35.

Previously reported, \$414.50—\$561.85. *Less contribution of Henry Taylor, Balt., Md., \$200. Total this year, \$361.85.

AGGREGATE—\$16,986.47. Previously reported, \$80,674.11. Total this year, \$97,660.58.

*This amount was incorrectly credited to Mexico last month, as Bro. Taylor was in Mexico City. It has been transferred to the Maryland account.

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

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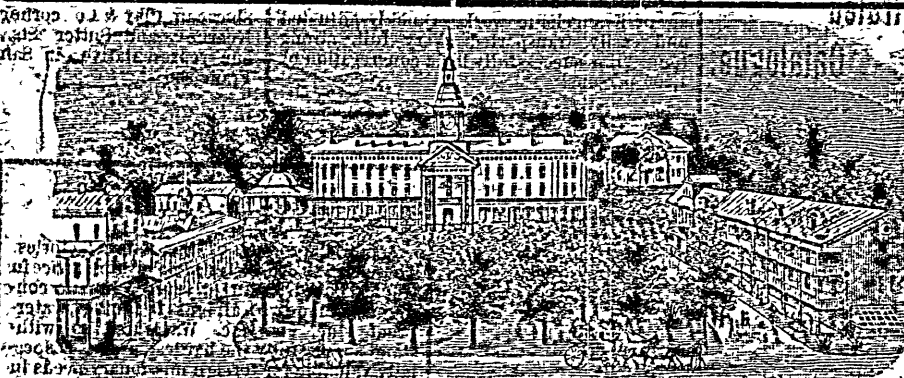
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