

*W. V. Smith*

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

Volume 27.



No. 1.

~\*~THE~\*~

# FOREIGN MISSION JOURNAL.

\* AUGUST, 1895. \*

PRICE 50c. A YEAR.

PUBLISHED MONTHLY BY THE

Foreign Mission Board, Southern Baptist Convention,

RICHMOND, VA.

Taylor & Taylor, Printers.

# OUR MISSIONARIES.

## SOUTHERN CHINA.

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

## CENTRAL CHINA.

SHANGHAI.—E. F. Tatum, Mrs. Tatum, R. T. Bryan, Mrs. Bryan, Miss Willie Kelly, Miss Lottie W. Price.  
SOOCHOW.—(P. O., Shanghai).—T. C. Britton,\* Mrs. Britton,\* W. W. Lawton.  
CHINKIANG.—L. N. Chappell,\* Mrs. Chappell,\* Miss Julia K. Mackenzie.  
YANG CHOW.—L. W. Pierce, Mrs. Pierce.

## NORTHERN CHINA. (P. O., CHEFOO.)

TUNG CHOW.—Miss Laura G. Barton,\* J. B. Hartwell, Mrs. Hartwell.  
Huang-Hein.—C. W. Pruitt, Mrs. Pruitt, Peyton Stephens, Mrs. Stephens.  
Pungtu.—Miss Lottie Moon, W. H. Sears, Mrs. Sears, H. A. Randle, Mrs. Randle.

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

LAGOS.—M. L. Stone, with three native assistants and teachers.  
Abbeokuta.—W. T. Lumbley, and L. O. Fadipe, native assistant.  
Awyaw.—S. G. Pinnock, Mrs. Pinnock.  
Ogbomohaw (Ibadan).—C. E. Smith,\* (Henry Patterson, Missionary), Mrs. Smith,\* and one native teacher.  
Hausser Farm.—Albert Eli, native evangelist.

## ITALY.

ROME.—George B. Taylor, 52 Via Giulio Romano, Sig. Paschetto.  
FLORENCE.—J. H. Eager and Mrs. Eager, Via Oricellari, 16 bis, Sig. Galassi.  
Milan.—Nicholas Papengouth.  
Venice.—Signor Bellondi.  
Bologna.—Signor Colombo.  
Cannes.—Signor Ferraris.  
Carpi.—Signor Boglione.  
Portici.—Signor Basile.  
Bari.—Signor Volpi.  
Naples.—Signor Rasulo.  
Boscotrate.—Signor Martinelli.  
Torre Pellice.—Signor Malan.  
Milionico.—Signor Piccini.  
Cagliari, Sardinia.—Signor Arbanasich.  
Cagliari.—Signor Cossu.  
Iglesias, Sardinia.—Signor Fortopese.

## BRAZIL.

RIO DE JANEIRO.—W. B. Bagby, Mrs. Bagby, J. J. Alves.  
Juiz de Fora.—J. J. Taylor, Mrs. Taylor.  
BAHIA.—Z. C. Taylor, R. E. Neighbour,\* Jose Dominquez.  
Maceio.—Jos. Aden, Joao Baptista.  
Valencia.—Antonio Marques.  
CAMPOS.—S. L. Ginsburg, Mrs. Ginsburg, A. Campos.  
San Fidelis.—Joas Manhaes.  
PERNAMBUCO.—W. E. Entzminger, Mrs. Entzminger.

## MEXICO.

TOLUCA, State of Mexico.—W. D. Powell, Mrs. Powell, and Miss L. C. Cabaniss. Lerma.—M. H. Obregon.  
PARRAS, State of Coahuila.—A. O. Watkins, and Mrs. Watkins. Monclova.—M. Jiminez. Allende and Nava.—Felix Ramirez. Juarez and Progreso.—T. Rodriguez. San Pedro.—Ernesto Barocio. Torreón.—Florencio Trevino.  
SALTILLO, State of Coahuila.—A. B. Rudd, Mrs. Rudd, Miss L. A. McDavid, Miss Addie Barton, Miss Ida Hayes, Jose M. Cardenas and Alex. Trevino. Galeana.—R. Martinez. Rayonez.—Porfino Rodriguez. San Rafael.—M. T. Flores.  
DOCTOR ARROYO, State of Nuevo Leon.—J. G. Chastain, Mrs. Chastain and Eliseo Recio.  
ZACATECAS, State of Zacatecas.—M. Gassaway. Colatlan.—Benj. Muller.  
MORELIA, State of Michoacan.—H. P. McCormick, Mrs. McCormick.  
GUADALAJARA, State of Jalisco.—D. A. Wilson, Mrs. D. A. Wilson, Miss Sallie Hale, and F. de P. Stephenson. Silao.—Samuel Dominguez. Leon.—Miguel Placencia, Victor Godinez.  
ORIZABA, State of Vera Cruz.—I. N. Steelman, Mrs. Steelman, Moises Guajardo, Miss Z. Kempfer.

## JAPAN.

MOJI.—J. W. McCollum,\* Mrs. McCollum.\*  
FUKUOKA.—E. N. Walne, Mrs. Walne, N. Maynard, Mrs. Maynard.

\* At present in this country.

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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VOL. No. XXVII.

AUGUST, 1895.

No. 1.

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## CONSOLIDATED JOURNALS.

The committee to whom was entrusted the matter of arranging for the consolidation of THE HOME FIELD and FOREIGN MISSION JOURNAL met in Atlanta, Ga., July 24th. After full and free consultation it was decided to unite the two Journals and get out a forty-eight page magazine, instead of thirty-two pages, as we now have in the Journal. The price will be fifty cents a year. Each Board will have equal space. The new magazine will be known as The Mission Journal of the Southern Baptist Convention. It will be published in Atlanta, Ga., and Richmond, Va. It will be printed in Richmond, Va., until May 1st, 1896, at which time bids for its printing for one year shall be presented from Atlanta and Richmond to the committee, through the two Boards, and the contract shall be awarded on the suggestion of the committee to the firm making the most satisfactory bid.

Let us all go to work now, to make our Journal the very best. The first issue of the consolidated Journal will be the October number, and all unexpired subscriptions of THE HOME FIELD or FOREIGN MISSION JOURNAL will be filled out with the consolidated Journal. Any subscriptions, either new or renewals, from this time forward will be at the rate of fifty cents a year.

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## ASSOCIATE SECRETARY.

We are glad to announce that Rev. E. Y. Mullins, of Baltimore, has been elected by the Foreign Mission Board as Associate Corresponding Secretary and has accepted the position. The magnitude of the work is such that no one man can satisfactorily perform all the duties imposed, and the Secretary and Board are glad to get a man of Bro. Mullins' piety, culture and powers to take a leading part with us.

Rev. E. Y. Mullins was born January 5, 1860, in Copiah county, Miss., and educated at the State Military college of Texas. He read law a short time in Dallas, Texas, and was converted at this time during the great revival conducted by the celebrated evangelist, Maj. W. E. Penn. After conversion he gave up his course of studies in law, feeling himself called to the ministry. He entered the Baptist Theological Seminary at Louisville, Ky., in 1881, where he obtained a thorough theological training and was graduated in 1885. He was called to the Harrodsburg Baptist church, Kentucky,

in the celebrated Blue Grass region of that State, previous to graduation at the seminary. He remained at Harrodsburg three years and a half, during which time the membership of the church was largely increased and the benevolent contributions nearly doubled. Bro. Mullins was called in 1888 to the Lee Street Baptist church, Baltimore, his present pastorate. About four hundred have been received into the church during the past seven years. The church has established a prosperous mission, purchasing a chapel for it, and sustains it at present. There has been also a constant increase in the missionary and benevolent contributions of the church. Bro. Mullins has been identified with all our denominational movements of the Southern Baptist convention. He has been chairman of the Baltimore City Mission society appointed by the Baptist state convention. This society has established a number of prosperous missions. He enters upon his duties with the Foreign Mission Board the first of September.

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#### PARAGRAPHS.

Three months of our Conventional Year have passed. The missionaries have gone forward with the work. A goodly number of conversions have been reported. Has your church done anything to help on the cause? In order that later, none can say the debt is large, let all give liberally now and we will have no debt. Do your part, that will influence others and help the work.

When a church has a missionary pastor the church will give for missions. If they have no plan they will make one and give anyhow. If the pastor loves not the cause sufficiently to inform his people, and press it upon their hearts, the love of the world and cares of life are very apt to divert their attention and dry up their liberality.

God overrules our trials and difficulties for good. The seasons of depression and financial stringency through which we have passed have made us consider. We see our insufficiency and weakness. We look up to God more. Besides this we examine into our methods of work. Especially has this been true with the various lines of missionary operations. Good will come from this.

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#### SELECTIONS.

The devil hates the preaching, but he is generally pretty well satisfied with the collection.

If you want to find a pleasure greater than making money, try giving some of it away.

The religion that costs nothing does nothing.

A rich, religious sinner sometimes runs a whole church in the interest of the devil.

The strongest, happiest man on earth is he who is willing to know and do the whole truth.

No matter how dark things look, if God is leading we are on our way to something bright.

Some one has said that one sermon once resulted in three thousand conversions, but these days it takes three thousand sermons to result in one conversion. That is not true, but it is true that there are too many sermons lacking in Holy Ghost power.

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#### NOTES OF THE MISSIONARIES.

Mrs. E. M. Ginsburg sailed for Brazil, June 22d. She had been in this country with relatives about a year.

Rev. T. C. Britton spent a day recently in Richmond. He reports his family as recruiting in health. His address is Potecasi, N. C.

Dr. R. H. Graves and wife are spending a while at Blue Mountain, Miss.

News comes that the little infant left by sister W. T. Lumbley died a few days after its mother's death in Lagos, Africa.

Rev. W. J. Hunnex, who resigned as our missionary some time since, has returned to his former home in Europe.

Rev. R. E. Neighbour was happily married to Miss Nellie Plank, June 19th, in Missouri. May they ever have the blessings of heaven rest upon them.

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#### MISSIONARY DAY.

Our Sunday-School Board at Nashville is preparing the literature for Missionary Day, which is appointed this year for September 29th. The idea is to train our children with reference to the great work of missions. Let every Sunday-school superintendent write to Dr. T. P. Bell, corresponding secretary, Nashville, and get programs.

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#### A LETTER FROM A STATE VICE-PRESIDENT.

Dear Brother:—Replying to your kind favor of the 23rd, I beg to say that I will notify you as soon as possible as to the brethren requested to act with me in the different Associations. Also, I desire to thank you for the addresses of the several Vice-Presidents. I have written to each of them.

There are thirteen Baptist Churches in my county, and, the Lord helping me, I shall preach a missionary sermon in each one of them this year. I started out to do this last Saturday. 'Twas a very rainy morning, but I rode eight miles in the country and preached the best missionary sermon in my power, to thirteen, I believe; but the Lord gave us a good meeting and those present promised to pass a resolution at their next Conference to take up a collection for missions at every meeting, which is only once a month.

The dear old brother whom I called on to pray at the close, among other things, confessed to the Lord that he was disappointed when the brother

took his text, but thanked Him for sending him with the message which he brought. That was sweet, was it not?

You said that you would have letters printed for me. A printed letter is often not read.

Could you have them type-written or mimeographed?

If I had the time I would prefer to write each letter with my own hand. Any suggestion from you will be most highly appreciated and acted on so far as conditions will permit.

### A SWEET REMEMBRANCE.

Dear Brother :—I am very sure you remember the farewell meeting in Louisville last October, which was given to brother Bryan's party. Dr. Broadus read the Scripture lesson from Matthew 28, from the new version. I know the music of his strangely pathetic tones still lingers in the memory of all who heard him as he read the marginal reading in verse 20, and said, "When you are across the sea I want you to remember that I read it just that way—'all the days.'" That marvellous voice is forever stilled but perhaps these lines will recall some of its tenderness to those who heard him that day.

"ALL THE DAYS."

"All the days—" I hear the echo  
Of an old man's tender tone  
As he reads the "Great Commission"  
That the Master gave his own.

"All the days—" Yes, days of sunshine;  
Days of darkness and of gloom;  
Days when on thy heart is resting  
Shadows dark as of the tomb.

Days of pain and days of pleasure;  
Days of doubt and wretched fear;  
But through all their lights and shadows  
"All the days" the Master's near.

"All the days—" oh, read them over  
When the waves between us roll;  
"All the days—" oh, let that music  
Fill the chambers of thy soul.

Now the farewell meetings over,  
And the last good byes are said.  
"All the days—" May Christ's own presence  
Be a halo round thy head.

JOHN S. CHEAVENS.

Columbia, Mo. June 30, 1895.

### SELF-SUPPORT IN MISSION CHURCHES.

GEO. COOPER. D. D.

The true principle of missions, receiving more generous recognition every year, is that of self-help with the earliest arrival possible at local support for all native preachers and all primary education. It is a difficult question how to transform the armies that God is raising up for himself in heathen lands, from the tattered regimentals of Falstaffs' hundred and fifty into the

disciplined, patient, self-sacrificing, self-respecting companies and battalions of Christ. The weak will always throw themselves on the strong to their own perpetual weakness. The slow progress made toward self-support by many missions has been awakening serious consideration. Economy in missionary management is necessary that the native churches may become centres of light and power. Inquiries, made by the officers of all the Foreign Mission Boards and Societies of this country, show that the principle of self-support is growing, and that in many cases the native churches are raising amounts nearly equal to the gifts then received from the boards.

The following facts are in proof of this. In 1884 all our Baptist Burmah Missions gave 108 cents per member; in 1894, 155 cents per member. For forty-five years the Bassein Mission has taken no backward position from the motto then adopted, "Native pastors supported by native churches."

In 1884, our mission in Assam gave eleven cents per member. In 1894, thirty-three cents per member.

In 1884, our missions in China gave fifteen cents per member, in 1894 twenty-eight cents per member. The brightest spot in China missions is that of the Reformed Presbyterian church at Amoy with 1,062 members contributing \$4,554. Southern Baptists have one self-supporting church in Central China, and two in South China and one paying more than one half.

The Telugu christians give to the support of their preachers and teachers about 100 cents per member. From the field in Turkey, 19 out of 84 churches are self-supporting and 37 pay more than one-half of their own expenses.

In Egypt, 4,000 members of the Presbyterian church contributed about \$9 per member. In the twenty-seven churches of the Persian Mission of the Presbyterian church, four are self-supporting, while seven pay more than one-half. In Japan 6,186 members of various denominations contribute \$8,378.

These are given as illustrations of the growth of the true principle in all mission fields. They show that a church of Jesus Christ can live wherever man can live on the face of the earth. The gift of the gospel to men is not like the gift of a jewel received and happily retained, but the gift of seed that must be planted or it becomes worthless. We are to plant in foreign lands the seed, not the fruit of christianity. Missionaries are only the transient means for getting christianity started in the land. Churches that are aided by help from abroad have not yet reached their maturity. They must direct themselves by mutual edification toward self-support. This is no excuse for parsimony in the church at home, but an encouragement that their contributions will be wisely spent in helping those who are helping themselves.

The report of the Missionary Union of Boston for the past year shows the number of self-supporting churches to be 453 out of 787 in heathen lands, and 369 self-supporting schools out of 1,230 in the same territory.

### THE MISSIONARY IDEA A GROWTH.

BY REV. E. Y. MULLINS.

The thought which I desire to present in this article is that belief in missions in a practical way is a growth resulting from pastoral training, and not the normal and natural possession of every believer. It is true that every regenerated soul desires the salvation of other souls. No one can

truly taste of saving grace without saying at once to others: "O, taste and see that the Lord is good." But as a matter of fact we find that the vast majority of believers limit their impulses to rescue others to a very narrow circle. The heart is like the ocean. Regeneration starts a ripple on the bosom of that ocean, which soon spends itself as it circles away from the centre. Blow upon blow of instruction and pastoral training is necessary, until the agitation of the waters sends the ripples of sympathy and benevolence to every part of the world, along the shores. The causes for this restricted missionary interest in the young believer are various. Old prejudices and sympathies still largely control the heart. We naturally love what is near. We have race prejudices. We see the need at our door, and do not see the need in foreign land. We hear the distressed cries of the perishing as they sink beneath the waves of sin at home. We do not hear the distressed cries of millions, who are perishing abroad, and we forget that at home a thousand life boats ply the stormy waves in the work of rescue to one on foreign shores. All this is largely due to natural causes. It is a thing which might reasonably be expected. But the force of the Gospel must change the natural into the spiritual. We must cease viewing the world merely with the natural eye, and view with the spiritual. Christ's point of view must become ours. The rudimentary impulse of missions must be encouraged until it becomes a mighty principle and conviction. Essential to this is culture along missionary lines. Not spasmodic appeals, not an occasional presentation of special fields of missions, but the missionary idea wrought into the life. Everything of value is produced largely through the agency of time. Diamonds do not form in a night. Oak trees do not develop in a week or year. The world was not built in a day. Revolutions which have lifted the world to a higher plane, have been the result of ages of preparation. It is also true that missionary revivals have come as the result of missionary education and training. This thought is a familiar one, yet it is a fundamental one in mission work. Therefore it can never be urged too strongly. There is a disadvantage in limiting sermons on missions to occasions when collections are to be taken. Better have two or three sermons with no collection to prepare for the collection later. Expound the missionary idea at times when the minds of the hearers are not fortified against your appeal by the thought that this is a special effort to get money. Thousands of Christians are under the impression that the mention of money in the pulpit is incompatible with the spirit of the Gospel. They have never been made to know how the Bible abounds in teachings about money. Thus in all its aspects the missionary idea must be cultivated. It must be built into the minds of believers by the slow process of architecture on the foundation of a regenerated heart. Thus it becomes a principle, a mighty impulse. Thus the fountains of benevolence are unstopped, and the streams flow forth. Current expenses are met. Empty treasures become a thing of the past. Evangelical zeal breaks out afresh, and all the church comes under the power of God's spirit. The development of missionary benevolence is the development of every branch of church life.

#### THE LORD'S SUPPER AND MISSIONS.

BY DR. R. H. GRAVES.

While thinking and praying over the sad fact that so few of our million and a third



white baptists of the South, are giving anything to send the gospel to the heathen, the thought occurred to me that they might be asked to contribute a nickle apiece to foreign missions at each Lord's Supper. I at once knelt down and asked the Holy Spirit if this were not my own fancy merely, but really a suggestion from Him that I might have an opportunity of presenting the subject to my brethren. Hence I incorporated it in an address I was permitted to make to the Southern Baptist Convention at Washington. Since then several brethren have told me that they were struck with the suggestion, and thought it a good one. How many feel so I do not know, but believing the suggestion to have come from the Spirit of God, I venture to call the attention of the brethren to the plan proposed. This is usually set apart as a time when we remember the poor among our own brethren, and rightly so, for we are reminded that we are "one body in Christ." Let me give a few reasons why we should also remember those who have never heard that there is a Saviour.

1. This is a time when our hearts are softened with the thought of God's electing love and infinite grace. We sing, or used to sing, in the words of old Watts:

"Why was I made to hear thy voice,  
And enter while there's room?  
While thousands make a wretched choice,  
And rather starve than come.  
" 'Twas the same love that spread the feast,  
That sweetly forced us in;  
Else we had still refused to taste,  
And perished in our sin."

How appropriate that we should then remember those of whom Dr. Watts seemed to be oblivious who have never had an opportunity of making a "choice"—who are perishing in their sins without ever having heard that there is a Savior. So the impulse of every heart touched with a sense of Christ's love to us, should be to remember those who have never heard of that love.

2. The Master himself, has reminded us of this duty. He says: "This is my blood of the new testament, shed for *many* for the remission of sins." (Matt. 26; 28.) While rejoicing that we are among the ransomed ones, we should remember that He "gave his life a ransom for *many*." (Matt. 20; 28.) He died that "He should gather together the children of God that are scattered abroad." (John 11; 52.) While thinking of God's great love to us, let us expand our hearts to take in our fellow men, and remember that He has His elect who are yet ignorant of His Son. Paul endured all things for the elects' sake, that they also might obtain the salvation which is in Christ Jesus, with eternal glory" (2 Tim. 2; 10.) If we give to our poor fellow Christians, that they may have food and clothing, should not our hearts go forth in prayer and our hands in helpfulness for our fellow elect that they may have salvation and joy through our means.

3 We should remember the heathen that the heart of our Lord Jesus Christ may be "satisfied". Loyalty to Jesus as well as love to our fellow men should inspire us. The Father promised the Son that many should be justified through knowing Him, the righteous Servant, and that He should "see of the travail of His Soul and be satisfied." (Is. 53; 11.) While we are meditating on His "travail"—His agony in the garden. His expiring cry, "My God, My God, Why hast Thou forsaken me?" shall we not see to it that as far as in us lies He shall see of the fruit of those sufferings?

Will Christ's great heart of love be satisfied while so many millions of our race are dying in their sins without ever having heard of His love? Is His heart satisfied while so many of His professed followers are content to rejoice in the hope that their

sins have been pardoned and do nothing or so little to make known this pardoning love to others? Ah, brethren, are we not sending pangs of grief through that great loving heart of His through our selfishness and neglect of others? Let us remember those "for whom Christ died," that we may, O glorious thought, contribute to His joy and send throbs of "satisfaction" through His mighty heart of love.

To be practical, how shall we remember the heathen at the Lord's Supper?

I. Let the pastor always remind the brethren of their duty to the "many" besides themselves for whose ransom Jesus gave His life, and pray for them when he prays.

II. Let an opportunity be given to all the members to contribute for those *without Christ*. Where no collection for the poor is taken up, let a collection be taken at the close of the Supper, and each member make it a rule to put in at least a nickle for the heathen. When the collection for the poor is taken up, as in most of our city churches, let there be a box at the door with "FOR THOSE WITHOUT CHRIST" inscribed on it and the pastor call the attention of the members to it, and urge all to put in at least a nickle after each observance of the Lord's Supper. Above all, let earnest prayer be offered by each heart for those without Christ. Brethren, fellow-pastors, will you see to it? Fellow-christians will you do it?

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### BOOK REVIEW.

"The Broad and Narrow Way" An allegory by Rev. F. W. Taylor, of Louisville, Ky. This allegorical sermon is clear, concise and striking. It is a good tract to put in the churches and among the people. Many are being sold. Write to the author and get sample copies at five cents each. Sold in quantities at three cents each.

In the Land of the Sunrise, by Rev. R. N. Barrett. This is a live, interesting book on Japan life, social, political and religious. While in the form of a story, it is quite instructive and introduces one into the very heart of the customs and manners of the people. Published by the Baptist Book Concern, Louisville, Ky.

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## Letters from the Missions

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### CHINA.

CANTON CHINA, June 10, 1895.

Brother Simmons is working very hard. The class-work is the hardest on him. He likes itinerating in the country better. He now has more than forty brethren studying with him. We hope, however, soon to welcome Dr. Graves back, and then Brother Simmons will be relieved. Yesterday

SEVEN SMALL GIRLS WERE BAPTIZED in Canton, members of the boarding school. Two weeks before three were baptized at Shin Hing; and a month ago I baptized a bright boy at I Hing, the first convert at this new station. The expenses

of this station are paid by the Warren Avenue Chinese Sunday school in Boston.

On the trip to this and other stations in that section, I was accompanied by seven or eight Chinese brethren, and a great deal of seed sowing was done during the two weeks.

From the San Ling district in the same section we received frequent letters, asking that work be begun there. There are half a dozen, possibly a dozen Baptists in the district,

### CONVERTED IN AMERICA

and returned to their homes, and they are calling for help to preach the gospel to their neighbors. I hope to make a visit to

## MISSIONARY DAY

SUNDAY SCHOOL CELEBRATION, SEPTEMBER 29th, 1895.

*Dear Friend and Fellow-Worker:*

Our Sunday School Missionary Day this year will be observed September 29th. It will be under direction of the Sunday School Board, at the request of the Home and Foreign Boards—a request approved by the Convention.

### WHY OBSERVE IT?

1. To interest and instruct the children, the future supporters of the work.
2. To elicit their present help in the way of gifts.
3. To train them for their future work.

### WILL YOU HELP?

It is a work of love on the part of the Sunday School Board, for the Master. Will you not join in and help from the same motive?

To make the service attractive and pleasing, a beautiful program has been prepared, which will be furnished free to all schools applying for it. Of course

### A COLLECTION WILL BE TAKEN FOR MISSIONS,

which is to be sent to the SUNDAY SCHOOL BOARD, Nashville, Tenn., to be divided between Home and Foreign Missions, as the givers may request.

A program for each child large enough to use it, and a card for every one. Fill out attached order blank for your school, and see to it that the occasion is made a success.

Yours in Christ,

R. J. WILLINGHAM, Cor. Sec. For. Board.

I. T. TICHENOR, Cor. Sec. Home Board.

T. P. BELL, Cor. Sec. S. S. Board.

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### ORDER BLANK.

To BAPTIST SUNDAY SCHOOL BOARD.

Nashville, Tenn.

*Please send Programs, etc., for S. S. Missionary Day. The usual attendance of our School is.....Name of School.....*  
*P. O. of the School.....P. O. address of Sup't*  
*.....County.....State.....*  
*No. Cards.....No. Programs.....*

*When used a contribution will be made by the school and congregation, all of which will be promptly forwarded to the Sunday School Board.*

*(State if "Rev.").....Sup't. or Pastor.*

*P. O. and State .....*

The first of these is the fact that the  
 government has been unable to secure  
 the necessary funds to carry out its  
 policy of non-interference in the  
 internal affairs of the country.  
 The second is the fact that the  
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 The tenth is the fact that the  
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 internal affairs of the country.

ORDER 1000

1000

that district as soon as the heated term is over, and see if anything can be done to begin work there.

Miss North and Miss McMinn are still tarrying at Shin Hing. They are doing

MUCH GOOD WORK

there, teaching the christian women and some who are interested in the gospel. The average man in China is sadly ignorant and hard to reach with the gospel. How much more the women, few of whom can read, while their lives are often confined to the narrow dark houses in which they live, or to the tiresome labors of the field from which they dig a meager living!

There are many trials, difficulties, and discouragements, which we can scarcely make clear to one who has not been on the field. We try to deal with these as best we can, trusting in Divine Wisdom to guide us. We often make mistakes; but still the work goes on, and the outlook is hopeful and encouraging.

We are waiting anxiously for news from the Convention, which we look for by the next steamer. We hope to hear that the Board is out of debt and that Dr. Graves will bring us some new men. We need some of the very best, trained wisely, full of faith and the Holy Spirit.

Praying God's blessing on you and the Board, and the part of the work committed to your charge.

Yours truly,

G. W. GREENE.

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Mission Meeting

TUNCHOW (P. O. CHEFOO), CHINA.

We had our Mission Meeting yesterday, the minutes of which you will please see below. It had been some time since we met, and this meeting was a very precious one. Since our last meeting we have passed through some terrible trials viz: War, bombardment, deathly sickness, cruel beating by soldiers, expulsion from Villages etc., etc. I imagine it was somewhat like a soldiers' reunion.

There has been a wonderful meeting go-

ing on here for over eight weeks. Dr. Hartwell and Miss Moon have conducted these meetings with much earnestness and success. The attendance is still good. There were eighty odd present yesterday afternoon, besides the Christians, and fifty odd at prayer meeting last night who paid good attention. Many of them are of the best class and have been attending most every meeting. This is a wonderful phenomenon for indifferent Tung Chow.

It has been thought best for Mrs. Sears and me to remain for some time, probably all summer, in Tung Chow to help in this work. Dr. and Mrs. Randall will return to Pingtu in May. I want also to make a trip to my station about the middle of May.

I have just received a letter from Pingtu from my teacher, stating that every thing is progressing nicely. Soldiers are still passing. These soldiers started for the seat of war last September but have not reached it yet. Does it not look like "Slow China" is a good name? What will we poor Missionaries do when this horde of barbarians are disbanded which is soon to be the case.

We are all anxious to see the Board out of debt. May the Semi-Centennial meeting at Washington be a glorious success for our Master.

Yours very fraternally,

WM. H. SEARS.

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Steady Progress.

CANTON CHINA.

The past quarter has been very full of works and yet not much to report. In January I made one trip to Tsing Une and had the members together for Bible study for eight days. While there Brother Fung Yat Pun was ordained as pastor of the Tsing Une church. Four men were baptized by the new pastor the last day we were there, and three have been baptized there since.

In February our Association met here at our home chapel. It was a real good meeting.

Following this was the spring class with 42 on the roll, but with an average atten-

dance of 38 in the morning and 37 in the evening. Brother Li Tsai Leung had a class in the afternoon of 30. These brethren represent twelve districts or countries, in the Hwang Tung province and three in the Kwang Sai province.

My permanent class studying for the ministry has sixteen on the roll. Brother Li Tsai Leung and I are giving them all the work they can do. Some of them give great promise of usefulness.

I have besides the above wants, preached twenty-six sermons. In Canton seven have been baptized.

The war interferes with our colporteur work, more than any other of our work. Everywhere we are having very good opportunities for preaching. The ladies are having excellent opportunities for work here and in the country.

With christian greetings to you and the Board.

Faithfully,

E. Z. SIMMONS.

#### Working Amidst Difficulties.

NG CHOW, KWONG SAI. April 24, 1895.

After the Chinese New Year I was glad to be able to resume full work for the first time since I had typhoid fever last summer.

Besides work among the women, both in the homes and at the chapel, I helped Miss White with the boarding school, and had charge of Miss Hartwell's day school during her visit to the Tsung Fa district. Everywhere I went, whether in the neighborhood of the chapel, school, or elsewhere I was greeted with open doors and willing listeners. It seemed to me, I never saw the people in Canton so ready to listen to the Gospel. I felt too, as I talked that I was speaking to those whose hearts were prepared for the truth.

On March 19th Dr. Lovina Halverson, of the United Brethren Mission, and I left Canton for a few week's trip to Kwong Sai. It is the first time I believe that ladies have ever gone alone on the long journey to work among the prejudiced, gospel-re-

sisting people of the broad west. But we both went under the strong conviction that God was sending us forth, so felt that he would provide for and keep us.

Kwai Ping, also called Tsam Chow Tu, a large prefectural city, about 350 miles up the main West River from Canton was reached in eighteen days. It was from there that Mr. Fulton, his wife, and sister, Dr. Mary Fulton, of the Presbyterian mission, were driven out, and their houses burned some years ago.

Since that time no permanent Christian work has been carried on at that place, but our native preachers in visiting it have found much encouragement, and have been requested to bring their foreign friends, and especially a foreign physician, with them.

On arriving we sent our cards, according to the Chinese custom, to the district magistrate, informing him that we expected to remain in his district and work several days. He gave us a most pressing invitation to leave at once, but the pastor presented our regrets and wisely told him if there should be any trouble it would be his own (the official's) affairs. On the upward journey we had held meetings daily seeking the Holy Spirit's guidance and blessing, and his preparation in the hearts of the people. And as the large crowds of intelligent women came to the boat and listened attentively to the message of life we had fresh evidence daily that God had heard the prayer of his children, in going before and opening the hearts of the people to attend to his truth. I do not think I ever before visited a place where I had in so short a time, so many hearers who seemed to get an intelligent understanding of the most important facts of Christian doctrine. Neither have I found elsewhere so many who seemed to have a sense of sin and who consequently realized to some extent their need of a Saviour. We foreigners did not go ashore excepting to the house of the adopted father of the pastor and his wife who accompanied us. Then we went in closed chairs and were received as guests of the family.

But the native Bible-women worked openly and freely both within and without the city (city walls) and returned each day rejoicing over the many open doors and ready listeners.

Though the city was filled with more than 2,000 literary and military students, who are always recognized as the missionaries' bitterest foes, and the officials proved themselves unfriendly, more than once requesting us to leave, yet during our week's stay we constantly realized that we were "kept by the power of God" who himself was working in the hearts of the people.

Spending Sunday at work among the villages we returned to the Ping Naam district where my Bible-woman and I went out to our little chapel at Shek Tong and remained four days.

The country people being very busy, the number of women reached was small, but we had a good quiet time teaching the female relatives of the native brethren, one of whom is praying and seems to desire to be a Christian. The brethren met three times daily to pray for rain, the fields being so dry the people would not put out their rice. It was pleasant to see quite a number of heathen at the meetings. Here at Ng Chow we stopped a part of a day on the upward and two days on the return journey. The chapel which was stoned last year when the native preacher and his wife were driven out, is occupied by the soldiers, placed there by the officials to prevent our Christian workers from entering. Recently placards were posted all over the city calling on the people to catch the "foreign devils" and sink their boats whenever they come here. Feeling it unwise to show our foreign faces on shore in such a hostile place we have had to content ourselves with talking to the few women who came about us on their small boats, some of whom seemed to be as devout idolaters as I have ever met. But the Bible-women return with beaming faces telling how many "have a heart to hear."

My eye rests upon the great green hills

just east of the city and I wish I could go out among them and find the place where, almost thirty years ago, alone with the first believer in this vast province, Dr. Graves buried him with Christ in baptism. Then I look upon the broad city, with its hundreds of thousands of inhabitants, and pray and wonder when God's time will come to open it.

Thrice have the Lord's servants been driven from it and the chapel stoned or torn down. On that broad open space, just beside the river gathered the raging mob that stoned Mr. and Mrs. Simmons' boat, so that they too were forced to leave.

In looking back over our six weeks' journey which *naturally* would seem to have connected with it something of hardship and danger we can truly say, "The Lord our God has been with us; we have lacked nothing." "Not one good thing has failed."

Your sister in Christ,

MOLLIE McMINN.

P.S.

SHIN HING, May 1st.

On arriving at Shin Hing the first thing I heard was that peace had been declared between China and Japan, one of the conditions being that Ng Chow is to become an open port. Praise his name. It seems as if His time has come. M.

#### Minutes of the North China Mission.

TUNG CHOW, CHINA. April 24, 1895.

The North China Mission met at Dr. Hartwell's and opened with prayer by the chairman. On motion Mr. Tsang's nephew named Tsao, was admitted to the Hwang Hien School. On motion the Financial reports of the various members were read and approved. A motion was made by Brother Pruitt and seconded by Miss Moon, that travelling expenses incurred by brethren and sisters in their journey to Chefoo during the season of excitement and unrest be paid by the Mission, as we recognize it will likely, owing to the high rate of exchange, come within the appropriation already granted. Passed.

On motion Dr. Hartwell was asked to make enquiries about the publishing of an edition of the New Testament in Mandarin and also correspond with the F. M. Board to solicit an appropriation of \$100.00 gold, from the American Baptist Publishing Society, through the Board for the purchasing of Scriptures.

On motion the Treasurer was authorized to have 200 hymn books published.

On motion be it resolved that brethren Hartwell, Pruitt and Randall, who are the senior members of our three stations, constitute a committee to formulate a course of study to recommend for the use of new Missionaries who may hereafter join us.

Brother Pruitt spoke very encouragingly of the Hwang Hien school, and the Mission unanimously expressed its gratification of the pecuniary aid (\$50.50, Mexican) given by the Hwang Hien Native Christians to said school.

The Mission adjourned with prayer by Dr. Hartwell.

DR. H. A. RANDALL, Chairman.

WM. H. SEARS, Secretary.

### Cheerful in the Work.

SHANGHAI, CHINA.

We have been here almost six months now; and they have been very happy months to me. Sometimes when I am walking along the street or am in our little native chapel or anywhere that I have time to think quietly, and it comes to me that I am really in China, and sent here by the Lord to take a share in this great work, I just feel like saying, Hallelujah! I do say it many times in my heart, but I am afraid it would not be understood if I should say it to be heard. I do not mean by this that I am never the least bit discouraged, I wish I could, when I have less of self and more of Christ within me, I shall be able to say it I know, but this I can say now, that more often than not, I am filled with joy and gratitude, because the Lord has let me come, and at the prospect of what He will permit me to do for Him. Miss Kelly and I are studying away on the

language with all our might. She has a great deal more might than I have, and is learning very rapidly. We are reading the Gospels, Mark and John, and it is wonderfully attractive to be able to get out of these strange characters the history of the life and love of our blessed Lord. I have been impressed I think, as never before, with the amount of *practical* help one gets from God's word, it is especially helpful to one who is trying to learn the language, because it speaks so often of the things pertaining to the world in which we live, things we are brought in contact with every day; such as light and darkness, birds and flowers, houses and land, food and drink, heads and hands and feet, eyes and ears and tongues, and a thousand other things that I never noticed in the same way I do now, and all in addition to the ocean of deep spiritual truth that is flowing through it constantly.

Miss Kelly and I are trying to work a little in the Sunday school, and we have each undertaken the care of a day school. We have native Christian teachers for them but we direct their studies, hear them recite, sing with them, and bear all the expenses. The number of pupils is small as yet, but we are grateful for them, and they are especially dear to us as this is our first work in China. The members of our Shanghai mission are all pretty well except Brother Bryan, he has never been rested from his trip home. You know you sent him back to rest but he has not done it. He and Brother Tatum have been holding a meeting in our native chapel, this is the third week. We do not know of any conversions, but there is much interest, many have given their names as inquirers. Tracts are distributed every night with some passage from God's word and an illustration. The Chinese are very fond of anything like this, and hundreds of them have been given. Of course many of them do not read, but they will get some one to read it for them, and in that way more people will be reached. I have been longing for the salvation of souls, and



when I think of the faithfulness with which the Gospel has been preached during these weeks, and the amount of personal work done, and the distributing of all these portions of His blessed word, I know there will be a harvest, "sometime, somewhere." The children flock in to these meetings, and though they are sometimes very unruly, I am always glad to see them come. We have a tall door-keeper with a very long queue and a very solemn face, he tries to keep them straight, but the boys get the best of him sometimes. The other night one boy tied another boys queue fast to the back of the seat and when the little fellow tried to get off and couldn't, he looked very much disgusted. And of course the boy who did it was the picture of innocence. You see in China, "boys will be boys." We have not heard from the convention yet. We have been praying that the debt may be cleared off, but I am afraid we are all too much like the old lady who found the mountain in its old place in the morning.

I do hope you will be able to send someone out to be with Miss Mackenzie this fall, she is a very lovely woman, and capable of great things.

Praying that our loving Father may be with you constantly, I am,

Yours in earnest fellowship,

LOTTIE W. PRICE.

#### Revival.

TUNG CHOW, CHINA, June 3d, 1895.

Sunday, May 26th, was a Red Letter day in our Tung Chow Baptist church, a day of precious ingathering. Six of Mrs. Hartwell's school girls, the school cook, and one man from outside were baptized upon their profession of faith in Jesus Christ. The scene was a beautiful and impressive one, one on which I believe the angels smiled, and over which the Saviour himself rejoiced. The children and grown people too, had given clear-cut, intelligent Christian experiences, each with his own individual peculiarities,

but all bearing indubitable marks of the same Holy Spirit.

One had begun to seek Christ through fear that she should be lost, another was moved by gratitude to God for his goodness in delivering her from the dangers and terrors of the war, and of the bombardment of this city, and in bringing her in safety back to school again. One had begun last year to seek pardon, but had found no peace till this Spring, others had only begun the last month. Others had gone through the form of prayer all their lives, because their Christian parents had taught them, but had never really prayed from the heart till lately. Others had never tried to pray before coming into the school this Spring.

The man had believed the doctrine true for some years, but had not been able to give up all for Christ till recently. These eight with one whom I baptized in Hwang Hien some two weeks before, make nine that I baptized in the month of May. This last mentioned is a case of so much interest that you will pardon my mentioning it more particularly. I may say that on the 24th February my congregation was so large and the

ATTENTION AND APPARENT INTEREST SO DEEP

that I appointed an extra special service for the next day. The Monday meeting was so full and the attention so marked that I appointed another special meeting for Tuesday, and these extra services have continued every day since, till the present time. The Presbyterians also began special services two or three days after I did, and they too had full houses and such attention as they had never known here in Tung Chow before in the thirty years and more, that some of them have been preaching here. For some two months special evangelistic services were held in both churches every day. After the excitement about the war had passed over and people began to do business again, congregations were not so crowded and the Presbyterians deemed it prudent to discon-

tinue the special services. Of course my congregations have not continued as full as at first, but I have not yet felt at liberty to discontinue the services. I have had physical strength given me in a remarkable degree, considering my weak condition when the meetings began and also the further fact that each service involved a specially prepared sermon. Miss Moon has been most conscientious and faithful in her attendance and in her service at the organ. I have had occasional help from Brethren Randle and Pruitt. Bro. Stephens spent ten days or two weeks with me working hard, and for a month past Bro. Sears has shared with me the burden of the meeting till called away on duty to his own station.

But to my story of the man mentioned above. He was at

PORT ARTHUR AS A SCHOOL TEACHER when the Japanese came to attack the place. Of course he had to flee as had all the Chinese, for Port Arthur was the one place where in all the war the Japs indulged in barbarous cruelty unworthy of civilized warfare. When they entered Port Arthur they found mutilated bodies of their countrymen who had fallen into the hands of the Chinese, hung up in such positions as to indicate clearly that they had been tortured to death. This so angered them that the soldiers declared "*no quarter*" and slaughtered right and left, killing immense numbers of non-combatants as well as soldiers. As this man, Mr. Yung fled with the rest he had to go through a shower of bullets and when we saw him his clothing bore evident marks of the storm of lead through which he had passed.

Escaping from Port Arthur he spent four days in the mountains without food, and at last a fellow-sufferer gave him half a corn-cake, worth ordinarily about one cent, but for which he paid sixty cents. It was in the dead of winter, and an unusually severe winter. During this time he was praying to the "Old Heavenly Grandfather" to save him. After this for many days he was in constant danger, and had quite a number of hair-breadth escapes. At one

time he was alone on the side of the mountain hiding and resting in a little niche in the mountain, from the edge of which he could peep over and see the Japanese troops passing in the valley below. There were Chinese refugees above him, higher up on the mountain. From them rocks were rolled down the steep mountain side past him to the valley, and attracted the attention of the Japs, who fired their rifles up the side of the mountain. Secure and unseen in his niche, he escaped unharmed. Coming down from the mountain he fell in with a company of refugees, three men and about a dozen women, with whom he proposed to make common lot. His proposition was accepted, and he proceeded with them till one old woman, eyeing him closely, asked him if he was not from south of the Bay, i. e., from Shantung Province. And learning that he was, she urged, "Then you ought not to be in company with us, for the Japanese *hate* the Shantung people, and finding you with us they will kill us all on your account." For this reason, Mr. Yung felt constrained to fall back and allow the company to proceed without him. They had not gotten out of sight of him before they came upon a body of Japanese soldiers, who bayoneted the three men to death. Of course had he been with them he would have shared their fate. He regarded this

#### A MOST PROVIDENTIAL DELIVERANCE.

Later in his wanderings he came upon a fleeing soldier, with whom he decided to share fortunes. They were both captured by the Japs, with others, who had all stopped at a cottager's to get something to eat. The soldier was promptly executed, but others were kept a day or two, till a new General came to the Japs, who forbade the killing of non-combatants, and so he escaped. After sundry other narrow escapes he finally found a junk about to cross the Bay for Tung Chow, and gladly took passage, agreeing to pay what in ordinary times would be considered a most exorbitant rate for passage and food. After the junk started, the captain came

to him and said, "Do you know these passengers who are going across with us?" He answered that he did not. "Then," said the captain, "if you have any silver or valuables you had better give it to me to put away in my locker."

Mr. Yung promptly consented and handed over all the money he had, Taels 32. When about to leave the junk, Mr. Yung called for his money, but the captain answered, "Oh, no! your life that I have saved for you is worth more than your money," and consented to give him only a small amount to pay his way to his home in PingTu District. Mr. Yung was obliged to enter suit against the Captain here in Tung Chow to recover his money. While waiting the result of his suit he had leisure in Tung Chow and hearing the Church bells, went to church. His trials and deliverances at and near Port Arthur had put him into a state of mind to listen to God's truth. He became interested and came daily to hear me preach for *forty consecutive days*. He was converted and seems one of the happiest of young converts. He is a scholarly man, has intelligent views of truth, and I hope may make a useful Christian.

Mrs. Hartwell's mission school is doing well. She has now 30 pupils, all doing well. We have had in the school this Spring, one case of measles and a good many cases of sore eyes, but no serious sickness.

Yours affectionately,  
J. B. HARTWELL.

## BRAZIL.

### Continued Blessings.

#### CAMPOS.

Dear FOREIGN MISSION JOURNAL:—I am writing in haste, just to inform you and your numerous readers of the formation of another church of Christ. I only came back to-day from Guandu, where I organized one church, and am preparing to preach to-morrow (Sunday) here in Campos, and Monday morning am off to Minas to help Brother J. J. Taylor to or-

ganize another church in Parahyba do Sul. The work is spreading! Praise the Lord!

The church in Guanda was organized on the 13th instant, with 24 members from the Campos church. After the organization, one brother, a *fazendeiro*, made an offer of 100 yards of land for the building of a house of worship, which the members themselves intend to build.

THIS CHURCH IS ENTIRELY SELF SUPPORTING.

Before leaving *Guandu* I baptized six converts into the new church. Pray for this church.

In *Parahyba da Sul*, the church to be started next week is composed of members, who have left the Methodist church, having become dissatisfied about their sprinkling through a discussion carried on in the *Boas Novas*, (our Mission paper.)

Pray for us and do not forget your Missionary.

SOLOMON L. GINSBURG.

#### CAMPOS.

Accept my sincere congratulation for the success at the Convention. May our Heavenly father continue to bless you abundantly and the great work before you.

Here the work has been marvelously blessed. We feel very much encouraged in spite of the many obstacles we meet. You see we have two new churches down in the south of Brazil, and there is a good prospect of many more being formed soon. Here in Campos Mission I have already baptized forty-nine candidates this year—more already than what we accomplished during 1894 in Campos Church—and yet there are many more tried and proved who are preparing for entering into the visible Church on earth.

But I need more men! I need money to build in Campos. We have the ground, but we have no money to build. Will you not help us? Give Campos Church a chapel and you'll see it independent and self-supporting. Help us, therefore!

God bless you. Yours, etc.

SOLOMON L. GINSBURG.

## House Needed.

PERNAMBUCO, BRAZIL. May 27, 1895.

My dear brother Willingham:—Your last duly received for which please accept most hearty thanks.

As I have already written you, succeeded in renting a house about three or four miles from the city on a suburban railroad, where we are all enjoying much better health.

Brother Z. C. Taylor has just returned to Bahia after spending about two weeks with us much to our profit and enjoyment. He had been quite apprehensive about his health, fearing that it would be necessary to abandon Brazil and return to United States, but happily his stay here with us where the Presbyterian Missionary is a good physician, has about convinced him that his case is not *chronic*, and he returned to Bahia somewhat stronger and more cheerful.

While here I took him to

#### EXAMINE A BUILDING

that I had fondly dreamed of acquiring for our mission. He was much enthused over the project. The building was bought by the City Water Company as a deposit for water. The house already has the appearance of a church, is built entirely of cement, its walls at the base are six or seven feet thick, has a vestibule in front facing the street, closed by huge iron doors, the lot *belongs* to it, has an out house which would be of great service; the house has acoustics rivaling the great dome in the Mammoth Cave, withal it is the strongest house I ever saw, and if we were in with our little crowd we could hold the fort, however, the hosts of hell should press upon us. It will seat from three to four hundred and can be bought for about (\$2000) two thousand dollars. The lot is worth more just at this time. Fortunately the house will hardly serve any other purpose than as a church, that is the reason that it can be bought so cheap, and no one would attempt to tear it down in order to build on the lot. We are reminded here of Proverbs 16, 33. We are confronted and confounded by the terrible money problem,

however, which almost paralyzes our hopes, yet stimulating our desire. We are asking the Lord to give us this splendid property which we venture to say is better than anything that our Board now owns on the foreign field.

We, about two months ago, began worship in a town some twenty miles in the interior on line of railroad, and already we have great promises of God's blessing upon the preaching of His Word. Rarely does one meet in Brazil people that are hungering for the Bread of Life, but in this place almost the whole city is being stirred and we do expect soon to organize a church there.

Here in Pernambuco six candidates have been received for baptism. We are very anxious to see the report of Convention at Washington. May the Lord continue to bless you.

Most sincerely,

W. E. ENTZMINGER.

P. S. The house which I speak about can be made ready for use simply by cutting two doors and two windows. It is a chance of a lifetime. Can you suggest any thing?

W. E. E.

Who can make a suggestion to this brother who has been so faithful and so much blessed?

R. J. W.

#### AFRICA.

From Africa.

AWYAW, LAGOS, W. A.

I have been on a tour thro' the towns and villages lying east and northeast of Oyo. Ogbomoso had to be visited in the interests of the Lord's work, so I made it an opportunity for preaching the gospel in the unoccupied field eastward.

The Church at Ogbomoso is in many respects flourishing. I met four candidates for baptism privately on Saturday, I was pleased to find that they were intelligent and earnest believers. On the Sabbath I preached from the story of the "loss and capture of the Ark of God," II. Samuel 4,

5, to two hundred people in the new Church, after which we adjourned to the old chapel for the baptismal service. It was an impressive time, as the mother of a member, two men and a boy followed Christ into the water. I wanted to keep on. No joy is so keen as that of welcoming returning sinners. In the evening the Pastor preached an impressive sermon from "Behold the Man." Many heathen men and women were present to listen to his earnest appeal. We concluded the day's worship by breaking bread.

On Monday morning at 9 o'clock we met again. The church roll was called and each member was questioned as to whether he was attending regularly and walking orderly. I was glad to find only one case that we had to refer to the deacons for discipline. I then gave them a statement of Scriptural evidence on the question of Polygamy, urging upon them strict observance of God's law and commending them to the grace of God, which is able to keep them from falling.

Other questions came up such as the care of the poor and suffering, the work on the new building which is nearly completed and the question of electing one or two more deacons to assist in the care of the work of the church.

Brother Smith has reason to be encouraged, and I hope to see the church greatly advanced in spirituality and on the lines of self-support by the time he is able to return. The school taught by the Pastor has fifteen scholars and I urged all our people to send their children to our school.

I found my wife and baby quite well when I returned.

Yours in the Lord,  
SAM'L. GEO. PINNOCK.

## ITALY.

### Baptist Union in Rome.

FLORENCE, June 24, 1895.

I have just returned from Rome, where I went to be present at the meeting of our Baptist Union. We had about forty delegates present, who came from all parts of

Italy, and from Sardinia. Some of these have been in the war nearly thirty years, and could tell stories that would thrill any audience; while others were present for the first time at such a gathering.

We met every morning at nine for prayer meeting, and every evening there was preaching in one or more churches. It seemed quite providential and suggestive that the first and last discourses before the assembly were on the Holy Spirit, one of which it was my privilege to make. We had some difficult and delicate questions to consider and of course we had some lively discussions, but the end was always peace and concord. The questions discussed were practical and stimulating.

"Distinctive principles of the Baptist Union," "the Baptism of the Holy Spirit," "Methods of Evangelization." "The Holy Spirit in our Work." "*The Testimonio*" (our Baptist periodical), "Widows and Orphans' Fund" etc.

The Spirit of the meetings was very good, and all seemed to go home with a fresh desire to be fully consecrated to the work. I believe we are entering a new era in the evangelization of Italy. There are many indications that God's Spirit is working in the hearts of believers and unbelievers.

Yesterday we baptized seven in our church, and we have five others waiting the ordinance. We thank God and take courage.

Faternally,  
JOHN H. EAGER.

Colporteur's Letter.

SPEZIA.

I received the package containing the tracts, the Bible, and a copy of the True Protestant. I am sorry you did not send the medicine, as I have promised it to several persons. Please send it at once, otherwise I shall pass for a deceiver, and thus lose the esteem of the people. My report for the last week is as follows.

On the 16th I went to Sestri, where I visited several families, all of whom listened attentively to the gospel. The 17th

I was in the mountains and in spite of the rain visited five families and sold two gospels and three copies of "The Conversion of Father Pius." On the 18th I went down to Moneglia and preached to two groups of workmen who listened with attention. I sold five copies of "The Conversion of Father Pius" and four of "The Converted Socialist." The 19th I went into several homes and sold one gospel and six copies of "The Conversion of Father Pius." On the 20th I went to Framura and spoke to three families, and all heard me gladly. I distributed several tracts, and sold two copies of "The Conversion of Father Pius." I passed the night on a bed of straw, the best the poor people could give me, but before retiring I held a meeting and preached the gospel to the household. The 21st I went to Bonasola, and spent the day speaking to the people in public and in private. Many approved all that I said to them, but some dissented. I distributed forty-two tracts, and sold two copies of "The Conversion of Father Pius." Being unable to find a bed in the village, I left after night hoping that the Lord would enable me to find a place not very far away. After walking more than an hour I came upon a group of houses, and at once inquired if they could give me a place to sleep, telling them that I would be entirely willing to sleep on the floor, provided only I had a roof over my head. They replied roughly: "No, you are the protestant who has been to Bonasola, and we have no place for you." I had to leave at once, though I knew not where to go. As I passed along the dark little street the people began to pour down buckets of water from one side, and to throw great stones from the other, evidently hoping to kill me. I prayed. Thanks to the Lord no stone touched me, for had one fallen on me I should have remained dead on the spot. But I believe the Lord heard your prayers and mine also. About half an hour after having found a quiet place under a tree, where I had decided to spend the night, I heard a tramping of feet, and soon several young fellows passed

so near that I heard them say, "Where is that rascal of a protestant. If we find him we shall beat him to pieces and then bring him here in the woods and bury him." You can imagine, Signor Eager, that I kept very quiet, and I prayed for them because, poor things, they did not know what they were doing. I remained all night under that tree, and though it was very damp I did not suffer.

On the 22nd I went down to Fevanta, where I sold three copies of "The Conversion of Father Pius," and two of "The Converted Socialist." On the 23d I climbed the mountain again, where I found several shepherds who listened with great attention to the Word of the Lord. The 24th I remained in the mountains, and passed the night in a peasant's house. I was very tired and slept like a rock. During the night some one stole from my basket two gospels, a Bible, two bottles of medicine, and twelve cents in money. I had more money but it was in the very bottom of the basket, hence they did not find it. The next day I visited a village near by, and several country homes, and sold three copies of "The Conversion of Father Pius." The 26th I visited several country houses, and everywhere the people heard me gladly. On the 27th I went to Gravegia where there is no church, and where all the people are peasants, and none of them can read. They listened to me with great attention. On the 28th I returned to Spezia where I wrote you a postal, begging you to send me the medicine, and then I set off at once up the mountains for Polverna, which I had promised to visit.

The people are very kind and friendly, and are glad to hear the gospel. With kind salutations, I remain,

Yours in Christ,

ANGELO EVANGELISTA.

#### Seed Sowing.

The following letter will give you some idea of the work of an Italian colporteur. It is a literal translation of a letter I have just received from one of our colporteurs.

He sends me a report every week. Such seed sowing cannot be in vain. There are still many places in Italy where a colporteur's life is in danger. Priests do all they dare to do, and had they the power they would go to much greater lengths. Priests as a rule are cowards and do their persecuting at second hand. A little persecution, however, does no harm, and often brings a blessing. We are hopeful and encouraged. Yours sincerely,

May 2, 1895. JOHN H. EAGER.

## MEXICO.

### Baptisms and Bible Distribution.

TOLUCA, July 10, 1895.

Last Sunday I baptized one and received two others who will be baptized next Sunday. We had several new hearers. Our Sunday school is flourishing. Many of the children from the Orphanage attend Sunday school and prayer meeting. One of them is anxious to present herself as a candidate for baptism.

I am receiving new supplies of Gospels from Madrid and England. I am sending these gospels to every part of Mexico and to California. Many of the missionaries write to tell of the pleasure they have in distributing these portions of the word of God, and thereby create a desire for the complete Bible. I am kept so busy filling orders from other parts that it has somewhat interfered with my personal distribution work, which I so much enjoy.

Some of my best friends seem solicitous in regard to my health, and urge me to take absolute rest, but while I am not well I am much improved to what I was in April and May. This high altitude tends to wreck one's nervous system unless there is a change occasionally to a lower altitude.

Brother Alejandro Trevino has felt it his duty to accept the call to the Monterey church. This deprives us of one of our best native workers. He says that he will return to the service of our Board when he changes from Monterey.

It is so cool to-day that I am wearing my

overcoat. Yours affectionately,  
W. D. POWELL.

### Sabbath Observances in Mexico.

SALTILLO, MEX., July 19, '95.

It may be news to some of the readers of the JOURNAL to know that we have in Mexico a National Sunday School Convention. The organization was effected two years ago in Mexico city. Its second annual meeting was held in Guadalajara. Last month I had the pleasure of attending its third meeting, held in San Luis Potosi. The attendance was good, the discussions animated, and all seemed benefited. Especially noticable was the spirituality of the meeting. Sunrise prayer meetings were held, which prepared the hearts of the delegates for the discussions of the day. Instead of annual meetings as heretofore, it was decided that the next meeting be held in '98. This I think was a wise step. It would be difficult to continue the annual meeting, because of the many other meetings of the different denominations which come yearly.

For a year past, I have been greatly distressed over the fact that we seem to be making no progress in the matter of the observance of the Lord's Day on the part of the native Christians. To my mind, this is one of the most painful features connected with our work. I know we have to make many allowances for a people who have been raised under Romish influence. But, I am frank to say, I feel that we have gone too far in this thing of making allowances. To get this matter before the minds of the Christian people of Saltillo, Mr. Isaac Boyce, of the Presbyterian Mission, was asked to prepare a paper on this subject, for the meetings recently held with our church. With this single exception, all the papers treated of the Holy Spirit. The subject was admirably presented to one of the largest congregations I have ever seen assembled in Saltillo. After the reading of the paper, there followed a general discussion, which was participated in by several native brethren. I trust

great good may come from this study of the subject. Mr. Boyce's excellent paper is to be printed in tract form for general distribution. I have come to feel that the Lord is in a certain measure shutting up the windows of Heaven against us for our great slackness in keeping His Holy Day.

We have had twelve baptisms in Saltillo, during the present year. One of our girls and three of our boys were among the number. The religious interest among the girls of Madero Institute has been of late very encouraging. The Spirit seems to be at work among them. In fact there seems to be a general feeling on the part of the workers of the three Denominations in Saltillo, that God's set time to favor Zion is near at hand. Never since I have been in Mexico have I seen so much of harmony and real Christian love among the members of the different evangelical churches, as there is just now in Saltillo. And I am glad to add that this is noticeable to a greater or less extent throughout the whole country. All who love the Lord are getting closer together; and this is as it should be.

Beginning with next Sunday morning we are to have on each Lord's Day six o'clock union prayer meetings, meeting in

turn at the Methodist, Presbyterian and Baptist churches. We feel that the Lord is waiting to bless us. In fact, throughout all Mexico there seems to be a general feeling, I had almost said a conviction, that this is to be the best year the Gospel has ever had in Mexico. Revival showers have already fallen in some parts. Oh, how my heart yearns for a Pentecostal feast in Mexico during this year! I feel that many of those whose eyes may read these words will unite their prayers with mine that the blessing may soon come.

We are looking forward with great pleasure to the coming of the brethren and sisters to the Annual Mission meeting to be held here in September. If, as we are earnestly hoping, our beloved Secretary can also be with us, our joy will be full.

A. B. RUDD.

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From Brother Powell.

ZACATECAS.

Having fine success. Sold 214 Gospels to-day. Going to preach in a few minutes. Have sold 640 Gospels in this city. They are creating great interest. Have sold 1,963 in less than three weeks. Pray for us. Good meetings. Am some better.

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A Chinaman applied for the position of cook in a family which belonged to a fashionable church. The lady asked him:

"Do you drink whisky?" "No, I clistian man." "Do you play cards?" "No, I clistian man."

He was engaged, and was found honest and capable. By-and-by, the lady gave a progressive euchre party, with wine accompaniments. John did his part acceptably, but the next morning he appeared before his mistress.

"I want quit." "Why, what is the matter?" "I a clistian man, I told you so before. No heathen. No workee for 'Melican heathen!"—Selected.



# WOMAN'S MISSIONARY UNION

AUXILIARY TO S. B. C.

MOTTO: "GO FORWARD."

No. 9 WEST LEXINGTON STREET, - BALTIMORE, MD.

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

## MISSION-CARD TOPIC FOR JULY, 1895.

### THE HOME BOARD.

**Home Board.**—"I, the Lord have called thee in righteousness." Missionaries, 425; churches and stations, 3,484; baptisms, 5,921; Sunday schools, 2,110; teachers and pupils, 23 702; churches constituted, 178; houses of worship built, 52; Bibles and Testaments distributed, 7,392. Receipts of Home Board, \$88,640.20.

**Study Topics.**—*Growth of Southern cities. Future of South in manufacturing interests. Great increase of emigration to the South. Pressing need for new church edifices. Best methods of reaching the colored population.*

### PROGRAM FOR AUGUST, 1895.

### SUBJECT: THE HOME BOARD.

"The reward of one duty is the power to fulfil another."

1. Opening Hymn.—"One more day's work for Jesus."
2. The Lord's Prayer, united in by all standing.
3. Scripture.—Luke 10 : 25-37.
4. Two contrasts. 1st. The vast field of work committed to the Home Board with its small army of 425 missionaries. 2d. Its \$88,640 with the 1,300,000 white Baptists of the South, who are responsible for this field.
5. Hymn.—"A charge to keep I have."
6. The Mission work of the Home Board divides itself into four departments:

1. Work among foreign population.
2. Work among colored people.
3. Work among our native white people.
4. Church building.

Let four members be given these topics beforehand. For information, see Convention Report, May, 1895. Let prayer for each field follow its discussion, interspersed with stanzas of "I love to tell the story."

7. Subscriptions to *Our Home Field*. Sketch of Dr. I. T. Tichenor. (See August *Young People's Leader*.)
8. Leaflet.—"Home Missions and our English Speaking People," by Dr. J. T. Christian.
9. Roll call and collection of dues. Other business.
10. Recommendations of Home Board.
11. Music.—Arranged by Committee.
12. Closing Prayer.

#### Monthly Missionary Literature.

FOR CHURCH CONCERTS AND MISSIONARY SOCIETIES.—"Home Missions and our English speaking People" is the comprehensive title of the leaflet for the month of August, furnished by Dr. J. T. Christian. (Price 3 cts.) The writer takes a long look backward, a very broad look all around, with a clear look forward, in this little leaflet of 12 pages. It is bright, fresh reading and somewhat out of the usual method of treatment. We commend it to our readers. Read by different people in its divisions, will furnish interesting material for the use of many participants at a meeting. Is not this a desirable aim?

FOR YOUNG PEOPLES SOCIETIES AND BANDS.—While the monthly literature is frequently serviceable for the young people, adapted by the leader to their use, the special provision made for them is the extensive program prepared by Dr. R. R. Acree in the *Leader*, with accompanying information; and for the younger ones still, the program arranged by Miss E. Y. Hyde in the *Kind Words*, with all the material published in the four missionary pages of the month. But as all of the reading is good and helpful, interchangeably for all, we do not believe

\$1.20 could be more wisely expended by any leader, whether of a missionary society composed of grown people, or of a band composed of children, than in the subscription to all three sources of information. We will enumerate them with prices and places of subscription:

1. Monthly Missionary literature, annual subscription, 30 cts. Maryland Baptist Mission Rooms, Baltimore.

2. *Young People's Leader*, a monthly paper. Annual subscription, 40 cts., Baptist Sunday School Board, Nashville, Tenn.

3. *Kind Words*, a weekly paper. Annual subscription, 50 cts., Baptist Sunday School Board. In ordering the last two, please send direct to Nashville, Tenn.

#### A Prophecy.

"I hear the tread of pioneers,  
Of nations yet to be;  
The first low wash of waves, where soon  
Shall roll a human sea.

The rudiments of empire here  
Are plastic yet, and warm;  
The chaos of a mighty world  
Is rounding into form."

Miss Heck strikes the key-note of effectiveness in *Woman's Work*, when she lays emphasis upon the personal element. Printed circulars, curt business notes may have their place; but nothing can call forth the desired response like a letter, regarding which the recipient is made to feel—"This is meant for *me*."

S. E. S. SHANKLAND.

#### The Home Board.

"The Home Mission Board of the Southern Baptist Convention is an agency for good.

It will help us in a study of the Board to consider its origin. Where did it come from? Did the Board create itself, and then ask all the Baptists of the south to recognize it, and work through it? Nothing of the kind. The Baptists of the south in convention assembled, were grappling with the great question of destitution in our own borders, a necessity was laid on them to do something to send the Gospel to the perishing of our own people. As a means of doing this, they, the Baptists of the south, mind you, under the pressure of this sore need, created the Home Board. They were seeking to do the best thing that could be done. The Board then is a creature of our own making. It is not a master

that wants to rule us, but a most obedient servant; and it is what it is, just because we said it must be."

### The Work.

"In the field of the Home Board, the objective argument is strong enough to almost discourage us. Twenty millions of people and only two and a half million of them Baptists! Others are Christians of various names, but probably one-third of them with no religion at all; 7,000,000 or more of them are negroes, and they are, as a whole, in a deplorable religious condition. We owe a debt to them. In this same field are the Indians of the territory and other Indians not yet evangelized. All the sentiments of pity, mercy and justice unite in calling us to their aid. We have within our territory all the distress, danger and wickedness of large cities. We have a growing foreign population. We have also a neighbor—Cuba, for whom we feel a responsibility, and the Board is trying to discharge that debt. In the field of this Board the population is increasing at least a half million each year."

### The Future.

"The future of our Foreign Missions depends on home work. Those States that have increased most in contributions to Foreign Missions have done most in Home Missions. The greatest achievement of the century is not in electricity; it is missions. The carrying forward of that achievement depends on Home Missions.

"The population grows so rapidly that, if we supply the new population, as it comes, with one church building for every two thousand people, we must dedicate about six each week.

"If we are the body of Christ—or a part of that body—with our lives in His entwined, and each of us is only a point from which He is to reach and find those who are without Him, we need most of all to have Him impart to us His own feeling for lost souls, their preciousness and their salvability. If we get that feeling, we will not rest till we have brought the last lost soul to its Lord."

Recommendations of the Home Board to Woman's Missionary Union, Adopted at Annual Meeting in Washington, D. C., May 11, 1895.

1. We would suggest that Woman's Mission Societies aim to raise \$25,000 for

Home Missions during the year, this sum to cover all special efforts, viz: Frontier Boxes, Self-Denial Week, etc., etc.

2. The boxes sent to our missionaries are most helpful to them in their work. While the Board rejoices in their increasing number and value, there is room for more. Let the good work be continued.

3. We especially invite attention to the work among the foreign population: the Mexicans in El Paso, Texas, and New Mexico; among the Germans in Baltimore, Louisville, St. Louis, Kansas City and Oklahoma; among the Cubans in Havana and Florida, and among the Chinese in our great cities. These are the heathen at our doors—a needy and constantly increasing class.

4. The work for colored women and children about our homes is increasing in interest. We desire that it should be fostered by every means in the power of our Christian women.

5. As an aid to interesting the young in missions, we would commend S. S. Missionary Day to Woman's Mission Societies, asking their active co-operation with the Sunday School Board in making it a success.

### LETTER FROM DR. I. T. TICHENOR, EXPLANATORY OF THE RECOMMENDATIONS TO W. M. U.

Dear Sisters,—The Home Mission Board desires to express its grateful acknowledgments to the sisters composing the Woman's Missionary Union for their increased and increasing interest in the work of Home Missions.

During the past year the number of boxes sent to our missionaries has been greater than ever before, and their value exceeds by more than \$1,000 those of last year.

The Week of Self-denial, undertaken in the interests of our Board, has resulted in securing more than the \$5,000 asked, so that the contributions of the Baptist women of the South to our Home Mission work are largely beyond those of any former year.

This fact, with our increasing needs, induces us to come with larger requests than ever before, and to ask:

1. That the number of boxes sent to our Frontier missionaries be increased until the wants of this deserving and appreciative class shall be fully supplied. The societies that have taken part in this good work need no assur-

ances that it is blessed alike to those who give and to those who receive. Nothing strikes a deeper chord in the heart of the missionaries, and especially of the women and children who compose their families, than the coming of the box that brings so many comforts and is so appropriate an expression of the Christian sympathy of their far away sisters in the older states. We are sure our sisters need no exhortation to continue in this blessed work.

2. We earnestly invite attention to the work among our foreign population, Mexican, German, Cuban, French and Chinese. We are glad to say that in all the fields in which we are laboring among these people, from Baltimore to El Paso and from Kansas City to Havana, everywhere, the Lord is blessing our work, and opening still more widely the doors of usefulness to us. What we have done in the past and what we are now able to do, is not a tithe of what ought to be done for these people.

3. The Board has been gratified at the increased interest in work among the colored women and children about our homes springing up in various parts of our Southern country. The field is so needy and so vast that, while it must be long years before it can be fully occupied, we would urge this vastness and this need as arguments for our most energetic efforts in behalf of those who will shape the moral and religious destiny of the millions of that race who are born on our soil. Nurtured in the midst of our Christian civilization, these must lead in the march of the hosts of the dark continent when they come, as come they surely will, from the shadows of their heathenism up to Him who is the Light of life.

4. The success which attended Missionary Day for Sunday Schools, due so largely to the Executive Committee of the Woman's Missionary Union, calls forth our grateful acknowledgments, and encourages us to ask a similar service during the coming year. We are sure that a knowledge of the good that has been accomplished forbids any but a favorable answer to this request. Praying the Divine guidance upon you, I am,

Your Brother,

I. T. TICHENOR, *Cor. Sec.*

The following letter from Dr. W. H. Whitsitt, the recently elected President of our Southern Baptist Theological Semi-

nary gave us such pleasure in the promise of future co-operation from the rising ministry in our efforts for missions, that we publish it so that it may rejoice many more.

LOUISVILLE, KY, May 23, 1895.

Miss Annie Armstrong,

Dear Friend:—I got the students of the Theological Seminary together this evening and, adopting your suggestion, made them a half hour's talk about the Woman's Missionary Union and its work. So far as I can learn, this is the first occasion upon which the subject was ever brought forward for discussion among us. There were about 150 young ministers in my audience. After relating the history of the Union and introducing them to its officers, I begged them to begin this summer and organize a Woman's Missionary Union, each in his own church or churches. I next suggested that they will attend, each of them, one or more District Associations during the summer, and begged that they would find out the condition of the work in each case and do what they could to set it going. I ventured the prediction that if each of them would do the work that lies nearest his hands, it was possible for the company before me to increase your income so much as \$10,000 during the year. I hope they will take an interest in the matter and will actively co-operate with you for many years to come. It is my purpose to have the subject brought forward on one of the Missionary Days next session and fully discussed. If this is done year by year, I trust it will become apparent that the Seminary is co-operating with your work in a desirable fashion.

Very truly,

WM. H. WHITSITT.

Rto, May 24, 1895.

My Dear Sisters:—

Since the conversion of Dr. Ottoni it seems to me that we need no longer doubt but that God will give us laborers to this whitened field. Our Brother Ottoni was a canon of the Romish church. The term *canon* in Portuguese when used figuratively, means one who lives at ease. So he lived in a worldly sense with an income from his parish of several hundred dollars a month. But his mind was not at ease. He said he was not happy from the time he took his priestly vows. He sought happiness in art, in music, but in vain. Even politics proved no di-

version to him, he was among the foremost in the great movement that made this country a Republic. At last he asked for six months reprieve from his regular duties in order to visit the United States. He said he thought he might find among that progressive people, the secret of true happiness.

And there he found it! On the steamer bound for New York he met Brother Neighbor and Brother Taylor's little motherless children. The children gave him a card with a Bible verse on it, and Brother Neighbor presented him with a bound volume of our Portuguese journal; these gave him the key to "the mystery of the gospel." God's spirit had been working upon him for years—it was Christ he needed! He was coldly received by the Bishop at Los Angeles, Cal., whither he went from New York. This was the final blow to all his love for Rome; he went to his room and prayed his first earnest prayer to the UNKNOWN GOD of his former creed.

He left all his priestly robes at the hotel and returned to Brazil, having written to Brother Taylor at Bahia, saying that he would like to present himself for baptism to the church there, it being the first place where such an opportunity would offer itself. He remained in Bahia, several weeks and then came on to Rio to close up all his business obligations. Here in the South, his home, while visiting our Juiz De Flora church, he met a young lady teacher, a member of our church there for several years, and they decided they could work better as one, and so he is there now. They are to be married next week. We have just been arranging their little home for them, putting on fresh paint and cleaning the windows and floors. The house is a very humble one and very different from what they have been accustomed to, but he says he wishes to know nothing now but Christ crucified. He is so humble and yet such a gentleman. His intended I do not know, but have always heard the best reports of her. She has been the chief stay of her church and they give her up to us reluctantly. Dr. Ottoni says she writes like a *doctor*, meaning a *scholar* in its use here in this connection.

We are rejoiced at the prospect of opening our new house of worship soon. It is nearly complete. You shall hear from us again when we occupy it.

With a request for your prayers, I am yours in the work, ANNE L. BAGBY.

## SUGGESTIONS FOR WORK IN CITY SOCIETIES.

BY MRS. R. P. JOHNSTON.

[Presented at W. M. U. Annual Meeting in Washington.]

In suggesting plans for work I know that no inflexible model can be invented, that adaptation is the key of success. What will succeed in one place will fail in another. No plan ought to be retained that fails to awaken interest and to maintain it. Interest created and profit gained ought to be the standard of worth and the measure of life of any method.

One plan that has proved successful in many places is to have a hostess for each meeting, whether it be held in the church or at home. Let the burden of providing all things necessary rest upon her, she is to secure the participants, arrange for papers, songs etc. The program may be followed by a few moments of free discussion.

Many of our ladies object to spending an afternoon with idle hands even though they are learning much. In that case the more acceptable plan would be to have sewing on hand, while some of the members sew, others who had been appointed on the program could read papers and make talks and give interesting bits of information. Several meetings could be devoted to a single country, lives of missionaries could be taken up and other phases of the subject studied to give variety. The garments made, with others that might be donated, could be sent to the frontier missionaries to gladden their lives, at the same time the members of the society would be gaining information and inspiration along missionary lines, and materially contributing to the support of the work with but little expense to themselves.

During the year, each member of the Society might entertain it at her home, aside from the regular meeting. And here her ingenuity as an hostess could have full sway. There could be a set of ten or fifteen questions asking the names of the principal stations in any chosen mission field, the names of the missionaries, the work to be done, the obstacles to progress and the prospects of the work. We have these simple amusements at our social gatherings, why not make missions the subject of some of them. I am sure this would awaken interest in many who are now utterly indifferent.

A plan that might work in some places is to have the ladies sew while some one

reads in the afternoon; close the meeting with a social hour, during which the young people bring in and pass around a light lunch. In the evening hold a general meeting with a prepared program, in which the young people are to assist. This plan will succeed in enlisting them in the work of missions and at the same time will keep all the forces of the church in touch and sympathy.

The literary program might be found very interesting and profitable in some places. Study a country for each meeting, arrange a set of questions, one for each member of the society. Let these be answered in a talk of two or three minutes, as each lady finishes let the others ask questions on that particular phase of the subject. At the close of all the papers, let a general discussion be held concerning the whole country as a field for work.

I know of a society that gained much help and inspiration by each member choosing a missionary, and at Christmas sending a letter with a card, or some little token. The answers to these letters coming in at different times during the year would add new interest and life to the meetings. In my plans of work I do not mean to overlook the fact, that in our meetings we want to instruct and interest our ladies and to educate them in benevolence as well, but if we get as many interested as possible we will find our receipts largely increased, whether we have a regular monthly fee or a voluntary contribution. Our interest cannot be very deep in the heart without reaching the pocket-book.

St. Joseph, Mo.

## OUR RESPONSIBILITY FOR OUR YOUNG WOMEN.

BY HOLLIE HARPER

[Presented at W. M. U. Annual Meeting in Washington.]

Out of the 4,000,000 Baptists in America it is fair to infer that at least 1,000,000 of them are girls, unmarried young women. How many of this million of young women have a mission in their Christian life? Would not 10,000 include every one, every Sunday School teacher, every mission collector, every soul-winner in the social walks and every girl who is sufficiently interested in mission work as to be really working for Jesus? It is safe to say that as a denomination we have about 990,000 girls and young women who are doing abso-

lutely nothing for the Lord. Only giving Him the poorest sort of existence, exerting for Him only the influence which may grow out of being known as a professing Christian. Many of these are bright, active young women. They are cumbering their lives with the things which they can grasp at best but for a little time, when they may lay hold of things which shall be theirs for eternity. This is the great need of so interesting them in missions as that every one of that vast number will find her mission and go to work at it.

Let us not preach at our young women about the frivolity and waste of time in seeking after worldly pleasures, let us give them something better—crowd out the worldly thoughts. They love the Lord Jesus and they need to be directed to do His work. Letting go the unworthy things—self-seeking. Train them out of pleasure-seeking into pleasure-giving. They themselves will be happier when they realize that they are doing God's work. It is glad tidings, good news we are spreading. Let us do it joyfully. It is sweet service. I speak from experience. I was but a child when the love of Jesus constrained me to give Him my heart. In working for Him my life has been filled with joy and gladness. Some have said to me, "How can you sacrifice your life to mission work?" Ah, they do not understand. They cannot see that there is no sacrifice in it. The sacrifice comes in giving the best years of one's life to that which satisfieth not. Alice Freeman Palmer says: "I am so sorry for girls and women who have no great absorbing interest outside of themselves. Girls naturally desire to be beautiful, but if the beauty is to be lasting they must live outside of themselves."

What nobler purpose could these young Christian women have, to what better work could we direct them than the carrying out of the great commission? Not only do they need the work, but the work needs them. The contributions that they would make, and induce others to make, would be no small consideration. They would disseminate missionary information. The brightness and enthusiasm of these young workers would revive and strengthen the older workers. If the Woman's Missionary Union is to live, the young women of today must take the places in a few years of the women who are now at the helm. Then, again, recruits on the mission fields

come from among the young. When we want money for the work we say educate; when we want lives for the work we would say with greater emphasis, educate. There are some homes where the children imbibe missionary information from the home folk, but in very many homes there is not this training. Hence the need of active teachers in every church.

For this work to be done those who are now interested in missions must set themselves to interest others. Coming up to the meetings with papers on the needs, getting together and discussing methods, will never do the work. Experienced, consecrated workers in each church must take hold of the matter with a prayerful determination. They must study this as a lawyer studies his case, as a teacher studies to meet the demands of her calling. Study missions, study the word as the foundation of missions, and study painstakingly and persistently the young women they would interest, and lastly study methods of doing the thing. She who would train another need only have a converted heart and the tact to find a work worth doing which that person can do and then wisely direct the effort for awhile and the training is sure to follow. The secret of interesting a young woman in this work is to give her something worth the doing which she can do, and stand by her in it until she can stand alone. When it is expedient, organize mission bands. To make them attractive it may be necessary to have socials. Spare no pains on these.

Let them be attractive, entertaining and educating. In all that is planned never lose sight of the fact, and do not let the girls lose sight of the fact, that it is all done in His name and for His sake.

Missionary Reading Clubs might be helpful. Interest in missions is always commensurate with information. Many a dear girl who could not be induced to read a tract or attend a mission meeting would be charmed with a bright book. Rev. Frank S. Dobbins, has prepared a list of about 200 missionary books, which can be had free from Maryland Baptist Mission Rooms, 9 W. Lexington street, Baltimore, on receipt of one cent stamp. This list will be found very helpful. Many plans will suggest themselves to the tactful leader. Effort is already being put forth in behalf of the young women. Success is attending the movement, but, O, there is so much more needed to be done! In every church there are many

young women yet to be reached, there is need to hasten.

The bringing of the world to Christ seems such an enormous work, let us apply a little mathematics to it. Say there are 1,000,000 Baptist young women in America in 1895 and by May 1896 each one should lead one other soul to Christ, and so on through the years. Figures bewilder women, but work it out; in 1909, fourteen years, every member of the human family would be saved. Jesus would look down upon a redeemed world; His children having finished the work He left them to do. If only the saved young women of the Baptists of America could be so interested in missions as that each one of them would lead annually some other soul to Christ! Dallas, Texas.

### A Pair of Compasses.

M. M. P.

Which one of the readers of the FOREIGN MISSION JOURNAL has not heard the saying that it is more *who* than *what* is said, or done, in this world? Influenced by that truism, I have chosen, as a title of this article, an illustration of my subject, *The Religion of Faith to Works*, given by the sainted Spurgeon, perhaps the most powerful preacher and teacher of religion that the nineteenth century has produced. When such vital truths as that of Faith and Works are figured in a pair of compasses by Spurgeon, let us hope that they may strike home with peculiar force to Southern Baptists at the present juncture!

The recent reports of the Foreign and Home Mission Boards at the Southern Baptist Convention, in Washington, D. C., showing—in spite of the prayerful and sacrificing efforts of some to cancel the debt—a deficit in each treasury, have cast a shadow upon many hearts, which even the counter-report of Women's Missionary Union, with its *promises fulfilled*, can not dispel. We need to feel that it depends upon *each one* of us to liquidate the debt or to prevent its future occurrence.

As a Southern woman, officially connected with the Woman's Missionary Union, and used to writing for the press, it has borne heavily upon my mind to try to stir up my sisters to that prayerful and honest consideration of the relation of faith to works, which may lead them to give more liberally than ever before to Missions, and help to speed the days,

when Christ and Him crucified shall be preached to earth's remotest bounds.

Figures and parables in the Bible are not always based upon a perfect system of resemblances, but, frequently, upon salient points of similarity alone. But, where, as in the case in point, the parallel is so plain that even the most ignorant persons may discern it, thereby is the illustration made more effective. Exactly as the carpenter fixes one point of his pair of compasses upon the centre of wood, and leaning on it, describes a perfect circle with the other, so says the great English preacher, does the Christian, firmly fixing his faith on Christ as a centre and solely relying on Him for salvation, complete his round of works? How vividly does the simile show the uselessness of either *one* without the other; or, in other words, how truly does it prove the injunction of the apostle James, "*Show me thy faith without thy works, and I will show thee mine by my works*"

If we could only see plainly the proper and scriptural relations between our faith and works and prayerfully consider whether we do not fail in the matter of offerings—whether we do not practically

rob God in tithes of our substance, there would be no more debts but large increase of money in the Lord's treasury. A Christian of this enlightened period, who does not give regularly and self-denyingly when "the harvest truly is great but the laborers few" is incomprehensible to the writer of this feeble plea for missions. It is encouraging to see that we are gradually bringing the women and children of the South into close organization and systematic giving and, for the future, the outlook for increased offerings is brighter. Let us never cease our efforts, until all are brought into the same happy bonds of usefulness.

If what Dr. G. C. Lorimer kindly said of women at the late Northern Baptist Anniversaries be true, (and I believe it) namely, "The battle between light and darkness, is at its heights, and it is simple idiocy to put any obstacle in the way of women, in their attempts to evangelize the world!" let us joyfully press forward in our varied spheres of influence and help to bring about that *summum bonum* to our churches, the time when every man, woman, boy, girl, or child in each one will be a true "pair of compasses" in "showing their faith by their works!"

## . WOMANS' MISSIONARY UNION.

### \* — BAND DEPARTMENT — \*

#### Our Land for Christ.

"Our Land for Christ," our rallying cry;  
"Christ for our Land," our hearts reply,  
And lift to heaven an earnest plea  
That he its Lord and King will be.

'Tis ours his banner to display,  
With loyal hearts his call obey,  
Lift high the standard of his love,  
As forth at his command we move.

To give the Gospel of his grace  
To men of every tongue and race,  
Who from all climes have hither come  
To find in this fair land a home.

Till every vale and hill shall raise  
Glad songs o our Immanuel's praise,  
May we with joy the world proclaim,  
"For love of Christ and in His Name."

—Gospel for All Lands.

Two little pink sunbonnets went bob-

bing along a country road just in front of me.

I hurried a little, soon caught up with them and was rewarded by a glimpse of two little faces as bright as the bonnets. In each little hand was a snow white egg, which looked as though mother hen had just laid it.

"And where did my little girls find their hen nest?" I asked, after the friendly fashion of country folks, "Surely mother hen was not unwise enough to lay her treasures in the road."

There were two bright smiles at the very idea, and then they said:

"Oh, we brought them from home. We are going to our missionary meeting and every time we go we each of us take an egg."

"Why! do you make a feast each time you meet?"

"Oh, no," they replied again. "we



want to do something for mission work, and we don't have much money, so we take eggs. And, when the hens don't lay much, we take a potato. Then Miss R. sells them and sends the money to the missionaries."

I could not help stooping to kiss the sweet, earnest faces, and the tears dropped as I went on my way up the road, while I thought even the least and the poorest can serve thee, dear Lord, if only they are led along that way.

God help us to teach the children to work and give for thee.

Mrs. MULLINS.

### A Band in the Country.

Last Tuesday when our Band, the Willing Workers, met and made their report, I was sure I could tell you something that would interest you, for this little Band in a country church in the mountains of Virginia, has surely done good work. Let me first tell you of some of the disadvantages under which we labor. Instead of having a snug ladies' church parlor in which I can gather my little girls about me for a cozy chat about missions and missionaries, and what we have been doing for our Band, and where we can sing one or two hymns, and hear some quiet reading, we are obliged to have our meeting during the fifteen minutes between Sunday school and church, as the girls are two young to come alone from their homes, three, four, and five miles distant.

We generally coax the superintendent into letting us out five or ten minutes earlier, when we go hurrying and scurrying up the narrow, twisted staircase, and into a little gallery of the church. Then with the youngest ones sitting on my lap and on the back of the pew in front of me, so that they may get near enough to hear above the noise of the Boys' Band Meeting a few feet away, and the neighing of horses, grinding of wheels, and talking of drivers outside, how we do gallop in order to get through all we want to tell before we see the minister walk into the pulpit, and the fathers and mothers beckon us to stop!! The little cheeks are rosy and the eyes shining with the excitement of trying to get through with the programme. However, we do have a thoroughly good time. Last spring we had sold a worsted and a cotton quilt, which we had made during the long winter evenings, and we had cultivated a crop of Mission potatoes the year before,

and were wondering what we should do next, when it was suggested that each one should take five cents out of the treasury and see what she could add to it in six months. There were eight members present at the sixth monthly meeting afterward and nearly \$23.00 were brought in! Every cent had been made by hard work, the children invariably charging less for their work than it was worth, because they were so anxious to get it. One mother told me that the work of her two little girls was really worth more than the \$5.00 she paid, but she could not afford to give more. One of them only twelve years old, had made 80 cents of it by cleaning up her mother's room every day, and getting five cents a week when she did it perfectly, leaving no speck of dust nor particle of trash; but receiving *nothing* if the work were not perfectly done. Some of them bought eggs from which they raised chickens for the market, and oh! the amount of sewing that these children have done! Aprons, bonnets, iron holders, babies' dresses, etc., etc.

I was amazed to see how many ways they had thought of for making money. Some had even gathered mustard seed and sold it—a tedious business I can assure you!—Selected.

There were five of us there but—

"No, we won't have any meeting to-day, there aren't enough here" said Miss Blank, the president of the Junior Society.

So we sat a while in the dreary church parlor, the three boys "making talk" not very successfully, at the same time watching Miss Blank for the signal to go. That young lady and I talked about "my Juniors" and "your Juniors," occasionally asking a question of the very uncomfortable lads.

Had I not loved the kind of boy that makes a Junior Endeavor, I do not suppose I should have gone into the matter to find out a few things. The main discovery that I shall reveal to you is, that it was a mistake not to have that meeting, even if numbers were small. Why?

Miss Blank had sent, some days before, to a distant city for a new map she promised to show the boys at that particular meeting. A promise, dear readers, is just the same whether it is made to one or to twenty persons. So mistake No. 1 was a broken promise.

Then, the boys had made a good deal of self-sacrifice to get to that meeting.

Jerry Smith gave up a large party, Charlie Rawlston's father wanted to take him to a large clothing store to get him a new school suit, and Percy Herring had to make more than one start to leave that sleepy-hollow chair in his father's study, and an interesting story book. I, also, had come about twenty miles to see how these Juniors conducted their meetings.

A careful program had been prepared and could have been carried out even by those four members. To have moved our chairs close together, and to have made the meeting conversational instead of formal, would have given us a very pleasant afternoon.

My reason for telling you this is, if possible, to prevent others from doing the same thing. *Quality* counts for more than quantity in nearly every case, and it is a mistake to put off or put down meetings because the quantity of members is not what was usual or expected, or hoped for. The boys and girls who will go to their Band or Junior meetings in spite of the feelings that they "*don't want to*," or that "*they would rather do something else*," are the *quality or backbone* of the meetings of that society.—Selected.

#### Indian Feather Prayers.

We enter the door of an Indian Wigwam and an elderly woman welcomes us, but the old man sitting upon the earthen floor does not rise.

He is engaged in the solemn act of making prayers. The Zunis worship the sun and moon, and make queer feather-prayers for blessings upon their fields when they have planted their corn.

Watch him while he makes them, for he does not in the least seem to mind our looking at him. He has two pots of paint—one of a greenish-yellow liquid, the

other of blue.

He paints the sticks, which are five or six inches long, with either one or the other color, then those who use them know whether the prayer is to the sun or moon.

First, he takes a few turkey feathers and ties them around the end of the stick. Then when he has thus covered a third of the stick, he puts on at last two or three bright feathers of birds. But birds are scarce around Zuni, so he can't spare many. He must make haste with his prayers, for the Zunis have just planted their corn, and they want to put the prayers in the ground near their fields, so that when the wind blows the feathers the sun-god or the moon-god will see them and bless them with a good harvest.

#### Hunt-Letter Enigma.

My first is in chin, but not in nose;  
My second is in pink, but not in rose;  
My third is in red, but not in brown;  
My fourth is in smile, but not in frown;  
My fifth is not in mud, but is in sand;  
And my whole is a great hea hen land.  
—Exchange.

"Sow an act and you reap a habit,  
Sow a habit and you reap character."

No act can be performed without results, either good or bad. The first word spoken for Jesus, the first gift of love in His name, if it be only a cup of cold water, is a step in the formation of a life of usefulness to others and consecration to Christ. Every denial of such kindly feeling is a step in the opposite direction leading away from God.

Over twelve millions of children of school age in the United States are not in Sunday school. Is there not something for us to do for them?

## Sunbeam Corner

Number of societies organized 587. Amount reported to Cousin George since April 15, 1895, \$321.83. Reported since October 1, 1894 for the Sunbeam Missionary, \$436.64. Send money to your State Treasurer or to Rev. R. J. Willingham, P. O. Box, 545, Richmond, Va., and reports to Rev. George Braxton Taylor (Cousin George), West Appomattox, Va. Sample Constitution and Hints sent upon application to Cousin George. (Send Stamp).

Mistake Corrected.

In July JOURNAL the printer made us say the expense account for Sunbeams reported at Washington was \$600; it should have been, \$6.00.

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New Societies.

Miss Lucy Lull, Wetumpka, Ala.; Mrs. Mamie Hatcher, Liberty, N. C.; Mrs. J. F. Byron, Hope Mills, N. C.; Miss Claudia Wilson, Dovesville, Darlington county, S. C.

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SUNBEAM DOTS.

The Liberty Sunbeams (N. C.) send \$3.98. Of this \$1.00 is for our Sunbeam Missionary. Some of the members of this society are Methodist and of other denominations, and are prompt givers. A club of ten for the JOURNAL has been organized. . . Congers, Ga., Sunbeams report, \$7.93, of this \$2.00 is for our Sunbeam Missionary. They have 55 members. . . Hot Creek, Va., reports. \$1.19 for Missions. . . The Shorter (Ala.) Sunbeams are doing well They have given \$30 during the last year. . . There is a new Sunbeam Society at Dovesville, S. C.

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HWANGHIEN, CHINA, P. O., CHEFOO, May 16, 1895.

*To the Sunbeams.*

MY DEAR FRIENDS:—It has been some time since I wrote you a letter. Sometimes I feel like I write too often. Perhaps you will be pleased to hear something about the war here in connection with our work. About the 1st of August, 1894, war commenced between China and Japan. We stayed at our post until February 8, 1895. Fearing that we should be cut off from all foreign supplies and also knowing that a change would do us good, we started for Chefoo, seventy miles away: It was a dangerous time to travel, because the war was raging at fever heat. We journeyed for three bitter wintry days, over rough roads, traveling two days far into the night. There was no other foreigner near, and but one other friend, of any kind a Chinese Christian servant, he alone would dare venture on such a trip. At the end of the third day, traveling at nine o'clock at night, we saw in the distance ahead of us a most beautiful sight. It was a small foreign city, with its beautiful lights reaching away out into the dark stormy night, causing the snow flakes to glisten like gems before us.

Mrs. Stephens and baby Howard were just ahead, riding in a Chinese "Pullman car," (Shentza), I was in the rear riding a Chinese pony. I said are you glad, Mary, to see that beautiful sight before us? Happy! happy, is not the word. Her gratitude was most clearly manifested in the tone of her voice as we talked of God's goodness and love. No being was ever more grateful to God for his grace than my precious wife. Even little Howard seemed more happy and gay. Though the night was stormy and dark, it was not dark to us then. No, this dark night was the brightest and sweetest time to us all, because God had thus led us away from the dangers and trials of war safely to our journeys end. We have returned to our home in Hwanghien, and are trying with all our might to bring sinners to the Lord Jesus Christ.

With a most tender love to every one, I am, dear boys and girls,

Your Missionary,

PEYTON HOWARD STEPHENS.

## RECEIPTS FOR FOREIGN MISSIONS.

From June 15, 1895, through July 15, 1895.

ALABAMA.—Montevallo ch., by J. S. D., \$9; Mrs. Ella Irvin, \$2.50. Total, \$11.50. Previously reported, \$316.45. Total this year, \$327.95.

ARKANSAS.—Monticello S. S., by W. W. G., \$1.45; C. M. Powell: Brownstown ch., \$1.55; Brownstown S. S., 38c.; Wilton ch., \$1.50; Wilton S. S. 10c.; Ashburn ch., 10c.—\$3.63; Springdale ch., by W. O. S., \$10.23. Total, \$15.36. Previously reported, \$88.73. Total this year, \$104.09.

GEORGIA.—Mrs. J. M. Outlaw (Campos ch.), \$1; Miss Elizabeth F. Clements (Campos ch.), \$1; Trion Mission So., by G. D. E., \$5.32; Long Creek Sb'm So., by H. B. C., \$12.09; Miss M. E. Wright (Wm. H. Sears), \$50; Mars Hill ch., by H. R. B., \$1.64; Duffy St. ch., Savannah, by N. F., \$36.54; W. M. S. Hawkinsville, by Mrs. W. G. G., \$3; Harlem W. M. S., by Mrs. R. R. H. (A. B. Rudd), \$5; Conyers Sb'ms, by M. W. Lee, (Peyton Stephens), \$2; Elim ch., by G. B. W., \$2. Total, \$119.59. Previously reported, \$783.50. Total this year, \$903.09.

KENTUCKY.—W. M. So., of B'dw'y, Louisville, by Mrs. T. D. O., (Brazilian Girls, Bahia), \$31.30; L. M. So., 1st ch., Bowling Green, by B. F. P., \$20; J. W. Warder, C. S., \$562.63; F. H. Kerfoot, Wife and Son, \$31.31. Total, \$645.24. Previously reported, \$501.15. Total this year, \$1,146.39.

LOUISIANA.—Shady Grove Asso., by S. R. N., \$3.80. Previously reported, \$6.50. Total this year, \$10.30.

MARYLAND.—Immanuel ch., Balto., by J. R. T., \$89.09; 4th ch., Balto., by F. R. H., \$10.03; 7th ch., Balto., by L. H. B., Tr., \$25. Total, \$124.12. Previously reported, \$162.88. Total this year, \$287.

MISSISSIPPI.—R. H. Graves: collection, \$17; Self, \$7—\$24; J. C. Perry, \$5.30; A. J. Sikes, for Pleasant Ridge ch., \$2.40; Eager Miss'y So., Columbus, by A. S., \$2.50. Total, \$34.20. Previously reported, \$356.70. Total this year, \$390.90.

MISSOURI.—A. E. Rogers, Tr., \$118.79; W. M. So., of Mo., by A. E. R.: (Japan, \$10.09; (Peyton Stephens, \$15); (general, \$25.50)—\$50.59. Total, \$169.38.

Previously reported, \$408.04. Total this year, \$577.42.

NORTH CAROLINA.—Banner So., by Mrs. M. J., \$6; T. C. Britton and Wife, \$7; Mrs. E. Jenkins, by T. C. B., \$1; Miss Laura Lazenby (Organ, Shanghai ch.) \$10; Gibson Station ch., by Mrs. M. E. McL., \$2.20; Liberty Sb'ms, \$1. Total, \$27.20.

Previously reported, \$55.03. Total this year, \$82.28.

WESTERN NORTH CAROLINA.—J. M. Stoner, Tr., \$11.45; by J. M. S.; W. End ch., Asheville,

(Miss Price), \$21.86; Sb'm So. 1st ch., Asheville, (Miss Price), \$23.27. Total, \$61.58.

Previously reported, \$31.49. Total this year, \$93.07.

SOUTH CAROLINA.—C. C. Vaughan: Duck Pond, \$1.30; Unity ch., 50c.—\$1.80; Sardis ch., Ridge Asso., by J. A. C., \$5; Barnwell ch., by W. E. E. (W. W. Lawton), \$7.50; Rosemary ch., by D. M. J., (W. W. Lawton), \$3.55; Greenville F. Sem., M. So., by M. M. Riley, \$10.60; El Bethel ch., by J. J., \$3.47; Maple Sb'ms, by Nellie H. L., (Sb'm Miss'y), \$1.90; L. M. So., Brownsville ch., by W. J. F., \$2.50; Taylor's ch., by E. P. S., \$5.45; Pine Forest Sb'ms, by L. R., (Sb'm Miss'y), \$2.50; Sulphur Springs ch., by W. P. S., \$1.50; Damascus S. S., by J. S. W.: (Africa, \$2.05); (China, 31c.); (Japan, 50c.)—\$2.86; Scranton ch., by J. S. M. F., \$1.10; Langley ch., by W. A. McC., \$7.50; Sumter ch., by Mrs. C. C. B., \$2.75; Marlboro ch., Union Co., by P. I. L., \$35.18; Hartsville ch., by J. M. L., \$4.81; Wm. Trumble: Congaree ch., \$2; Congaree S. S., \$2.68—\$4.68; Spartanburg Asso., by S. B. E., \$8.51; Woodward ch., by W. A. H.: (Bibles, Mexico), \$16.79; Mt. Calvary ch., by G. N. A., (W. W. Lawton), \$4.16; Pendleton St. ch., Greenville, by T. A. P., \$7.64; Glendale Sb'ms, by A. S., 29c.; 1st Div. Edisto S. S., Union, by A. O. S., \$1.90; R. Y. Leavell: 1st ch., Newberry, \$6.32; 1st ch., S. S., Newberry, (Centennial), \$5—\$11.32; Lisa Wright (W. W. Lawton), \$2.10; Sb'ms, Edgefield, by K. S., \$2.43; Beaver Creek ch., \$2.85; Conway ch., \$4.40; Miss M. E. Happoldt, \$2.30; by W. H.: Graham's S. S., \$1.87; Graham's ch., \$8.13—\$10; Harmony ch., by R. H. T., \$3; 1st ch., Columbia, by W. C. L., \$11. Total, \$193.34.

Previously reported, \$244.44. Total this year, \$437.78.

TENNESSEE.—Mrs. J. P. Dake, \$7; L. A. So., of Martin, by L. F., (China), \$5; W. M. Woodcock, Tr., (Mrs. Maynard, \$2.75), \$228.70. Total, \$240.70.

Previously reported, \$1,047.89. Total this year, \$1,288.59.

TEXAS.—A Sister Baptist, \$25; Tom Neely, \$2.50; Jno. M. McCoy, exct. estate of Mrs. E. McCoy, (Mexican Missions), \$500. Total, \$527.50. Previously reported, \$340.30. Total this year, \$867.80.

VIRGINIA.—Sb'm So., Singer's Glen ch., by A. J. M., \$4.8; Black Walnut, Sb'ms, \$1. Total, \$5.80.

Previously reported, \$2,373.10. Total this year, \$2,378.90.

AGGREGATE.—\$2,179.31. Previously reported, \$7,164.21.

Total this year, \$9,343.52.

FORM OF REQUEST.—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.

SPECIAL NOTICE.—Please notify if receipts are not promptly received for contributions, as they are always promptly sent.

**\$12 TO \$35  
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