

*Send*  
Go all the world, and preach the Gospel to every Creature.

Vol. XLVII

No. 6

**THE**  
**FOREIGN**  
  
**MISSION**  
  
**JOURNAL**

  
OCTOBER, 1896.

Published Monthly by the  
**FOREIGN MISSION BOARD, SOUTHERN BAPTIST CONVENTION.**  
RICHMOND, VA.

# Our Foreign 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, R. E. Chambers, Mrs. Chambers, Miss E. B. Sale 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.\*

CHINKIANG.—W. W. Lawton, Miss Julia K. Mackenzie.

YANG CHOW.—P. O. Chinkiang.—L. W. Pierce, Mrs. Pierce.

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

TUNG CHOW.—J. B. Hartwell, Mrs. Hartwell, Miss Anna B. Hartwell, Miss Lottie Moon.

Huang-Hein.—C. W. Pruitt, Mrs. Pruitt, Peyton Stephens, Mrs. Stephens.

Fingtu.—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.

Awyaw.—S. G. Pinnock,\* Mrs. Pinnock.\*

Ogbomoshaw (Ibadan).—C. E. Smith, Mrs. Smith, W. P. Winn, Mrs. Winn and one native teacher.

Hausser Farm.—Albert Eli, native evangelist.

## ITALY.

ROME.—George B. Taylor, 52 Via Giulio Roffano, 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.

Barz.—Signor Volpi.

Naples.—Signor Fasulo.

Boscovate.—Signor Martinelli.

Torre Pellice.—Signor Malan.

Miglianico.—Signor Piccini.

Cagliari, Sardinia.—Signor Arbanasich.

Cagliari.—Signor Cozzu.

Iglesias, Sardinia.—Signor Fortoneso.

## BRAZIL.

RIO DE JANEIRO.—W. B. Bagby, Mrs. Bagby, J. J. Alves.

Juiz de Fora.—J. J. Taylor, Mrs. Taylor.

BAHIA.—Z. C. Taylor, and Mrs. Taylor, Joao Baptista.

Maceio.—Jos. Aden.\*

Valenca.—Antonio Marques.

CAMPOS.—S. L. Ginsburg, Mrs. Ginsburg, A. Campos.

San Fidelis.—Joas Manhaes.

PERNAMBUCO.—W. E. Entzinger, Mrs. Entzinger.

## MEXICO.

TOLUCA, State of Mexico.—W. D. Powell, Mrs. Powell. Lerma.—M. H. Obregon.

PARRAS, State of Coahuila.—A. C. 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 Addie Barton, Miss Ida Haves, Jose

M. Cardenas and Alex. Trevino. Geleana.—R. Martinez. Rayones.—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.—Colotlan.—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. Silao.—

Samuel Dominguez. Leon.—Miguel Placencia, Victor Godinez.

ORIZABA, State of Vera Cruz.—Moises Guajardo, Miss Z. Kempfer.

## JAPAN.

FUKUOKA.—J. W. McCollum, Mrs. McCollum, 37 Hama, No. Machi.

NAGASAKI.—E. N. Walne, Mrs. Walne, 7 Higashi Yamate.

KOKURA.—N. Maynard, Mrs. Maynard, 62 Sakai, Machi.

\*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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No. 6

## ONE MEMBER IN EARNEST.

Few people realize what it means for any cause to have one earnest advocate. Great reforms and great revolutions do not start with crowds, but with one person who sees, who feels, who speaks, who acts, until others, who at first were indifferent—yea, who were even scoffers—begin to see and feel also. Great revivals begin with one person. Great moral reforms begin with one person. Great upheavals in government start with one person.

This person who thus sees and feels and acts is not necessarily the one who stands as the authorized leader. On the contrary, the leaders often stand in the way of great and good changes. They are set in their ways, or jealous of their authority, or so blinded by prejudice, that they cannot see, and so when some one else with clear sight and earnest soul presses forward the so-called leader feels it his duty and high privilege to suppress such a one. If a person knows he is right, and wishes other people to join him in some great change for the better, he must be willing to endure censure and abuse for doing right. We could give many instances of this, but do not wish to take space. What we want to bring clearly before the reader is that in the work of Missions we need ONE MEMBER IN EARNEST in many of our churches. Whether it is the preacher, or deacon, or private member, is not the question. But is there just one who is dead in earnest for this great work of the Master? If the pastor is, all the better; if the deacon, he can, by his position, be more influential; but if neither of these, who, as God's leaders, ought to be in earnest, then let some other brother, or some sister, rise up to awaken a sleeping church to its God-given duty. Reader, look around in your church. Is there an earnest desire there to carry and send the Gospel to the lost? If not, will you hear God's call? Will you go to work?

This article is called forth by several letters which have come to us deploring the indifference of pastors and church members in Missions, but especially by one which lies before us from "a poor girl" anxious to serve her Lord. It is so plain, so unassuming, so earnest, we give it in full. Would to God we had one earnest soul

in the work in each church. We would see great changes come. But here is the letter:

FOREIGN MISSION BOARD, *Richmond, Va.:*

*Dear Board:* I'm very anxious to increase an interest in Missions in our church here, and I don't know how to go about it. I have been a member here five months, and it's one of the most anti-missionary Baptist churches I ever belonged to. It's a country church and has a large membership. But I've never heard a word said about Missions since I've been here—that is, in the church.

True, the members are all poor, but that doesn't excuse us from doing our duty. I'm only a poor girl, and my wages small, but as long as I earn a cent I expect to give to the Lord's cause. If you will help me a little I'll try to arouse an interest in Missions here.

• Please send me a lot of tracts to distribute among the members, and perhaps they will be willing to buy some more. I'll send six cents in postage. Would send more if able.

Yours very truly,

C. M.

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#### TEN CENTS.

Who could not give ten cents to help save a man who was drowning? Who could not give ten cents to save a man from a burning building? Who could not give ten cents to help clothe a child dying of cold? Who could not give ten cents to give bread to a starving one? Who could not give ten cents to help save dying souls? Christ gave his life to redeem us. If we choose to give nothing to help in the salvation of others, have we the spirit of Christ, and are we ourselves saved?

Our mission work greatly needs help. It needs it now. The banks decline to loan us money. The missionaries' drafts are coming in and our receipts are very small. We ask, will not each church try to raise at least ten cents to the member—and send forward at once? Let the pastor and deacons be faithful, and see that the church does her duty. If the pastor has no deacon on whom he can rely there is some faithful brother or sister in the church on whom he can rely for help. Ask God, in faith, to show the one, and He will. Remember, with this month half of our Convention year is gone. God has greatly blessed our work on the foreign fields; but brother, our missionaries and the Board, your servants, are depressed by the lack of means. Is your church partly responsible? Have you in six months done nothing to sustain those who have gone out thousands of miles to heathen lands to preach Christ for you? Before October closes we hope to hear responses from all over our land. We need funds at once. May God move upon many hearts to respond.

There are brethren and sisters in the churches who could give individually for their churches the amount asked here, but it is better to get all to give something and thus get a greater blessing at home as well as abroad.

PRAYING FOR MISSIONS.

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Mr. D. L. Moody, the great evangelist, relates the following beautiful story :

“I remember at one of the meetings at Nashville, during the war, a young man came to me, trembling from head to foot.

“‘What is the trouble?’ I asked.

“‘There is a letter I got from my sister, and she tells me every night as the sun goes down, she goes down on her knees and prays for me.’

“This man was brave—had been in a number of battles ; he could stand before the cannon’s mouth, but yet this letter completely upset him.

“‘I have been trembling ever since I received it.’

“Six hundred miles away the faith of this girl went to work, and its influence was felt by the brother. He did not believe in prayer ; he did not believe in Christianity ; he did not believe in his mother’s Bible. This mother was a praying woman, and when she died she left on earth a praying daughter. And when God saw her faith and heard that prayer He answered her. How many sons and daughters could be saved if their mothers and fathers had but faith?”

This ought to quicken our faith in prayer for our loved ones, and also for the great cause of missions. We are so prone to forget this work, and that the workers so far distant need our earnest prayer. But there is all the more need. The missionaries need your prayers, and the unsaved on the mission field need your prayers as much as do the unsaved here at home. Faith will be rewarded as liberally of the Lord here as elsewhere. Besides here is a realm for the development of the highest type of faith. The Lord has wisely put this work beyond our sight so that we may walk by faith.

Do you pray for missions and the missionaries? If so, be encouraged, and know assuredly that every prayer of faith shall bring great results in the Kingdom of the Lord. If you have not been doing so begin now. Study THE JOURNAL well, so as to know the facts, and pray intelligently. Then locate some one of the stations on the map and fix your heart on it ; and, having familiarized yourself with the names of the workers there, pray for that station and those workers by name. Try this and see how much your interest in missions will increase. *Pray for missions!*

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If you wish to keep ungodliness and heresy out of a church get the people thoroughly interested in soul-saving.



## MAP STUDIES.

On the opposite page will be seen a map of Mexico, which we have had engraved especially for this number of *THE JOURNAL*. The mind is so constituted that it cannot grasp and retain facts and occurrences without the essential feature of locality; so that if we would educate along missionary lines we must not neglect the study of the geography of the fields. People like to see as well as hear, and in both seeing and hearing their interests and intelligence are doubled. A hint to the wise pastor will be sufficient. In our own experience we have seen a prayer-meeting of only forty or fifty grow to one hundred and fifty by the use of a map in giving a series of Wednesday-night talks on the apostle Paul. The map which we present here we have had simplified so that the pastor can draw it on the blackboard and use it in a similar way. The leader in the Missionary society or band, or the Sunday-school superintendent, can use it to fine effect. The stars mark our main stations, around which are many out-stations, some of them being indicated by the circle. We shall begin in this study at the North, and pass South through the field.

**SALTILLO**, the capital of the State of Coahuila, is the first point to be studied. Here we have five churches (one of these a good, strong church of about three hundred members, which, by the aid and the liberality of our missionaries and teachers there, supports its own pastor without the help of the Board) and two schools—the Madero Institute for girls and the Zaragosa Institute for boys—the latter being run at the expense of a brother in Virginia. The workers here: A. B. Rudd, Mrs. Rudd, Miss Addie Barton, Miss Ida Hayes, Jose M. Cardenas, Pablo Rodriguez, R. Martinez, Porfino Rodriguez, and M. T. Flores. In this same State of Coahuila, about eighty miles due west from the capital, is

**PARRAS**.—This field includes twelve churches, while the work is conducted by the following missionaries: A. C. Watkins, Mrs. Watkins, M. Jiminez, Felix Raminez, T. Rodriguez, Ernesto Barocio, and Florencio Trevino. Leaving Parras, and going about one hundred and seventy-five miles southeast, we come to

**DOCTOR ARROYO**, where we have two churches. The workers are, J. G. Chastain, Mrs. Chastain, and Eliseo Recio. Making another journey of one hundred and fifty miles at right angles with the last one, we reach

**ZACATECAS**.—Here a few months ago we had the sad misfortune to lose by death our much-beloved missionary, Brother M. Gassaway, whose place the Board has not been able to fill, owing to the financial pressure which is upon us, and whose death leaves the field unoccupied by any Foreign Missionary. Such a pity that the work should have thus to suffer! Our next stop is

GUADALAJARA, which is about one hundred and seventy-five miles southwest of Zacatecas. Here we have three churches. The workers are, D. A. Wilson, Mrs. Wilson, and Miss Sarah Hale. Leaving this station we go about one hundred and fifty miles south-east and visit

MORELIA, where we have one church, with H. P. McCormick and wife as the laborers. The short distance of one hundred miles in the same direction as our last trip takes us down to

TOLUCA, at which are stationed W. D. Powell and Mrs. Powell. We have six churches here. Our next journey will take us to the last main station on the field. It is nearly due east about one hundred and twenty-five miles, and brings us to

ORIZABA, with its one church, which is in the charge of Moises Guajardo.

Of course each one of these main stations has, as previously indicated, a number of out-stations around it, and also some of them have native helpers, who are not paid anything by the Board, and are therefore not put down in *THE JOURNAL* as missionaries. A summary of the work shows that we have in Mexico fifteen missionaries, eighteen native helpers, and thirty-seven churches with a membership of 1,035. These figures, of course, are only approximately correct, since they were partly made up from last year's report.

A most excellent thing for the pastor to do would be to give one night in the month, as we pass over the study of the different fields, to a talk on one of the fields, using the map. Those who try it will find that the knowledge of their congregations will become much more accurate, and their interest will become proportionally intense. A live, active pastor, or leader of the missionary band, or Sunday-school superintendent, who will use well this map as we present it, may thrill a whole church, or band, or school with interest in Mexico. Study the map until you have located in your mind each station, and committed to memory the names of the workers there. Then through the whole month, and through all the years to come, you will be able to think intelligently of and pray intelligently for our work in Mexico.

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A prominent theological instructor has asserted that he can tell whether a minister is interested in missionary work by listening for a few times to his preaching. If he uses no illustrations from the interesting field of missions it may safely be said that he has no deep interest in them. This suggests the advisability of urging theological students to index or copy out appropriate illustrations from this field.—*Student Volunteer.*

## MISSIONARY CONFERENCE WITH LI HUNG CHANG.

For a number of weeks now the attention of the entire reading public has been fixed upon the distinguished Chinese statesman, Li Hung Chang, who has been making a tour of the world, and, as announced in our last issue, has visited our country. We do not know all the meaning this tour of the Chinese Viceroy may have in it, nor all the fruits that it may bear, but we believe that as a result the cause of Missions will receive advancement in the great Empire that he represents. Among the most interesting occurrences in connection with his visit to the United States was a conference held by the representatives of the leading missionary bodies in this country. The delegation which visited him included many of the officers of the American Board of Commissioners (Congregationalist), the Presbyterian Board, the Methodist Missionary Society, the American Baptist Union, the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, the Board of the Reformed (Dutch) Church, and the American Bible Society—while the Southern Presbyterian, Methodist and Baptist were included in the address delivered, though they were not represented by officers. The reception was held in the Viceroy's apartments at the hotel in New York—the address being delivered by Dr. F. F. Ellinwood, of the Presbyterian Board. The address presented by Dr. Ellinwood is too lengthy to be given here, but the main points in it are as follows: 1. An expression of gratitude for the kindness and protection of the Chinese Government toward the missionaries. 2. An expression of the honesty and sincerity of purpose upon the part of the missionary bodies and their representatives, the missionaries. 3. An expression of our interest in the Chinese in this country. At the close of this address Li Hung Chang made an appropriate reply.

The points in this reply are, (1) An acknowledgement of his welcome by the Boards, and his thanks for other expressions in regard to his government; (2) A comparison between Confucianism and Christianity; and (3) His appreciation of the labors of the missionaries in educational work, trying to suppress the opium habit, etc., and of their prayers for himself when he was wounded by the Japanese assassin.

A careful study of this reply will reveal the fact that the great Chinese statesman is kind and courteous in his bearing toward the great cause of Missions; and while he displays commendable loyalty to the religion of his own country, yet, if the leaders of the great government of China maintain this attitude toward our work, we may hope for gratifying results. We do not hope to see any great, marvelous advancement at once as a result of this visit of the Viceroy, or of this conference, but we do trust that, on the whole, it will be helpful to our cause.

## ARE WE ADVANCING?

Some people seem to think we are making little or no progress in our mission work. We have recently given tables showing mission work from a world-wide standpoint. Now let us look at the work of the Southern Baptist Convention as compared with a few years past. We copy from the Minutes in 1884, twelve years ago, and then give the figures for this year in a parallel column:

	1884.	1896.
Number of missionaries, native and foreign .....	95	195
Number of stations and out-stations .....	42	226
Increase in membership .....	175	735
Pupils in Sunday and day schools .....	684	2,564
Contributions on field .....	\$1,077	\$5,553 20
Receipts in this country .....	\$80,465 87	\$108,150 56

In 1884 the report says, "The work is expanding signally in each of the continents in which our missionaries labor. \* \* \* Into all our advances the Board has been led seemingly by the hand of Providence. The past inspires gratitude; the future stimulates faith." This shows the year's work was considered good. Now when we see how God has continued to bless us through these years we ought not to complain and grow discouraged, but rather with earnest zeal press forward to higher attainments and greater conquests for Him.

## PREMIUM OFFER.

We are anxious to enlarge the circulation of *THE JOURNAL*. If this is accomplished, it must be done by the efforts of those members of the churches who love the great cause of missions. That they may have some reward for their work, aside from the great reward of knowing that they are doing good in enlisting people in this the greatest of all work, we make the following offer:

1. The regular price of *THE JOURNAL* is 35 cents, but in clubs of ten or more we will give the special price of 25 cents.

2. For a club of twenty-five, with the money, \$6.25, we will give Dr. Tupper's valuable book, "A Decade of Missions."

For a club of forty, with the money, \$10, we will give the fascinating book, "The Mexican Ranch."

Renewals count just the same as new subscribers. We send *THE JOURNAL* addressed separately to each subscriber. Many have already expressed their determination to secure one of these valuable books, and we hope many others will improve this opportunity. Let us hear from you at once.



REV. J. G. CHASTAIN.



REV. A. C. WATKINS.

Rev. J. G. Chastain, born in Itawamba County, Miss., December 18, 1853. Struggled nobly to get an education. Attended Mississippi College at Clinton, and State University of Mississippi, also Southern Baptist Theological Seminary. Appointed missionary to Mexico, June, 1888. Stationed at Doctor Arroyo where he has done an excellent work.

Rev. A. C. Watkins, born March 29, 1857, in Calhoun County, Alabama. Attended Mississippi College, and Southern Baptist Theological Seminary at Louisville. He worked hard as he struggled upward preparing himself for his life-work. Moved to Mexico as missionary in January, 1889. Now stationed at Parras. He is an earnest, active worker for the Master.

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We have recently seen an article printed in the *Herald* of Mexico City which gives an interesting account of the orphanage in Toluca, established by Rev. W. D. Powell. The institution is not at all denominational. The Governor of the State is president of the board of trustees and gives liberally for its support. Dr. Powell has general charge, however, and it is wonderful how the children delight to see him when he calls. We have seen them flock around taking hold of him until others could not get near. There are now twenty-four children in the institution.

## HOW IT CAN BE DONE.

We give below a part of a letter from one of our Associational Representatives. It shows what earnest, persistent effort will effect. Some of our pastors and people need to learn that God can be served by giving earnest effort as well as by giving money :

Our Association has just been held at Mt. Pisgah, and I wish to make a report to you of the year's work as your representative in this, Bracken, Association.

Last year eleven churches out of twenty five reported collections ; this year eighteen ; and one other, Mt. Olivet, a good church, was too late to get in her collection in this report, but she took one, and it will appear in the minutes. That makes nineteen out of twenty-five, and two of these are known to be almost extinct. The gain in dollars was not very much, for the fact that some of our leading churches fell off considerably, but all the poor churches and pastorless churches came up. Some of our mountain churches, which are mission churches themselves, gave to Foreign Missions this year for the first time, and I think it will be easy to keep them in line now.

In visiting the churches I was simply delighted at how ready the people were to take interest in this great work when they learned of it. Times are very, very hard here. This is a tobacco country, so the people simply have no money now, but they almost all gave something and were delighted in the work.

*Mayslick, Ky., August 10th.*

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**PARAGRAPHS.**


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"I wish our pastor would take more interest in missions ; I think our church would do better." Brother Pastor, this is an excellent, consecrated member who writes the above. Are you certain that your most consecrated brethren and sisters are not lamenting that you are not more concerned in giving the Glad Tidings to a lost world, for whom Christ died? If the pastor is not in earnest how can the church be?

Some people write history, some people read history, some people discuss history, but all people make history. Who would believe it if told that in the great mission work many of our people are practicing sprinkling for immersion? God calls for us to give ourselves, body, mind and soul to his service. We are to be immersed in Him and His service ; whereas, we give a pittance here and there of time and effort and means. We say to Pedo-Baptists, if you can change the ordinance to suit you, why not do away with it altogether. When so many of our people, in reference to the great mission work, do not even practice sprinkling—they do away with the command altogether. What kind of history are we making to hand down to the future as to our faithfulness to God and to the redemption under Him of a lost world?

Many governments have found it necessary to expel the Jesuits from their borders. These so-called religious leaders who scruple at no crime to effect their purposes, had gone so far in Ecuador that that government has expelled them from its territory, as many other governments have done before.

When we think of the nearly two hundred workers representing us on the foreign fields we ought to pray more and give more for the success of the work. We have in this number over a hundred native workers. But we must remember that this does not include many of the natives who are working without any financial help from our Board.

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**NOTES.**

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Dr. J. H. Eager has moved his family to Baltimore, Md., where his children can attend school. He will remain in this country several months more before returning to Italy.

Mrs. E. F. Tatum, of Shanghai, China, has been sick for months past. For a part of the time she has been quite ill. It was deemed necessary for her to return home, and Brother Tatum wrote that they would likely sail September 11th for America.

Rev. T. C. Britton spent a day in September, in the Foreign Mission Rooms. He is very anxious to return to his work in China, and the Board is anxious to send him as soon as the financial situation will allow them to do so.

Brother McCloy is in Kentucky anxious to return to China. Are the brethren anxious for these missionaries who are at home to return to their work? If so, they can easily show it by their gifts.

Rev. C. E. Smith writes from Africa that they have been having some sickness. He went back on greatly reduced salary, and has had the misfortune to lose, by death, his horse which cost him about thirty dollars. He says: "We are horseless, and, no money to buy with, so will have to go afoot."

True beauty of character shows itself at home or abroad, on land or sea. A missionary with a sick, feeble wife, was recently going from China to Japan. We copy from his letter:

"One day it seemed that the end had come, and then God was merciful. Our doctor said we must get away as quickly as possible. He had recommended our doing so two months before. Saturday, May 29th, we carried the sick one on the steamer and started for Yokohama, Japan. As I think of it my soul is full.

Let me testify to the fact that God does supply our need. Wife very sick, Charles Gordon, six months old, and I tired and sick myself. Mrs. Annie (Yates) Seaman comes in to inquire as to who is going with me. Finding that I could take no one she returns home to send me \$100 Japanese currency. Then I could take a Chinese to help me. On the steamer the baby was sick and fretful. Could you imagine it! wealthy New Yorkers, a bride and groom, on their wedding tour, took our children at night and left me free to serve Mrs. Tatum and get some rest. That same Mrs. Annie (Yates) Seaman and her good husband had been kind to those New Yorkers and through that, no doubt, they were moved to help us in our need."

Mrs. Seaman is the noble, worthy daughter of Dr. and Mrs. M. T. Yates. The bridal couple we do not know, but God does. May His rich blessings ever rest upon them.

MISS SARAH HALE has sent to the Mission Rooms a large painting which she bought from an old woman in Mexico. The woman told Miss Hale that the picture had been worshiped by her family since the time of her grandmother. It is called "The Guardian Angel," and holds in one hand a palm leaf and in the other a scroll, on which is written a Latin inscription. This is only one of the many idols worshiped in Mexico and in all Catholic countries, and yet there are a great many people who say that there is no necessity for sending the Gospel to Catholics. If there is any people who more sorely need the pure simple Gospel and grace of our Lord Jesus Christ than those who are bound in the chains of Catholicism, bowing before its altars, worshiping its saints and idols, we do not know who they are.

WE HAVE recently enjoyed a very pleasant visit at the Mission Rooms from Dr. H. Allen Tupper, Jr., of Baltimore, who, as is well known, has within the last year made a tour of the world. Of course, it was perfectly natural that Dr. Tupper would visit the various Missions in the countries where he went. He states that he visited all of our Missions in Japan, and that he regards the progress as being remarkable, considering the length of time that we have been occupying the field, and gives us a fine report of all the missionaries.

From Japan he sailed to China, landing at Shanghai, taking special note of the Mission there. Then he went up the Yangtze Kiang one hundred and fifty miles, visiting all the stations along the river. Then he went to Hong-Kong, and from there to Canton, where he spent nearly a month. Dr. Tupper is quite favorably impressed with our work, and says among those things that impressed him especially, the most striking was the strong affection upon the part of the missionaries for their Board and its officers.

THE DARK SIDE AND THE BRIGHT SIDE.

BY A. B. RUDD.

During my eight years' work in Mexico I have seen something of the two sides of missionary work—the dark side and the bright side. It is fair, I think, to the Christians at home that, in his letters, the missionary should give a touch of the two sides.

Let me mention *first* some things that discourage me :

Being so often and so grievously misunderstood has frequently discouraged me more than I can tell. Sometimes when I have done all in my power to advance some good cause or to develop some principle of church life, my zeal has been so completely misunderstood, that the very brethren whom I was trying to help have been seriously offended. This hurts, you know. Ministers in the home-land frequently suffer from the same cause ; but this danger of being misunderstood is greatly increased on the mission field.

Another discouragement comes in the form of the slow spiritual growth on the part of the native Christians. How anxiously and, at times, impatiently the missionary watches for this spiritual development—this fruit-bearing among the members of our churches ! That Godliness is a life and not a mere theory is a truth not always easy to impress upon the minds and hearts of our converts. Right views about keeping the Lord's day, speaking the truth, debt-paying, and the like, do not take root as easily as one could wish in the minds of those who have been reared under the blighting influence of Romanism.

So much stolid indifference to religious matters should surely be set down among the many discouragements. It is a matter of great grief to me that the great majority of the thinking men of Mexico are thoroughly indifferent to all religion. Better a whole-souled fanaticism than this cold indifference. How is this insensibility to all religious truth to be met? May the Holy Spirit lead us to the right solution of this problem !

But let us turn now to the bright side of the question. It is not all discouragement, nor is it healthy to dwell too long on the dark side of the picture.

Our native ministry is of a higher grade than ever before. So far as I have been able to judge this is true of all denominations. All who are acquainted with the history of mission work in Mexico know that the cause has suffered greatly because of the immoral characters of some of the men who have been employed to preach the Gospel. Experience is a good teacher ; we are all learning her lessons ; and as a result of this, the Gospel is being preached in Mexico to-day by a better class of native brethren than of any previous time in the history of the work.

Besides, our native workers are showing a praise-worthy ambition in the matter of mental preparation for their high and holy task. At the suggestion of the mission I arranged a course of theological study running through the month of July, and with the help of brethren Chastain, Westrup, and Watkins, the fifteen brethren who came to study with us were instructed somewhat in matters which I trust will be useful to them in the future. This theological institute was an experiment which will probably be repeated in the coming years. The brethren were greatly benefited by this personal contact with one another, apart from the aid received in their studies. They not only studied together, but sang and prayed and wept together ; a holy enthusiasm seemed to take possession of them, and some have written me since their return to their fields that they are having a new spiritual experience. Some of these brethren came long distances at their own expense, and so, after reaching here, were unable to pay their board during their month's stay in Saltillo. This difficulty, how-

ever, was removed by the liberal gift of a Virginia brother, who had already placed in my hands \$50 to help out with the expenses of the brethren. He never made a wiser investment; interest on the amount will continue when all earthly banks have long ago closed their doors.

Another encouraging feature is a very decided tendency on the part of all workers, both native and foreign, to look less to mere numbers, and a great deal more to genuine conversions and real spirituality. In some cases churches which numbered not a few members have been forced to reorganize, and now in the ruins of the old organization are found new ones, smaller, to be sure, but more promising when viewed in the light of New Testament teachings. Better go a little more slowly and a little more surely. True, our newspaper reports will be less startling, and many of the home Christians who have been led to believe that Mexico is nearly won for Christ will probably feel that the missionaries here are not doing anything; but let us hope that, though not much noise is being made over the work, the showing in the end may be better.

Let me mention only one other encouraging sign. There is a more kindly feeling existing between the different denominations now working in Mexico than at any other time in the history of the work. Denominational friction has not been conspicuously absent from mission work in Mexico, but it gives me very great pleasure to chronicle its decline.

In a word, things seem to be settling down on a more solid and trustworthy basis. I presume it is more or less true of all mission fields that a great deal of the work done during the first ten years has to be undone. A missionary finds that his early methods were not the best, and little by little adopts those he has learned by experience.

We need more workers, more wisdom, more willingness to work and wait. With these the work of evangelizing Mexico will go on, and, after a while, the little leaven will leaven the whole lump.

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### PARRAS, MEXICO, MISSION.

BY A. C. WATKINS.

I thank you for your kind invitation to take part in your feast of good things this month.

What I shall say pertains directly to your work under my care. My field, as you know, extends from the border, as you cross the Rio Grande at Eagle Pass, Texas, along the I. M. R. R. to Torreon, a distance of nearly five hundred miles.

**TORREON.**—Church is small but faithful. There have been twelve baptisms to date this year. Congregation good. No home of worship, but a finely-located lot secured, and part of the funds in sight, but not sufficient to commence building. The pastor, Senor Florencio Trevius, is a faithful worker. He carries many scars from wounds received for the cause of Christ. He is supported by the Coahuila Baptist Association. Torreon is a new town of five thousand inhabitants.

**SAN PEDRO.**—A good little church. Two baptisms to date this year. Congregations always good. Church pays five dollars a month on pastor's salary and also some to missions. The pastor, E. Barocio, a young man nineteen years old, good education, and an excellent preacher, and pastor of fine promise. The church has a house of worship.

**PARRAS.**—An inland city of fifteen thousand inhabitants, five thousand feet above the sea-level, eighteen miles from railroad. Church weak and very poor. The people

are conservative, fanatical and self-satisfied. Complete monopoly—less than a dozen families own all the property of value, not only in town but for thirty miles around. This is the most difficult point on my field. There are ten Jesuit priests here besides the regular priests of the town. There is no middle class with whom to work. The Board owns a good house here.

MONCLOVA.—A town or some twelve thousand inhabitants. Church small; no pastor, no house; field promising.

NADADOREZ.—Church small; no pastor, no house; field very fine. Senor Felix Ramirez will go to be pastor of Monclova and Nadadorez in November, D. V.

MUSQUIZ.—The best church on my field; has house and parsonage. No pastor for the last two years, but has kept up regular services. One baptism. The church has called Brother Barocio, of San Pedro, and offers to pay his entire salary, thirty dollars a month. I hope he will go.

SAN JUAN DE SABINAS.—Church disorganized; only two sisters left; they are faithful.

SAN FELIPE.—Church small, no house, no pastor, but keep up regular services.

JUARREZ.—Church weak and cold; no pastor, no house.

PROGRESO.—Church disorganized; have house, no pastor, no services.

ALLENDE.—Church small because many have moved away. No house, but have lot and are arranging to build. Three baptisms to date this year. Felix Ramirez pastor.

VAVA.—Church weak, congregations good. New house finished except doors and windows. Felix Ramirez pastor. Our Association supports two men and pays ten dollars a month to Foreign Missions. Pray for us. May God bless you.

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## HOW CATHOLICS EXPECT TO BE SAVED.

BY MISS SARAH HALE.

There is a great deal said now-a-days about liberality towards all kinds of religion. There is an idea abroad that if a person believes he is right he will be saved whether there is any truth in what he believes or not. The Romish Church has profited greatly through this error. It has become fashionable to enlarge on the goodness of Catholics; and sometimes the question is asked, "Now, when they are so good and so self-sacrificing, why should they not be saved?" But people are not saved because they are kind-hearted, self-sacrificing and charitable. Only those who through faith in Christ have become new creatures have any well-founded hope of eternal life.

No one can love Catholics much better than I love some Mexican Catholics with whom I have lived. I was with them in their home while I was yet a stranger in a strange land, trying with stammering tongue to speak a strange language. I received from them every gentle courtesy that kind hearts could suggest; they were to me as father and mother and brother and sister; they still have a warm place in my heart—all of them, from the parents to the rosy, dimpled, cooing baby in the cradle.

Because I love Catholics I want you to realize the fact that there is no hope of salvation for them in the Romish Church.

They trust in Mary for salvation; they do not look to Christ for it. He is a very subordinate figure in their religion; He can do nothing unless Mary permits it, or rather unless she suggests it. God and Christ are always represented as angry judges

whom Mary must propitiate. For this reason they address to her such petitions as the following :

“Health of the sick,” “Consolation of the afflicted,” “Help of Christians,” “Pray for us.” “Be thou my Mother and my help in this life and in the hour of my death.”

Many a time have I stood in Catholic churches and heard the kneeling worshipers repeat over and over a thousand times, till it seemed that the monotony of it might drive them distracted, “Holy Mary, Mother of God, pray for us sinners now and in the hour death. Amen.”

When they go over their rosaries they repeat ten prayers to Mary to one to God. A Catholic theologian, whose works are standard among those of his church, declared, “Many things which are asked of God are not received ; if they are asked of Mary they are obtained.” He also says, “Sometimes we shall be more promptly heard and saved by having recourse to Mary, and calling on her holy name than by invoking the name of Jesus our Saviour.” In view of these facts one of their leading theologians has admitted that the Romish Church is the church of Mary and not the church of Christ.

They believe that they are saved by their baptism, that is, by the sprinkling which the priests administer, together with the spittle, salt and consecrated oil. A Mexican will say, “Mrs. So-and-So did not have her baby baptized! How dreadful! If it should die it would be lost !”

But no Catholic has that peaceful, restful feeling that one has who feels that his sins are pardoned by Christ. For this reason they have several ways of obtaining salvation. They do penance to secure the pardon of their sins. There is a house of penance in this city that will accommodate fifteen hundred people at once, and several times during the year it is full. They scourge their bare shoulders till the blood flows, and they fill the house with screams and groans. Besides this they do penance in the churches and in private. They crawl along the floors of the churches, and kneel for hours with extended arms. Not only the ignorant people do these things, but all classes do so.

They expect to be saved by good works. It is more difficult to introduce the idea of the freedom of salvation into the mind of a Catholic than any other, perhaps. You may talk to them for hours, and tell them all the Scripture that you know on the subject, and at the end of it all they will turn to you and say, “But won't He save me for my good works? How can He let me be lost if I do good works?” This explains why nuns will go on battle-fields among the flying balls, and nurse lepers on the lower Mississippi and in the islands of the Pacific. They are buying their salvation. You and I have seen the day when even those things would have seemed easier to us than just giving up our own way and trusting in Christ.

But after doing all these things and many others to secure salvation, including the last confession, extreme unction and the absolution of the priest, every one of them dies trying desperately to cling to the hope that thousands of years of suffering in the flames of purgatory may so purify him that he may at last enter heaven ; provided, of course, his friends will pay the priests sufficient money to secure his release. This is their last hope ; and naturally it is one to which both the learned and ignorant cling with great tenacity. A great French statesman died exclaiming with his last breath, “O, thank God for purgatory !”

Now, I ask you, in view of all these things, is there any hope of the salvation of a Catholic? Does not Mexico need the Gospel?

*Guadalajara, Mexico, September 2, 1896.*

ANNIVERSARY—TEN YEARS IN MEXICO.

BY H. P. M'CORMICK.

To-day I sit in the shadow  
Of the years that have hurried past,  
And borne on their spectral bosoms  
The hopes that could not last.  
Though years that came like angels,  
With their saintly, sunlit grace!  
Like men, they have turned and left me  
Alone in my wrestling place.

But memory brings their faces  
A fresh before my soul;  
And some, they smile upon me,  
As though they would console  
A spirit crushed with sadness,  
And bid it yet atone;  
And some, they turn upon me  
The frozen face of stone.

Ah, soul, how many an idol  
Hath crumbled into dust!  
How many a burnished sabre  
Hast thou left in its sheath to rust,  
Till the hour of its knightly using  
Hath now forever flown!  
How many a missed arrow  
To-day thou must bemoan!

There are sighs for the songs uncarrolled,  
And tears for the seed unsown;  
And the lips of long dead sorrows  
Seem to come and kiss my own—  
\* \* \* \* \*

But now, e'en the darksome shadows  
That my inmost soul enfold  
Seem touched as by gleams from Home Land,  
And transmitted all to go'd.

For, gathering close about me,  
Come the friends my soul doth bless,  
And their faith and warm affection  
Are as sweet as love's caress.  
And freemen rise to thank me  
For the chains my hand did break,  
And the redeemed from death to bless me  
For the words of life I spake.

And, better than all, the Master,  
In his matchless grace hath come;  
And visions apocalyptic  
Of that high, majestic Home  
Where men find cure and surcease  
From the bitterness of tears;  
And love shall bloom unblighted  
Throughout the radiant years.

So, today, as I sit in the shadow,  
And muse on the flight of the years,  
I arm me again for the conflict  
Which must last till the King appears.  
Ah, Soul! for the sound of His coming!  
For a sight of His wondrous face!  
Come, gird thee again for the battle;  
Come, stand like a man in thy place!

July 3, 1895.

A PLEA FOR RANCH WORK IN MEXICO.

BY J. G. CHASTAIN.

Because of the great diversity of character and customs of different peoples the plans of successful work employed by Christian missionaries in their respective fields will differ in minor particulars. But there are a few fundamental principles which grow out of the nature of the Gospel, and hence must accompany its propagation among all peoples and for all time.

First. Christianity is a *missionary* religion. Its founders "went forth and preached everywhere." The marvellous success of Baptists and Methodists in the United States has been due to their adhering to the apostolic plan of pushing the work in country districts. A departure from this plan is given as the reason for the failure of modern missions in Spain. Vicente Mateu, a Baptist missionary, now at work in that country, in a recent letter to La Luz, says: "It is now twenty-eight years since Spain opened her doors to Gospel missionaries; and these, following the practices of the countries whence they came, established themselves in important centers. We do not say they did wrong in beginning thus. Indeed, we believe it was necessary to remain awhile in the cities to study the language and customs of the people. But having done this, they made a grave mistake by changing their character from that of missionary to local pastor, when they sat down in the large cities with the little congregations, \* \* \* in place of going, as much as in them lay, from one com-

munity to another evangelizing the people so that these in turn might carry the Gospel to others."

I should remark in the second place, that the Gospel has always been more acceptable to the *common people*. This is strikingly true in Mexico. In the cities the higher classes are indifferent and skeptical, and the lower classes, dominated by the priests, are blindly fanatical. In the ranches the people are not nearly so vile and priest-ridden; hence they are more docile and easier reached by the Gospel.

The missionary will find it hard, and sometimes dangerous, riding in all kinds of weather and over the wildest and roughest country; but his remuneration, physical and spiritual, is great. His old case of indigestion, if he ever had it, is soon gone; and being cut off from Christian associates and friends, he will enjoy closer communion with God. He may do a grand work distributing and selling Bibles and tracts everywhere. Talking with the common people from morning till night, by the wayside and in their homes, and patiently hearing them narrate their numerous and varied troubles, he gets a mighty hold on them which may often be used for their spiritual good.

In Mexico, just as in the United States, the people flock from the country to the city. Therefore if we evangelize the ranches these become important feeders to our city churches where the work is so much harder. Another important reason why the foreign missionary should get out among the people is that, by his example and spirit, he may enlist and develop his members, and especially the native preachers. The great centers of influence should be occupied, but we must push the work among the common country people.

*Doctor Arroyo, Mexico, September 1896.*

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#### FACTS ABOUT MEXICO.

Its extreme length is 1,990 miles. Its width varies from 1,000 miles in the north to 130 miles at the Isthmus of Tehauntepec. Its ports on the eastern shore (Gulf of Mexico) are very poor, as the country along the coast is low and sandy. But on the western coast the harbors are better. The rivers are unsuited for navigation, and hence progress has been delayed. In former times commerce and development followed the navigable sea shores and water courses. To-day the railroads are changing all this, and Mexico, being permeated by railroads is feeling a new impulse of development.

The stupendous mountain system of the country, extending into vast table-lands of enormous altitude, ranging from 4,000 to 10,000 feet, make the climate delightful all the year round.

The population is put down at 11,500,000; of these there are over 2,000,000 Spaniards, about 4,500,000 Indians, and the remainder a mixture of the two. Mexico is the finest silver producing country in the world, and her silver mines are her chief source of wealth.

Almost all kinds of fruits abound; cotton, corn, wheat, coffee, tobacco, cane and rice are all grown.

Mexico achieved her independence under the grand leader Benito Juarez, in 1867, and since that time, politically, socially, materially and religiously, has entered upon a new era of prosperity. Newspapers abound. Schools are being constantly opened and improved. Immigration is going on. Twelve evangelical denominations are sending their missionaries there, and Mexico, the land of delight, with its balmy mountain atmosphere, its fruits and flowers, is more and more to rejoice in the light and life of the love of God.

## Letters from Our Missionaries.

### AFRICA.

C. E. SMITH, Ogbomoshaw :

I have not been back long enough yet to know just how the church work is going on, but it seems to be doing well ; the native Christians and their pastor manage things in their own way, but seem to be doing very well. There are a number of new converts whom I have never known before. There is one of the members, a right-hand man, who has brought a number of persons to Christ. He goes out preaching every Sunday. I think a great deal of him, for he is a humble, true Christian, and always ready for good works. Through his influence nearly all his people are Christians, and his old mother, always a bitter enemy of Christianity, has given up idolatry and Sunday trading, though she has not declared for Christ, nor does she come near our services.

Our young preacher here expects to be married to one of our mission girls before long. Brother Winn is delighted with this country. He says it looks like the finest stock country he ever saw. It is a fine and a beautiful country, with great possibilities if it could be developed. They are now working on the bridges for a railroad across from Lagos to the main land, and have begun work on the railroad. I am told that they will build first from Lagos to Abbeokuta, thence to Ibadan, and thence up this way somewhere, but I suppose it will be years, perhaps many, before they get this far. Two letters from you, written since the meeting of the convention, have been received. I am so glad the Convention took hold of the work of Missions so well. Hope it will not be a mere spasm. All join me in love. May God guide and bless you and the Board.

### CHINA.

R. T. BRYAN, of Shanghai, writes :

We are being blessed in many ways. Our old and leading members are taking more interest. Our prayer-meeting is being better attended. I am now taking six brethren through Dr. Broadus' Harmony, and they seem to enjoy it very much. They teach school all day, and come to me at 5 30 to 7 P. M. for study. After supper we all go to one of our preaching places and hold a meeting. Many people are attending and some seem to be interested. I am very hopeful.

It was good too for the church for me to throw the entire responsibility upon them for a short time. We hope to return in a few days. The last mail brought the news that four candidates were waiting for me to return to baptize them. I have never felt so much encouraged about the work in Shanghai, and in China generally. Brother Tatum has decided to go home. He ought to have gone earlier.

I will tell you some things that have greatly encouraged me. I have been trying for a long time to get our church members to do more voluntary work for Christ, to attend prayer-meetings and services for the heathen more than they had been doing. After they made me their pastor, it gave me a better opportunity to work on this line. Just before I left Shanghai God answered my prayers and crowned my efforts with success. The Christians seemed to be much more interested in the work, attended the meetings much better and took more part in the work. Seven of our young men came to my study for an hour's study of the Bible after their day's work was finished. They then went with me to the West Gate Chapel after supper every day for two weeks to preach to large audiences.

When I had to stop going to this meeting, instead of closing it, they carried on this one and part of them started another meeting at East Gate. They were carrying on both these meetings at the last news from Shanghai, and had been doing so for several weeks. When I left there were several enquirers who came regularly to listen and waited over for the after meetings to be instructed more thoroughly. One man was baptized last quarter. He was not the result of my work any more than that of others who taught him the way. To God be all the glory. I hope that he is God's convert. Our whole work is very encouraging, and we are looking for some visible results in the near future, but we must work and leave the results to Him who alone can give the true results. Our Sunday-school has greatly improved. Our Associational school closed August 1st for the summer vacation. The attendance held up well, and we closed with money enough to pay all expenses, and a little balance. We are all well and happy.

C. W. PRUITT, Hwang-Hien :

You will be glad to hear of the blessings on our work here. Nine were baptized from our school here Sunday; also one woman—making in all ten. There is a fine state of feeling among our scholars.

We sympathize with you and the Board in the matter of the debt, and pray that there may be an improvement for this year.

MISS E. B. SALE, Canton:

One of our best Bible women has just died after a short illness, and another is very ill. So many of our Christian women have died since I have been here, and it seems that we can so ill spare them. But God knows. That is the comfort in everything that comes. The thought was never half so full of meaning

as it has been since He has brought me here where there is no one else who knows.

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JAPAN.

HAMA NO MACHI,  
FUKUOKA, JAPAN, Aug. 21, 1896.

Dear Brother,—We are rejoicing that the people of the South-land are waking up to some extent to the privilege of sending the Gospel to the heathen. I am sure that our people are ready to give so soon as they are brought face to face with the needs of the work and come to understand that the heathen are really lost without the Gospel.

During my short stay in the States, that question which was oftenest asked by people, slightly interested in missions, was, "Don't you think the Japanese will be saved if they do the best they can?" The fact is many of our people have a hazy idea of the plain teaching of the Bible plan of salvation. For themselves, who know of Christ, to be sure, faith in Christ is necessary to salvation. But they are not sure that the heathen who never heard of Him, and who does his best to please God, will not be saved unless, like the American, he too, believes on Christ.

Now look at the question, "Don't you think that the Japanese (heathen) will be saved if they do the very best they can?"

It may be answered by asking, Did you ever see a man, who, outside of Jesus Christ, ever did his best to please God? But more, the best, the very best any of us, under the very best conditions, can do is not sufficient; to please God requires absolute perfectness; not one jot or tittle of sin is admissible within the Kingdom of God; again, if those who do their best were fit subjects for Heaven, then would Christ's last command, "Go ye" etc., be worse than vain.

One other observation, viz.: Too many of our pastors don't work at missions at all. Missions is a kind of appendage, a

troublesome one to some. In many places which I visited, and some of these were large city churches, only one collection a year was taken to send the Gospel to the millions who are daily dying. Oh! my bretheren, it's not just one day in the year but every day and every hour of the day that the millions are going on in a steady eternal tramp to eternal destruction. Can you, will you, think more of how to wake your people up, to the great end, "The world for Christ," when the means are at hand?

Yours sincerely,

J. W. McCOLLUM.

BRAZIL.

JUIZ DE FORA.

Comparing the various reports from the foreign fields, Brazil is really ahead in every sense as to progress, considering the time element, the workers and the money spent. An average contribution of \$2.30 was given by the Brazilian members last year, and an average of fourteen persons baptized to each worker. This year will be better than last I believe. Almost every Sunday night, Bro. Bagby has baptisms. A little while ago I baptized six here at once, or rather on the same occasion—have two more for the fourth Sunday of this month. Our evangelical book-store has put out nearly or quite two thousand volumes of Bibles, portions, religious books and tracts since the beginning of the year and every month brings a marked increase of patronage. Everything is becoming brighter for Brazilian evangelization.

I preached two weeks ago in the village of Cuete, in the house of the judge of the peace to an attentive audience, for the first time, although outside of the house a howling mob made it necessary to shut the doors. On my return, with some others, to where we were staying, some unknown persons waylaid us and

pelted at us with stones, but not a stone touched any of us. The judge gives me a standing invitation to preach there when I want to. J. J. TAYLOR.

W. B. BAGBY, Rio Janeiro:

The Lord continues to bless us in this city. Interest is very great in the congregation and attendance is excellent. In the last three or four weeks we have received and baptized eleven persons, and still others are asking baptism. It is a time of reaping after years of labour. We thank God and take new courage.

Prof. W. W. White, Ph. D., D. D., of the Chicago Bible Institute, has given up that place to go to Calcutta to teach in the University there. This is striking to see a distinguished professor give up such a position to engage in teaching in a mission field. And yet why should not the most distinguished of any walk of life gladly surrender any position to enter upon this, the greatest of all work?

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## MISSION-CARD TOPIC FOR OCTOBER, 1896.

MEXICO.—“The glory of the Lord shall be revealed, and all flesh shall see it; for the mouth of the Lord hath spoken it.” Southern Baptist Convention Mission opened, 1880; missionaries, 19; native assistants, 18; stations, 14; churches, 37; membership, 1,035; baptisms, 177; schools, 3; scholars, 96; Sunday-school scholars, 414.

STUDY TOPICS.—*Romanism, the chief obstacle to evangelization. Secular hindrances: Want of railroads and other improved means of conveyance and communication. Elevating influence of the Madero Institute, Saltillo. Effects of separation of church and state.*

### PROGRAM FOR OCTOBER, 1896.

SUBJECT—MEXICO.

“Do not forget the three ‘P’s’ in getting ready for the Missionary Meeting: Plan, Pray, Prepare.”

### SEED THOUGHT—THE LOST.

1. Opening Hymn—“More love to Thee.”
2. Prayer for more love for the cause of missions.
3. Item—“The priests have shown special fury against God's Word during the past year, and have burnt—sometimes stealing the books to effect their purpose—large numbers of Bibles and Testaments. God have mercy on these blind leaders of a blind people!”—H. P. McCormick, Morelia, Mexico.
4. Scripture—Matt. 18: 1-14.
5. Solo—“There were ninety and nine.”
6. Map study of Mexico, locating Southern Baptist Convention missions and missionaries. (See FOREIGN MISSION JOURNAL.)
7. Ask each one present to select one of the missionaries with his or her field, as special objects of prayer during the month.

8. Short sketch and picture of Miss Ida Hayes. (See *Kind Words*, Oct. 11.)

9. Leaflet—"Home Life in Mexico," by Mrs. Janie P. Duggan. To be read in sections by different persons.

10. Plan for Sunday-school Missionary Day, if not already observed, and for the Frontier Box.

11. Regular business. Collection.

12. Hymn—Rescue the perishing."

Monthly Missionary Literature.

FOR CHURCH CONCERTS AND MISSIONARY SOCIETIES.—"Home Life in Mexico," by Mrs. Janie Prichard Duggan, is the charming leaflet presented for this month's help in mission studies. For three cents in money and fifteen minutes in time Mrs. Duggan has, with her vivid, graceful pen, put at our disposal three artistic pictures of Mexican home life—the wealthy, the middle class, and the poor. At this cost we may transport ourselves to Mexico and put ourselves in intelligent relations with those for whom our missionaries are faithfully laboring, and we ought to be diligently praying and giving.

We would repeat what has been said before: The missionary helps offered for churches, societies, young people and children, viz: Maryland Baptist Mission Room Literature (twelve leaflets and programs, 30 cents), FOREIGN MISSION JOURNAL (single copy, 35 cents), *The Leader* (75 cents), *Kind Words*, (50 cents), have all adopted the Mission Card order of topics, making "Mexico" the universal theme for October. While each help is adapted to its special class, in a measure, each is useful to every class. If a leader would be thoroughly prepared, for \$1.90 per annum he or she can be supplied with the latest and the best concerning Southern Baptist Convention Missions. General missionary information is desirable; Southern Baptist Convention intelligence is essential.

Patriotism in Mexico.

Some one writing on Christian Patriotism, recently, began by saying, "Patriot-

ism is not a noisy virtue." Be it noisy or not, it is certainly counted a virtue in Mexico; and when it opposes the blind subjection of the people to the Catholic Church, it rises to quite a height in the scale of virtues, think we, who sadly look on the consequences of priestly rule in this fair land. Those who desire the enforcement of the Constitution of 1857 have made, it seems, a step towards the truth; for their watchword is "Reform"; and all the religious liberty to be found in Mexico to-day was given by that constitution, the adoption of which they remember each year on the 5th of February. For that anniversary, this year, "the Liberals," as they call themselves, invited the member of Congress considered the best speaker on their side, and the most earnest opponent of Catholicism, to deliver an address in the city of Toluca. No doubt there were more than a few present who frequent the confessional, and may be were biting their lips in angry scorn, while husbands, brothers, and perchance lovers, secretly enjoyed the strong comments of the speaker on the priests and their feminine devotees. But the highest class of society were conspicuously absent; they are the rich and the fanatical; they leave patriotism to *the people*, and *the people* enjoy it. How they applauded the patriotic expressions that night! And how promptly every man rose to his feet when the national hymn was sung! The girls of one of the Government schools sang it, displaying the national colors in their white dresses, green sashes, and red liberty caps. Have some of you heard its inspiring strains? Does it not call forth the sympathy of the most indifferent, when looking into the face of a child, singing with all her soul in her voice, those defiant words to the enemies of her country? Yes, Mexicans hold patriotism as a virtue; but would that it were Christian patriotism! Would that, when they see the falsities of Romanism, they could, every one, be led into the light of that truth which makes us free indeed!

Woman's Missionary Union Executive Committee Notes.

At the fall meeting of this date, September 9, 1896, the Corresponding Secretary, Miss Annie Armstrong, gave a summary of the summer's work, which continues uninterruptedly through heat and cold without cessation, as there are annual meetings, State and district associations at all seasons, where woman's work needs the stimulus from the general organization. As our work is identical with that of the Boards, Southern Baptist Convention, the report was made under the following heads:

**FOREIGN BOARD.**—While collections have been taken by the societies towards the \$30,000 debt, and relatively, the general receipts have been better than at this time last year, the absolute condition of the treasury shows the debt not lessened but increased. Unless each month's receipts (look at the total reported each month in *FOREIGN MISSION JOURNAL*) exceed \$9,000, there is a deficit on expenses for that month, adding by so much to the debt. No month since the Convention have the receipts equalled \$9,000. Each month the debt is growing! Let us know the condition; let us work to amend it.—**THE MISSION JOURNAL** returns to its former name and purpose as **THE FOREIGN MISSION JOURNAL.**—Rev. A. J. Barton, of Nashville, Tenn., well adapted to fill the position, has been made Assistant Secretary of Foreign Board.—A grant of 7,250 leaflets made to Woman's Missionary Union, which have already been distributed to State Central Committees.

**HOME BOARD.**—The receipts have been most meagre; some causes are assigned in the article in this department, "Home Mission Board." The Treasurer says, "We have to defer the payment of many of our missionaries until receipts will justify the payment, or else run the risk of greatly impairing our credit." Let us stop for a moment and think what "deferred payment" of alto-

gether inadequate salaries means to the missionaries. No less boxes of supplies are needed; but *money, MONEY, MONEY* is needed to be sent to the Home Board. Urge the churches to send it; urge the societies to send it.—A leaflet summary of work issued by the Board and circulated by Woman's Missionary Union.

**SUNDAY-SCHOOL BOARD.**—Its work is advancing in all directions with new avenues opening. No contribution asked for, but subscriptions to its Sunday-school supplies. The Home Department for the Sunday-school, a tried and approved method to interest non-attendants in Bible study, has been inaugurated with suitable literature for its pursuit provided at small cost. A circular in its interest, admirably explaining its purpose and method, will be largely distributed.—Frontier missionaries will be supplied with Bibles and Testaments. How admirably our mission interests are being adjusted toward an ideal end, viz: Each Board working for all and for each! "In union there is strength" in religious work as well as in political organizations. The world's business common sense is a very good working basis for religious effort.

**YOUNG PEOPLE'S UNION.**—Rev. John D. Jordan, Arkansas, makes his salutory as Secretary of the Southern Baptist Young People's Union, in *The Leader* of September 2. He will visit State associations in the interest of the organization. A little patience and much prayer will give us the right sort of organization.—*The Leader* is the property of the Sunday-School Board, but Mr. Jordan will use it as the organ for Southern Baptist Young People's Union.—The ultimate aim of the organization is to get the young people to work along missionary lines, "existing organizations," with its watchword, "\$1.00 a year for missions."

**WOMAN'S MISSIONARY UNION.**—Letters written since June 9th, including newspaper contributions, 2,171.—Publications: Annual report, recommendations, mission cards, band constitutions, leaflet,

"Plain Words on a Plain Duty."—Band Work. As the Sunbeam Work was relegated by the Foreign Board to Woman's Missionary Union, Miss Heck arranged and printed a Constitution for Bands in her department in THE JOURNAL. This has been reprinted in leaflet form with suggestions, for distribution by Central Committees to those in charge of Band Work.—Home Mission work among the Germans in Washington is carried on by weekly visits from Miss Buhlmaier. Workers in Washington are growing interested in it. Industrial schools among the Germans have begun in Louisville under Mrs. Ritzman and will be aided by the Kentucky Central Committee.—Sunday-School Missionary Day has been vigorously advertised and pressed through Woman's Missionary Union correspondence. Schools not yet observing the day are requested to arrange for a later date, with literature supplied free by Sunday-School Board.—Mr. Diaz paid a visit to Baltimore during the summer, and letters have been received from Miss Diaz, who needs sympathy and prayer at this time.—News from the different States is very encouraging, notably in advanced methods in Louisiana. Mrs. J. B. Gambrell's removal from Macon to Atlanta will greatly facilitate the work in Georgia.

A. A.

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Home Mission Board.

There are a few facts to which we invite earnest attention :

1. Our efforts last year to save from disaster enterprises which had been projected by our brethren, and to retain and pay in full all our missionaries, resulted in a debt of \$8,000.

2. That while financially this is the hardest year the Board has ever had, peculiar conditions have rendered it harder for us than any other of our Mission Boards.

The Foreign Mission Board, under the direction of the Southern Baptist Convention, has been making an earnest effort to diminish its oppressive debt, and

that has diverted contributions, a part of which would otherwise come to us. The State Boards nearer the churches have been better able to keep up the usual flow of contributions, but their increase of effort has of necessity lessened ours.

The agitation of the denomination over exciting questions which have filled our papers, and the interest in the great political conventions contributed to the same results, so that our receipts have never been so small, nor our need of help so great. Let our brethren send us contributions quickly and liberally and relieve our embarrassment.

In a lecture delivered in Cincinnati in 1893, by Dr. J. M. King, of New York, the distinguished speaker said :

"The redemption of the republic and the perpetuation of American Christian and political institutions will ultimately come from, and depend upon, the population of the States south of Mason and Dixon's line "

If this prophecy is true, how much depends upon efforts for Christianizing these rapidly increasing populations. In view of the large percentage of Southern population that is dependent upon Baptist sources and Baptist influences, the Home Mission Board is a potent factor in the accomplishment of this great work for the American Continent.

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In Cuba.

Since the banishment of Dr. Diaz from Cuba the property of the Board has been placed in charge of Dr. Edward Belot. The following extracts are taken from the last letter received from Dr. Belot, written July 30th :

"According to my information the property at San Miguel is all right: respected by both parties."

"As for the church matters in town (Havana) everything goes straight. Four different meetings are held regularly; one in Buenos Aires, one in Neptuno, another in Concordia, 111, and in Mission street. Neither civil nor ecclesiastical of-

ficials interfere, as meetings are held with special permit of government, and neither police nor clergy show ill will. On the contrary, the elder Mrs. Diaz says she is well pleased with behavior of priests and even bishop, who very often has occasion to meet her on his way to the Sacred Heart College."

"The schools go on in the same way, neither increase nor diminish in attendance." \* \* \*

"The cemetery tends to have less income, less number of burials. Brother Porta, who has charge of the cemetery, has no trouble; is on very good terms with police officers and with clergy."

#### At What Age Shall Children Begin Work in Missionary Bands?

We are not only living in an age when children have amusements, toys, and books, far superior to those enjoyed by our parents, but, to those religiously trained, opportunities for service are presented unknown and never dreamed of, comparatively, but a few years ago. Progress in that which is salutary is unfortunately offset by a corresponding advance in that which is harmful. At the present day little or nothing develops slowly, but rapid strides are the order in the business, professional, social and religious world.

In heathen lands mothers realize the importance of teaching their children when very young to worship the gods in whom they trust. In China, children of five and seven years old will teach their younger brother to bow down before an idol; then the mother will adroitly slip toys and sweets from her sleeve and, giving them to the child, will say the god has given him these nice things because he has been a good boy, and therefore he must thank the idol. When the little one grows old enough not to be thus deluded the priest is deputed to take the mother's place, and by carefully concealed deceits manages to make the child believe what he thinks best it should be taught.

In North Africa the children are taught every form of evil *from their babyhood*. Boys can repeat far lengthier portion of the Koran than American children can of the Bible. Mohammadans criticise the missionary's lack of familiarity with his "Holy Book," and say, "We have our sacred book in head and in our heart, and can repeat it to you; while, if you wish to tell us what is in your Book, you have to look for the book, the chapter, and the verse, and then read it to us."

From these illustrations we see how very early children are drilled in heathenish superstitions and customs. In our fair and Christianized America where we proudly boast of religious liberty, we cannot close our eyes to stern facts which are almost daily emblazoned before the public in our secular papers of youthful reprobates, some at the ages of eleven, fourteen, and fifteen, being beyond the control of their parents. How our hearts should ache as we read of "baby burglars" Though fully aware of these sad cases, yet some Christians to-day smile when we tell them of baby workers in our missionary band, and say that they are too young to understand what they are doing. We are happy to note that very little ones remember from one month to the next what we teach them of foreign children and countries.

There entered our band of Wee-Wee Workers not long since a beautiful boy of eighteen months old. When the missionary year closed he returned his earthen-ware orange containing over \$5. His sister, who is a member of our senior band, testified that he had earned it all by little acts of service at home. Of course older and wiser heads than his baby one had to direct the simple errands for such tiny hands to perform, but it will not be long before he will understand as did another member of the band some two years older than he, who exclaimed to his mother upon returning from the meeting, "Now I am a worker for Jesus."

The youngest member of the band entered in the nurse's arms, and had his

name enrolled at one year old. We rejoice to welcome these wee-wees of whom Jesus has said, "He shall gather the lambs with his arm, and carry them in His bosom." Shall not Jesus be the first to claim for His cause the opening of their understandings and the earliest love of those whom He has created? The period of happy childhood is so short, Satan so vigilant in inculcating poison into the plastic heart and mind, that methinks we cannot commence too soon to train them for God and His service.

If we teach the children the importance of missions, when they are grown we will not have to entreat them to join our adult missionary societies. Mothers, let us have your little ones before they leave the nursery, that God may win them ere the world stamps them as its devotees, entangling them in its gilded nets from which they will stumble into the darkness of eternal death.

LULIE WILLIAMS MARRIOTT.

Baltimore, Md.

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SEA SIDE, FLA., August 8, 1896.

My Dear Sister in Christ,—Last Lord's Day we spent with the Spongers, and I thought you would be glad to hear of our work there.

We left our home Saturday and stopped for the night two miles from the harbor. In the morning we drove down to the shore. We did this because we did not care to drive any further than possible on the Sabbath. We found many assembled, and soon the shore was full of these kind-hearted people. We had service (preaching) in the morning. We carried with us a large package of old papers, such as *The Baptist Witness*, *Texas Baptist*, *Young People's Union*, and some old Quarterlies. I just wish you could have seen the eager faces while these were being distributed. They were borne away like so much gold.

We went on board one of the vessels for dinner. At 2 o'clock (the time for the afternoon service) we again held a

meeting. Mr. M. preached a short sermon, and then I was asked to talk. I spoke of our Mission Work in the South, but could only touch here and there for want of time. I then went to the wagon and found I had some missionary tracts. I gave out those that I had, and many came for more, but I was obliged to say "No." I asked each one to read and then pass the tract to the next person, so as to let as many as possible get the good news. These people are just hungry for such reading, but we are unable to supply them. They gave us a good collection and wished us to return. About three hundred were under the spreading trees, and, oh, how they did sing! the Spirit seemed to be in every word.

I would like the tract, "Thanksgiving Ann," to use in our next Union meeting, to be held on the 5th Sunday in August. If you have it, will you please send it to me, and if not, forward something which will be helpful at that time. We are anticipating a good time.

Yours in Christ,

MRS. L. MCINTOSH.

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Verily, "the sun *do* move," even in the vicinity of the Vatican. "As late as 1861, when Minister Marsh entered the papal dominions, his Bible was taken from him by papal officials. And now the walls of Rome contain 11 Protestant churches."—*Josiah Strong*.

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"WE HAVE only to be patient, to pray, and to do His will according to our present light, and the growth of the soul will go on. The plant grows in the mist and under the clouds as truly as under sunshine. So does the heavenly principle within."

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Send in your subscription to the JOURNAL: One copy 35 cents; in clubs of ten or more 25 cents.

## Band Department.

[Edited by Miss F. E. S. Hæck, Raleigh, N. C.]

### TWO MEXICAN CURIOSITIES.

While I write two curiosities lie before me on my desk. One is a jumping bean! Yes, a bean that turns over and rolls from one end of the box to the other. The bean is quite large. What does it? Why it is a small white worm on the inside. I cut a hole in the bean and he immediately covered it over with a web. He likes to work out of sight. Is there not a deep lesson in this for the dear children? When you give money to sustain Foreign Missions, or send cards to the missionaries, you are working *out of sight*, but God sees you. This small worm turning over a large bean teaches us that a little child with a small contribution may do a great work for Christ.

The other curiosity is a bug which burrows in the ground and when the rainy season comes a small weed grows up from it, and from this weed comes another bug. Does this not give us some light on the resurrection?

W. D. POWELL.

*Toluca, Mexico, September 1, 1896.*

### THE DAY OF THE DEAD IN ROME.

School holidays are so welcome to every American child that some young reader may feel a thrill of envy when he learns the numerous Roman fetes. A Roman child not only has holiday at Christmas, at Easter, on the King's birthday, and on the Queen's birthday, but there are many other days which he may freely enjoy outside of the school-room.

In the autumn two of these holidays come together, one being All Saints' Day, and the other All Souls' Day, which fall on November 1st and 2nd respectively. The latter name may be translated literally as "The Day of the Dead," and it corresponds somewhat to Decoration Day in our own land.

For a week or two beforehand the shop windows of Rome show an interesting display of wreaths, crosses, and other designs for the decoration of graves.

If durability be sought, the wreath may be made of bronze, beaten iron, lead work, everlasting flowers and many other materials, but I find fresh flowers far more attractive. Chrysanthemums are in full bloom, and both the ingenuity and the taste of florists are taxed to furnish novel arrangements for each passing season.

One might expect the Day of the Dead to have a solemn and gloomy air, but such is not the case. The streets leading to the cemetery are lively enough, being filled with hacks, omnibuses, and pedestrians, and overflowing with flowers, fresh and artificial. Nobody seems dull or sad, but all are in that festive mood which marks every Italian crowd.

Inside of the cemetery relatives move quietly about decorating the graves of their own dead, and criticising or admiring the decoration of others. An Italian burial ground is such a mass of marble slabs and iron railings, with no green sward and but little shrubbery, that it does not have the peaceful, pensive effect of our

own cemeteries. At every grave, however humble, is hung an olive oil lamp, which is lighted on All Soul's Day, while the stately tombs of the rich are quite gorgeous with costly candelabra and tall wax candles.

To a Protestant the saddest sights of the day are the persons praying at the head of the graves—saddest because of what those kneeling figures imply. As you may know already, Roman Catholics believe that their beloved dead, no matter how good and pious their lives have been, are not safe in a heavenly home, but are enduring the tortures of purgatory. Every human soul is condemned to spend years of expiation before the final happy entrance to Paradise, but the prayers of the living can lessen the time in purgatory for some one who has gone before.

For this reason Romans devote far more time to prayers for the dead than for the living. On All Soul's Day one may see a group of Roman children kneeling around the grave of their mother engaged in the dreary task of releasing her soul from unknown years of purgatory.

How thankful we should be that we have not been taught to sorrow with "hope deferred that maketh the heart sick!" Our mourning for dear ones is tempered by the thought of them already in the haven of rest, and face to face with the Lamb of God.

OLIVE MAY EAGER.

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#### SEED-CORN.

Mary had wished, ever since she was a tiny bit of girl, to go to an Association. At first she had very vague ideas of what an Association was beyond the fact that it meant a long ride through the country, a picnic dinner under the trees, and perhaps, if not too far away, a minister or two at the farm-house to spend the night. But all this was delightful—the ride, the dinner, the extra preparations for the ministers and the between times, when, the grown folks being out of the way, the ministers would talk to the children of the time when they were boys just like the boys who did not grow up to be preachers. To all these pleasant things had lately been added another which gave much more interest to the whole. This was that her Sunbeam Society was in some way a part "of the concern," and the money the children had given would be reported there. If this was so she, Mary Grayson, had some business to be there and hear it. And now she was there. She had sat very still during all the warm September morning listening to the church letters as they were read, one after another down to Moriah, and it had been a proud moment when, after the other items the clerk read, "Moriah Sunbeams, for missions \$8.30." She was the only Moriah Sunbeam there to hear it or bear the honors of the occasion, and she sat very straight and looked very hard in front of her lest she should find every one in the church gazing at her.

After the dinner in the grove, however, she had been very glad when her mother had suggested that she should stay outside a while and make the acquaintance of a number of little girls who were seated on the rough pine seats of the preaching arbor. They talked of home and school and plays and big brothers and sisters as small girls do, when somehow Mary began to talk of her Sunday-school class and its teacher.

"She's just splendid," she said, "and last year she got up the Sunbeams, and that's best of all"

"What's that?" asked Lizzie Martain, a larger girl than the rest, dressed in a pink and white lawn.

"What's what?" asked Mary, unconscious that she had said anything which all could not understand.

"A sunshine? A good thing I suppose for a rainy day?" said Lizzie, while some of the girls began to giggle, as girls will.

"Oh a Sunbeam Society, don't you know?" replied Mary surprised. "Didn't you hear it in Moriah?"

"In Moriah!" whispered some of the girls, giggling again, so loudly that Mary was more than half offended.

"A Sunbeam Society. *A Sunbeam Missionary Society.* We are the children of the Moriah church, and it was in the letter that we gave eight dollars and thirty cents," said Mary with more emphasis than was necessary. "We meet twice a month after Sunday-school, and we sing and learn hymns, and we have hens and gardens, and sweep and make all the money, and have exercises and a splendid time," she went on breathlessly.

"Well go on and tell us something more about it," said Lizzie Martain. "I'd like to know how to have some good times. Its awful dull down our way."

"But we don't have it for the good times, you know," added Mary quickly. "We do it for missions, and the good times just come along by themselves."

"All right, tell us anyway," answered Lizzie, and Mary, only too glad to do so, began at the beginning and told.

"It does sound nice," said Lizzie as Mary paused at last and looked around at the half dozen girls to whom she had been talking.

"I don't see why," went on Lizzie, "we don't have one at Elam. They never have anything but picnics."

"I'll tell you what I'll do," said Mary eagerly. "I'll tell Miss Mitchell, that's our leader, you know, to send you a constitution, and you can ask your teacher to have one. I know she will if you beg real hard."

"Well," said Lizzie slowly, "I'll try. But I don't believe she will."

"Well Mary," said her father, looking down at her as she sat beside him as they rode homeward, and paused for breath after telling of Lizzie and her talk with the girls, "I didn't know that you'd carried any mission seed-corn to the Association. Did you take any, wife?" he said, turning to her.

"No, I didn't, but I might. I have some splendid opportunities; and me the president of our missionary society too!" replied Mrs. Grayson in self-reproach.

But Mary said in a half-puzzled way, "Seed-corn!" and then added, remembering the parable, "I hope it was good ground."

At the next Association Mary, listening eagerly, heard the clerk read, "Elam Sunbeams. Members, thirty. Contributions, \$14."

The parable of the sower was in her thoughts as she whispered, giving his hand a squeeze of delight, "Thirty-fold, papa."

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"We have no church, but hold Sunday-school in an old shop with a dirt floor, but I have an interesting class of primary scholars and am anxious to organize a band to educate them in mission work." A society on a dirt floor must be one in earnest.

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"I send a dollar as a backbone of our prayers." Are your Society's prayers vertebrate or invertebrate?

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THE story of the Birthday gift from Miss Wilden, promised for this month, is delayed to give room. It will be given by and by.

RECEIPTS FOR FOREIGN MISSIONS

From August 15th to September 15, 1896.

**Alabama.**—Oswichee Sunbeams, by J. T. N., Jr. (Sunbeam Miss'y), \$3; Hurtsboro ch., by G. E. B., \$1.82; Notasulga ch., by G. E. B., 78 cents; Beulah ch., by G. M. M., \$2; Tuscaloosa Ass'n, by S. E. P., \$13; Steep Creek ch., by A. J. J. \$10. Total, \$30.60.  
Previously reported, \$733.03. Total this year, \$769.68

**Arkansas.**—Chas. H. Carterley, by D. F. M., 30 cents. Previously reported, \$523.86. Total this year, \$524.16.

**District of Columbia.**—Second ch., Washington, by W. A. H., \$37.50. Previously reported, \$167.52. Total this year, \$205.32.

**Florida.**—Paran ch., by M. A. C., \$1.75. Previously reported, \$246.02. Total this year, \$247.77.

**Georgia.**—Mrs. B. E. Barksdale, by Mrs. B. E. G. (China), \$3; Harris Sunbeams, by Mary Bowen, Sec., \$4.59; J. G. Gibson, Sec. (Mexico), \$1.70, \$706.39; J. G. Willet, \$10; Mr. Gant, by C. B. W., \$1; Mountaintown Ass'n, by T. A. B., \$14.68; Miss L. I. Bacon, by J. R. B., \$3.75; N. Frierson, Treas., Duffy street ch., \$12.27. Total, \$755.68.  
Previously reported, \$3,462.35. Total this year, \$4,218.03.

**Kentucky.**—Ladies' So., Hillboro ch., \$30; J. W. Warder, Treas., \$972.37; W. M. S. Walnut-street ch., by E. S. B., \$1; J. W. Warder, Treas, \$14.47; T. D. Osborne, \$5; Oakton ch., \$4.90; G. E. Bur. Hngame, \$27.50; S. Cumberland Ass'n (collection), \$8.45; Mt. Pisgah ch., by H. Y. H., \$8.75. Total, \$1,072.44.  
Previously reported, \$2,751.53. Total this year, \$3,823.97.

**Louisiana.**—G. A. Turner, Treas., \$63.15. Previously reported, \$369.35. Total this year, \$437.50.

**Mississippi.**—Homerchitto Ass'n, by R. T. C., \$5; D. T. Chapman, Treas. (Wilson), \$100. Total, \$105.  
Previously reported, \$1,605.51. Total this year, \$1,710.51.

**Maryland.**—Hampten ch., by J. H. S., \$58.11; Eutaw Place ch., by J. L., \$510.64; Brantley ch., by J. L., \$27.83; Franklin-square ch., by J. L., \$90; East Port ch., by J. L., \$4.11; Calvary ch., by J. L., \$10.85; Rockville ch., by J. L., \$2.46; C. M. So., Rockville ch., by L. L. H., \$5. Total, \$1,009.05.  
Previously reported, \$1,841.78. Total this year, \$2,850.83.

**Massachusetts.**—Miss F. L. Williams (First ch. Jerusalem), \$1. Previously reported, \$25. Total this year, \$26.

**Missouri.**—Mrs. W. C. Heter, \$2.10; W. M. So., by A. E. R., \$5; W. M. S., First ch., St. Joseph, by A. E. R., \$1; A. E. Rogers, Treas., \$393.15; A. E. Rogers, Treas., from W. M. U.—P. Stephens, \$5; Christmas offering, \$1.58; A. Mol, by E. Y. S., \$15—\$140.23. Total, \$544.48.  
Previously reported, \$1,633.81. Total this year, \$2,178.29.

**North Carolina.**—C. W. Scarborough, \$1.50; J. B. Boone, \$5; J. D. Boushall, Treas., \$414; A Friend, \$1; J. B. Boone, \$5. Total, \$428.50.  
Previously reported, \$430.95. Total this year, \$857.45.

**Oregon.**—State Convention, by W. H. S., \$26.

**South Carolina.**—Judson Sunbeam Miss'y So., Curtis, \$7.92; Beaver Creek ch., by W. S. D., \$3.71; S. B. Ezell, Treas., Spartanburg Ass'n, \$2.40; Pleasant Hill ch., by F. C., \$1; Flint Hill ch., by J. W. D., \$1.25; Liberty Hill ch., by J. W. D., 40 cents; Bethel ch., by J. Lake, \$36; S. S. Class, Guyton, by Miss I. R., \$1.20; Mrs. E. M. Chappell, 75 cents; Calvary ch., by R. L. G., Treas., \$2.30; Pee Dee Ass'n, by F. M. S., \$10; Spartanburg Ass'n, by H. L. B., \$57.92; First ch., Newberry, by R. Y. L., Treas., \$9.48; Wolf's Creek ch., by R. G. C., \$4.43; Graham's S. S., by W. H., \$2.68; Crooked Run ch., by E. T., \$1.50; Broad River Ass'n, by W. L. G., \$28.86; Rosemary ch., by D. M. J. (Lawton), \$5; Central Committee, W. M. S.—Mary Dean, \$3.37; Sunbeam Miss'y, \$5.90—\$61.22; W. M. S., Newry, by I. T., \$4; Cooper Limestone Miss'y So. (Organ in Brazil), \$10; Mt. Zion ch., by J. H. D., \$9; Woodfin ch., by M. J. W., \$1.65; S. S. U., of N. Sec., of Broad River Ass'n, \$4.25; Barwell S. S. Con., by J. H. E. M., \$19.74; Salem ch., by M. D. P., \$1.55; Baresburg ch., by W. B. P., \$11.51; Cheraw ch., by A. J. E., \$6; Johnston ch., by W. A. M., \$23.32; Johnston B. Y. P. U., by W. A. M., \$7.83; S. Crosby, Treas. Beulah ch., \$1.85. Total, \$341.72.  
Previously reported, \$1,790.22. Total this year, \$2,131.94.

**Tennessee.**—Union Ridge ch., by S. C. R., \$4.15; S. S. First ch., Jackson, by W. J. O'C., \$3.40; Island Home ch., by A. G., \$11.80; Mt. Lebanon ch., by G. R., \$1; A Friend, Knoxville, \$50; Sharp's Miss'y Circle, by A. A. S., \$50; Ocoee Ass'n, by B. N. Brooks, \$5; W. M. Woodcock, Treas., \$303.59; Miss'y S. S. of Central ch., Memphis, \$1.10; Mulberry Gap Ass'n, by W. H. S., \$6; Richardson ch., \$4. Total, \$440.04.  
Previously reported, \$1,445.93. Total this year, \$1,885.97.

**Texas.**—J. P. Reynolds, \$1; Plano ch., by W. A. Mc., \$40; J. W. Minton, 50 cents; C. J. Youngblood, \$1; Miss Mina S. Everett, \$10. Total, \$52.50.  
Previously reported, \$971.60. Total this year, \$1,024.10.

**Virginia.**—Two Sisters, Salem, \$5; Cheerful Workers, Jeffersonton ch., \$1.65; Mrs. M. J. Marshall, \$1; Norvell Ryland, Treas., \$700; A. L. Holladay (Education of girl in Madero Institute), \$15; Mrs. E. T. Jones (Bett's Lecture), \$5; Norvell Ryland, Treas., \$1,000; A Friend, \$10. Total, \$1,737.65.  
Previously reported, \$3,190.47. Total this year, \$4,928.12.

**Western Arkansas and Indian Territory.**—General Ass'n, by Rev. L. W. Wright, \$33.60; L. W. Wright Sec., \$26.35. Total, \$61.95. Total this year, \$61.95.

**Western North Carolina.**—L. M. S., First ch., Asheville, \$7.10; J. M. Stoner, Treas., \$42.35. Total, \$49.45.  
Previously reported, \$138.28. Total this year, \$187.73.

**Aggregate.**—Total this month, \$6,761.76. Previously reported, \$21,635.26. Grand total, \$28,417.02.

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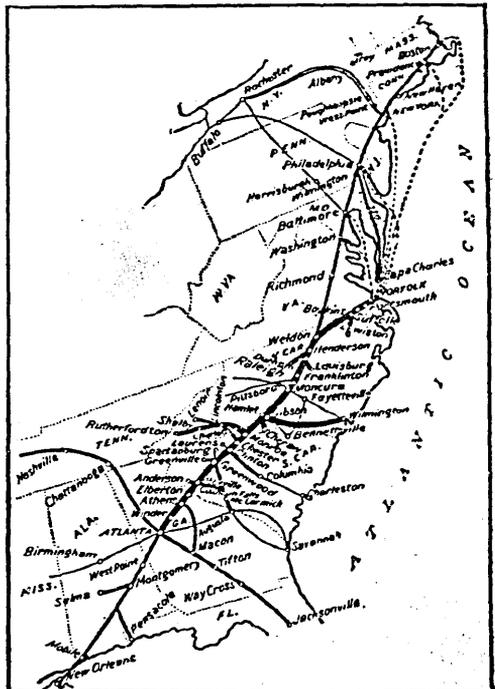
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