

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.
Hwang-Hein.—C. W. Pruitt, Mrs. Pruitt, Peyton Stephens, Mrs. Stephens.
Pingtu.—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 Romano, Sig. Paschetto.
FLORENCE.—J. H. Eager* and Mrs., Eager, * Via Oricellari, 16 bis: Signor Galassi.
Milan.—Nicholas Papengouth.
Venice.—Signor Bellondi.
Genoa.—Signor Colombo.
Cannes.—Signor Ferraris.
Carpi.—Signor Stanganini.
Portici.—Signor Basile.
Bari.—Signor Volpi.
Sanremo.—Signor Boglione.
Naples.—Signor Fasulo.
Boscovale.—Signor Martinelli.
Torre Pellice.—Signor Malan.
Miglianico.—Signor Piccinni.
Cagliari, Sardinia.—Signor Arbanasich.
Cagliari.—Signor Cossu.
Iglesias, Sardinia.—Signor Tortonese.

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.
Macaeo.—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. *Villa Guerrero*.—S. Dominguez.
TORREON, *State of Coahuila*.—A. C. Watkins and Mrs. Watkins. *Monclova Allende and Nava*—Felix Ramirez *San Pedro*.—Reinaldo Martinez. *Musquiz*.—E. Racio *Parras*.—P. Rodriguez.
SALTILLO, *State of Coahuila*.—A. B. Rudd, Mrs. Rudd, Miss Addie Barton, Miss Ida Hayes, Jose M. Cardenas. *Geleana, Rayones, San Rafael*.—M. T. Flores.
DOCTOR ARROYO, *State of Nuevo Leon*.—J. G. Chastain, Mrs. Chastain.
ZACATECAS AND COLOTLAN, *State of Zacatecas*.—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 and Leon*.—Victor Godinez.
ORIZABA, *State of Vera Cruz*.—Moises Guajardo.

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 Saka's 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. 9

GOD HEARS PRAYER.

In looking over our work we recognize that there is something lacking somewhere—a great need. Some think this need is for more information; some, for more system; some, for new methods; some, more spirituality; others, more liberality. Surely all of these can be carefully considered; but, after all, do we not really need to take hold more firmly of God? He has told us, it is not by might, nor by power, but by His spirit. And He has told us that He is much more willing to give the Holy Spirit to them that ask Him than an earthly father to give good gifts to his children. If we are filled with the spirit of God, who doubts that we will go forward? God hears our prayers. It is His pleasure to answer when in faith we come to Him.

Let us pray that more laborers may be sent forth into the harvest. The fields are white. Shall we discontinue this prayer which Christ taught us? Pray earnestly and God will send them.

Let us pray for the missionaries on the fields. Pray for their health in the midst of pestilence, bad climate, long preaching tours and disagreeable surroundings. Pray for their dispositions. That they may be forbearing and cheerful. In their isolation and uncongenial surroundings that they may be Christ-like, and that they may strengthen and help each other. Pray that they may have strength of mind to grapple with the complex questions which are constantly coming before them for solution. Pray that their hearts may be kept in perfect peace, stayed on God. No one who has not been in a heathen land knows the fearful loneliness and desolation which sweeps over a soul, unless that soul is stayed on God. Pray for your missionaries that they may be wise in winning souls and strengthening them in God's service.

Pray for the converts in heathen lands, the little struggling bands. There, often in confessing Christ, they are driven from their homes and loved ones, and even lose their means of livelihood. They are ostracised and despised. As to parents with children, often they must either send them to heathen schools to learn heathen practices or they must see them grow up in ignorance, unless some help is afforded by those who love Christ and his truth.

Pray for the pastors in the home land; called on for many ob-

jects, their own support meagre, their people sometimes complaining, they need grace and wisdom to do their duty in leading the people into higher effort for Christ in the mission work.

Pray for the deacons, that they may be deacons indeed. If our deacons would all be earnest and active in the affairs of God's house what wonderful changes would come. The pastor, unhampered, would preach better; the deacons would be fellow-workers with him and lead the people. The people would give more, and love more the work of the Master.

Pray for the private members in our churches, that each and every one may recognize and realize that he is a soldier of the King, and take part in the great work of the Lord. Oh, the possibilities of a church with fifty members if they were all alive to God's work!

Pray for those who write for our papers and who have such great influence in moulding the minds of our people. Pray that God may touch their hearts, and that as they write they may remember that the armies of the living God are to advance or retreat as they are faithful or unfaithful in calling the people to action.

Pray for those who teach in our schools. They are training, to a large extent, our future missionaries and leaders. May the spirit of God rest on them for the work.

Pray for those to whom the direction of the work has been entrusted. The duties and responsibilities are great. Brethren, pray for us, that we do the right things, that we make no mistakes.

Let us pray to God to put it into the hearts of his people to give cheerfully and liberally, and that we may remove all hindrances in the home land to the glorious advancement of His work abroad. Let us pray that many, many souls may be won to the Master. While we praise God for His manifest blessings on our work in the past, let us earnestly look to Him in faith for His guidance and continued blessings.

GOD HEARS PRAYER.—When we know this, let no one doubt or grow weary or give way to despair. He hears, He answers. Let this be a year of earnest prayer to our Heavenly Father. He will help us.

TAKE NOTICE.—From this time forward we will not drop the names of subscribers for **THE JOURNAL** when their time expires, but will continue the names unless we get a notice to the contrary. Please remember that the subscription for **THE JOURNAL** is thirty-five cents a year, payable in advance. You can send the subscription for **THE JOURNAL** in postage stamps.

Rev. R. E. Chambers and wife expect to make their future home at Shiu Hing, a city not far from Canton.

THE PASTOR AND MISSIONS.

We put it above every other thing that the pastor shall be himself missionary at heart and in life. Even a pastor, God's appointed leader of the people, may in a perfunctory way preach on "The Commission" and take "the annual collection." He may in half-heartedness tell his people that they owe something to the Boards or to the brethren on the foreign field, or to a lost race; but that does not win. When a man's very being is on fire with a doctrine others catch the feeling, but when he presents it in an insipid manner, his words fall cold. The pastor ought to be a living, breathing, burning sermon all the time on this great subject. He need not tell the people, either, how much he is in earnest. They will find it out. Oh, pastor, look and see whether you really mean it when you preach missions. See whether there is spiritual power in the sermon, as there would be, surely, if you were in earnest. See whether it is a delight, or simply a duty, to try to lead your people into this blessed service. If not, then sit more at the feet of the Teacher, and spend more time in communing with the God of Missions, and come forth so burdened with the message that your very frame will tremble under its weight, so surcharged that you will electrify your people. It needs hardly to be added that this kind of earnestness will always tell in the pastor's leading his people in giving—not necessarily in giving more than any other, though this is often the case, but in setting them the example of regular, systematic giving.

To this thought of earnestness may be added something as to the best method of the public presentation of missions, both as to the Bible doctrine and as to historic information. It may sometimes be wise and best to preach a set sermon on missions, but often a little artfulness is needed in the presentation of the doctrine. This is especially true if some are opposed to it. The wise pastor will in no sense shut himself up to set sermons on missions. Indeed, the pastor who can find this doctrine only in the Commission, or in Acts 1:8, reads his text book wrongly. If you would educate your people in the doctrine of missions, inject it in all sermons. When you preach thus, showing the Book to be full of it, the people soon learn that if they rightly read, they must be missionary.

Then the pastor has before him in missionary fact and incident the richest mine of illustration in the world. Suppose you are preaching on the efficacy of prayer, what better illustration can you find than Prayer Meeting Hill in the Telugu Mission? or what better incident to throw light on the triumph of grace, or efficiency of the Gospel than that where 2,222 were added to the church in one day in the same mission field?

Then again surely such a cause ought to be given a prominent place in the pastor's public prayer. Ah, brother, when you take your people to a throne of grace, gathered quietly in the sanctuary on the Lord's day, let it be one of the breathings of your heart that the Lord's blessings may rest upon the great work of missions. In these tender moments of prayer and devotion how effectually you may sow the seed in their hearts that will bring an abundant harvest in their lives.

Another suggestion as to the public presentation of missions is found along this line, namely: Many a pastor whose heart bleeds over the indifference of his members as to the prayer-meeting, could be cheered if only he would have an occasional talk on some mission field, realized by the presence of a map and such statistics as he could easily command, or better, a series of such talks; or, if he would make a systematic study of the Acts with the map before the people, showing them how God's plan for the spread of His Word is brought out in the book, putting special study on the life of Paul. The ways of getting missions before the church are so many that the pastor that is in earnest will never lack. Then this kind of thing will always bring the pastor something to put before his people. Brother, is the attendance small, and do you feel that you have exhausted your resources, carry out these suggestions and see the change.

But the pastor has one other opportunity of getting missions before his people, which is of scarcely less importance than these mentioned. It is presented to him in the homes of the members. A most difficult thing is to visit among the people, making a brief call at each home, and make each call a blessing to the home. Difficult to know just what to talk about so as not to seem to be wanting in spirituality, or to be possessed of pietism—either of which is equally harmful. What could be a better topic of conversation during a few moments' pastoral visit, after greetings have been passed and all proper inquiries after the various members of the family have been made, than the latest incidents on some one of our fields? You may say that you will have to do all the talking. Very good. Do you suppose you are well enough informed to do it intelligently? Your doing so would encourage the family to have their religious paper and *THE FOREIGN MISSION JOURNAL*, so that they might be informed and enabled to join the conversation, and would also show them that missions is a part of your daily meat and drink, which would soon inspire a love for missions in their hearts. Pastors, do you realize how dependent the people are upon you in this work? Nay, more, if we may say it, do you realize how dependent the Lord is upon you to lead His people out into a larger and better life for Him? Give us a generation of real missionary pastors and the cause will not suffer.

PARAGRAPHS.

LOAN YOUR JOURNAL.—We send this month a large number of sample copies of *THE JOURNAL*. Please loan your *JOURNAL* to others after you have read it, and to make it more interesting to others, as you read it mark the most interesting points.

THANKSGIVING.—When we consider God's rich blessings on our Foreign Mission work we ought to rejoice and praise his name. The last convention year was crowned with many baptisms. Italy and Brazil reported the best year in their history in the work. China is opened and the people welcome the missionaries as never before. Brother McCollum writes from Japan that this year is the best in the work there. In Mexico, though we have lost several workers, the work is progressing well and seems on a more solid basis. The brethren in Africa report good progress.

Let us thank God for all these things and take courage.

HIRING NATIVE HELPERS.—Some persons are under the very erroneous impression that the Board compels missionaries to employ native helpers in the foreign lands. This mistake is very misleading. Some of our missionaries employ none at all. Others employ some with the approval of the Board. Each case must stand on its own merits. In some places it is thought best to employ them, in others it is thought best not to do so.

THEY PLEAD TO GO.—Quite a number have been pleading to be allowed to go out as missionaries. We consider this a good sign. It is not best for all of them to go. With some it is a sentiment which will wear off. Those who are deeply in earnest can afford to wait and learn the difficulties at home as well as on the foreign fields. We need earnest foreign missionaries at home, and if a person is deeply in earnest and altogether suited for the work we believe the way will open sooner or later. Impatience, resentment, distrust, are not qualities to recommend one for the foreign field.

THEY PLEAD TO RETURN.—Some one may say: "What makes so many of the missionaries come home; they begged to go, now why don't they stay." They were in earnest in going, but missionaries are not unlike other people. They have bodies with nerves and brain and heart. In the awful strain upon them they grow weary. In their foreign loneliness they long for companionship of congenial spirits. Besides, they have affections strong and lasting. Their hearts throb for loved ones. They owe a duty to these loved ones also. The old father and mother have some claims on the missionary yonder. Have you ever been separated one year from those you love? Think of those who have been separated thousands of miles and for years, and put yourself in their place. If

the missionaries have no heart to love, then they are not needed for the mission work. These hearts of love burn warmly for those in the home land. Then, again, when weary and sick for months, how natural for them to want to come home to get better or to die? How natural for those at home to long for their return? Put yourself in their place.

NOTES.

Miss Julia Mackenzie, who has been in bad health, we are glad to hear, is convalescent.

The American Tract Society has given one hundred dollars to our South China Mission for tract work.

Dr. W. D. Powell, who was on a visit to the States, has returned to Mexico.

The address of Rev. A. C. Watkins is now Torreon instead of Parras, Mexico. We think he has made a wise move.

Rev. J. W. McCollum has secured a lot in Fukuoka, Japan, and will put up a house at once. The state of his health absolutely demanded that he have a better house in which to live.

Rev. H. P. McCormick writes that he has just returned from a three weeks' trip in "the hot country" of Mexico, and is having chills. This is, probably, the result of exposure and fatigue. We hope he will soon be entirely well again.

We are pleased to note that Rev. Thomas McCloy, our Canton, China, missionary, can continue his medical studies at Louisville this year. A kind Presbyterian lady, a former missionary in China, solicited help and arranged for the support of himself and family for a year.

Rev. R. VanDeventer, who faithfully served as Vice-President of the Foreign Mission Board in North Carolina for a number of years, resigned recently, as he had moved to Georgia. Rev. L. Johnson, of Greensboro. has been elected to succeed him as Vice-President, and we are glad to say he has accepted.

The missionaries in writing home often speak of money, designating amounts in foreign terms. We ask that they will always state the amounts of which they write in dollars and cents. This is much more intelligible, especially where the money markets fluctuate in relative value.

What a noble example is set by the feeble and infirm sometimes to those who have health and strength and say they can do nothing. Read this extract from a letter received by the Secretary of the Foreign Mission Board:

"My dear mother, who is an old lady and who has been ill since June, in having the Herald read to her heard the little slip read where you were asking for the extra ten cents a member, and said she could do nothing else in the way of helping the cause, so when her friends would call would ask them to help her, so this \$3.65 is the amount she collected. May it do good."

An enthusiastic, earnest brother saw that for the regularly appointed times for collections for missions, orphanage, etc., the pastor and people would forget to prepare, and so he had the schedule adopted by the church neatly painted and placed up in the front part of the building where each one could see it at every service.

A pastor in Mississippi writes :

"My two churches will give more than fifty cents per member for Foreign Missions. The little missionary church has added to her pastor's salary too ; it will always result this way. I go before my people for mission money just like I do in rebuking them for their sins, with my Book for my authority ; they will give every time."

This brother seems to believe that covetousness is idolatry.

Our readers will be interested in the following letter which has been received from the Rt. Hon. William E. Gladstone, showing his strong approval of the part which America is taking in the relief of the sufferers in Turkey, his deep feeling upon the present condition of the Armenian question, and the delusiveness of the promises with which the Sultan is again trying to appease the civilized world.

"F. D. GREENE, Esq., *Secretary National Armenian Relief Committee, 63 Bible House, New York:*

Dear Sir: I rejoice that the great and bountiful people of your country are endeavoring, through the relief fund, to mitigate as far as they can some of the consequences of the conduct of the Great Assassin.

This is something—not much ; for Europe and civilization still remain under the disgraceful reproach of having coldly tolerated a series of outrages perhaps the most monstrous known to history, and according to the latest accounts one of the Powers seems, after the innumerable falsehoods of the Sultan, still to accept his trivial and worthless assurances, and even to be flattered by them.

To your good work I wish heartily well, and I have the honor to remain,

Your very faithful (Signed), W. E. GLADSTONE."

NOTE.—There are many pastors, teachers and members of clubs who, in order to prepare addresses or papers upon the subject, desire definite and authoritative information with regard to the general situation in Turkey, and the relief work which is being carried on for the survivors of the Armenian massacres. The attention of

all such is called to the fact that information and literature, together with leaflets for free distribution, may be obtained by writing to Rev. F. D. Greene, Secretary of the National Armenian Relief Committee, 63 Bible House, New York City. All relief funds, however, should be sent direct to Brown Bros. & Co., 59 Wall street, New York.

INTERESTING TABLES.

We give here two tables taken from the American Board (Boston) Almanac for 1897. This almanac is excellent, and costs only ten cents. It is rich with missionary information succinctly put.

FOREIGN MISSION SOCIETIES OF THE EVANGELICAL CHURCHES OF THE UNITED STATES, 1895-'96.

SOCIETIES.	Date of Organization.	Principal Stations.	Out-Stations.	Missionaries.		Native Laborers.	Churches.	Communicants.	Added last Year.	Under Instruction.	Native Contributions, in Dollars.	Total Income, in Dollars.
				Male.	Female.							
American Board.....	1810	102	1,190	197	356	2,951	471	43,013	3,051	52,654	107,509	1743,104
Presbyterian Board, No th	1837	119	757	257	411	2,101	387	30,882	3,099	28,486	88,384	879,749
Presbyterian Board, South	1861	3	108	69	82	146	35	2,540	437	975	3,600	142,000
Reformed Church in America (Dutch).....	1832	23	236	34	48	364	47	6,040	404	6,125	9,911	154,139
United Presbyterian Board	1859	20	250	33	61	655	51	11,586	1,141	26,376	53,503	122,930
Cumberland Presb. Church	1845	7	8	5	9	16	16	673	76	55	980	24,763
Reformed Presb. Church (Covenanters).....	1859	4	7	12	13	38	2	232	26	590	999	20,252
Reformed Church of the U. S. (German).....	1873	50	.....	6	7	39	6	1,935	197	234	2,470	30,000
Ref. Presb. General Synod	1836	10	15	6	.....	47	6	704	132	272	100	4,849
German Evangelical Synod of North America.....	1854	4	9	7	1	49	.....	675	240	1,182	1,128	12,124
Associate Reformed Synod of the South.....	1858	3	7	3	3	10	5	276	39	.....	207	8,413
American Baptist Missionary Union †	1814	91	1,164	188	284	4,665	1,724	121,859	6,414	27,622	196,147	632,954
Baptist Convention, South	1845	98	128	76	61	109	98	3,801	735	851	.....	108,150
Free Baptists.....	1833	8	7	8	11	247	13	743	68	3,375	2,000	22,754
Seventh Day Baptists.....	1842	1	1	2	3	3	1	38	7	110	500	4,200
German Baptist Brethren (Tunkers).....	1886	12	.....	19	5	1	9	205	27	.....	31	6,323
Meth. Epis. Church (*) †	1819	95	415	210	369	4,305	343	131,696	15,000	40,423	8,216	1,009,018
Meth. Epis. Church, South	1845	115	.....	55	50	261	112	7,800	55	2,189	3,543	234,812
Meth. Protestant Church.....	1880	19	.....	6	8	10	10	375	.....	.....	.....	15,000
Wesleyan Methodist.....	1889	1	1	7	3	1	1	16	.....	30	100	3,500
Protestant Episcopal Foreign Missionary Society	1820	61	147	35	39	429	41	3,934	252	4,270	8,124	222,700
Evangelical Association.....	1850	6*	250	110	.....	35	80	12,000	1,575	25	33,000	17,000
United Brethren in Christ.....	1853	28	300	36	6	12	45	6,400	350	2,200	15,795	25,947
Evangelical Lutheran General Synod.....	1842	5	8	12	13	440	380	5,283	1,870	5,870	4,300	49,227
Evangelical Lutheran General Council.....	1845	7	191	7	10	145	5	1,800	.....	1,900	.....	19,000
United Synod of Evan. Lutheran Ch. in the South*	1892	6	.....	2	.....	.....	.....	31	11	21	21	3,183
Foreign Christian Missionary Society (Disciples).....	1875	36	28	32	32	74	4	2,345	494	427	415	90,122
Christian Church (Conv'n) United Brethren (Moravians) †	1887	2	4	4	2	6	4	261	31	442	115	4,600
American Bible Society.....	1816	.....	.....	16	.....	443	.....	.....	.....	.....	.....	10,359
American Tract Society.....	1825	.....	.....	1	.....	.....	.....	.....	.....	.....	.....	208,270
The Friends' Church.....	1870	13	45	.....	.....	90	21	882	104	1,036	366	12,504
Woman's Union Missionary Society.....	1860	8	27	.....	23	250	.....	.....	.....	5,574	.....	31,444
Totals.....		1,044	5,303	1,485	1,913	17,942	3,917	401,745	35,835	213,314	541,464	\$4,935,518

* From report of previous year. † The work of these Societies in Protestant Europe is not here reported. ‡ See British reports for other items than income.

SUMMARY OF PROTESTANT FOREIGN MISSIONS.

NATIONALITIES.	Number of Societies.	Stations.	Out-Stations.	Missionaries.			Native Laborers.	Communi- cants.	Income, in Dollars.
				Male.	Female.	Total.			
United States.....	33	1,044	5,303	1,455	1,913	3,398	17,942	401,745	\$4,935,518
Canada.....	6	79	192	108	130	238	500	8,524	435,416
Great Britain.....	76	3,074	7,954	2,765	2,765	5,630	27,994	345,674	7,681,704
Continental Europe....	61	328	557	1,083	686	1,769	7,023	251,705	1,943,210
Australia, India, Africa, etc.....	91	.....	.....	795	181	976	6,705	213,527	550,395
Totals.....	267	4,525	14,036	6,336	5,675	12,011	60,164	1,251,175	\$15,549,243

SIMULTANEOUS MEETINGS.

The conference of officers and representatives of the Foreign Mission Boards in the United States and Canada, which met in New York last January, appointed a committee to arrange for simultaneous meetings in the interest of Foreign Missions. This committee makes the following excellent recommendations :

1. That pastors throughout the United States and Canada be invited to preach a sermon on Foreign Missions on the morning of the second Sabbath in January—January 10, 1897.
2. That the religious and secular press be generally notified of the fact and be asked to publish a circular issued by this committee and addressed to pastors inviting their co-operation in the campaign.
3. That the Evangelical Alliance be asked to designate Sunday, January 10, 1897, on their programme for the Week of Prayer as a day for preaching on the Great Commission, and for prayer for the evangelization of the world.
4. That the Foreign Missionary Boards in the United States and Canada be notified of this plan for simultaneous preaching services, and be requested to use their utmost endeavor to make it successful.

MISSIONARIES RETURN.

The women of North Carolina have for two years been making earnest efforts to raise a memorial for Dr and Mrs. M. T. Yates. They have succeeded in collecting over eleven hundred dollars, and have decided that a living voice in China would be the most appropriate memorial for those excellent missionaries. They have asked that Brother T. C. Britton, our beloved missionary from North Carolina, be sent out as the "Yates Memorial Missionary." The Board gladly acquiesces in this, and Brother Britton and wife will return early in January to their loved work in China.

For this they have been earnestly praying, and we rejoice with them and their little church there, which has been looking anxiously for their return.

A MISSIONARY TOUR IN SOUTH CHINA.

BY REV. R. E. CHAMBERS.

Our party, consisting of Dr. and Mrs. Graves, Miss Lula Whilden, a Chinese preacher (Brother Sung), a Bible woman, our teacher, Mrs. Chambers and I, left Canton, Tuesday, May 12th, about 9 A. M. We are travelling in two small boats, run by the families who live on them.

One special object of the trip was to visit and confer with the native brethren at Kwang Ning, a city of some importance about 125 miles northwest of Canton. In this city we have a chapel and a dispensary connected with it. I speak further of the work here in an extract from my diary.

Most of our time has been spent in what is known as itinerating work. One important phase of this work is selling Christian books. Formerly literature was given away, and even then it was difficult to get the people to receive it. But for many reasons it is now thought best to sell the books. One very important reason is that a person is much more apt to read a book if he pays for it. More than 2,000 books—tracts, copies of the Gospels and other portions of the Scripture—have been sold on this trip.

Another valuable phase of itinerating work is the work for women by women. Men cannot reach women in China. But women have abundant opportunities. Mrs. Graves, Miss Whilden and the Bible woman have been busy on this trip, and could have done much more if they had had the strength for it. At the rest houses, as they walked along the river, at different villages which we passed during the day, and at others where we have spent the nights, in many houses to which they have been invited, they have told the story of Christ's love to hundreds of women who have gathered around them.

Here, as elsewhere, the oral preaching of the Gospel is God's specially chosen way of calling men out of darkness into light. Dr. Graves, Brother Sung and our teacher (who is studying for the ministry) had abundant opportunities to deliver their message to crowds who have gathered around them in villages and towns, as well as to individuals by the way.

I do not think I can do better than give a few extracts from my diary :

Wednesday, May 13th.—We reached Sai Naam, a city of at least 50,000 people, about 11 o'clock this morning. We visited the chapel, the only one of any denomination in the city, which has recently been opened there, and Dr. Graves had a talk with the native pastor about the work. The expenses of this station, including the salary of the native preacher, are paid by our South China Baptist Association. * * *

Saturday, May 16th.—We reached Tung Heung at 4:40 P. M. Kwang Ning is about five miles from this place, and we will have to go overland. * * *

Monday, May 18th.—Yesterday morning about 8:30 o'clock we left Tung Heung and went to Kwang Ning. The walk is the prettiest that I have seen in China, and, on account of the great number of people who were coming and going, it was one of the most interesting. More than a third of the way is shaded with bamboos. We are now in the great bamboo-growing section of South China. The walkway wound around through the valley, following the course of a wide but shallow and often pretty stream of clear mountain water. The countless ferns, with here and there wild flowers of different hues and now and then a sparkling mountain brook, added much to the beauty of the landscape. The irregular, dingy villages, one or more of which were always in sight, formed a striking contrast to the natural beauty of the country.

But what interested me most were the throngs of people, and there were literally *throngs* of them. Sometimes as far as we could see in either direction there was

a stream of men, women and children. Nearly all of them were carrying heavy loads. At the rest houses, as well as walking along, frequent opportunities were found for speaking a few words of the Gospel. Some listened attentively, and some seemed to become really interested.

About 10 o'clock we reached the chapel, which is in the suburbs of Kwang Ning, but on the main thoroughfare which connects with the highway that leads out to Tung Heung. We remained there until about 4 o'clock. From 12 till 1 o'clock services were held with the native Christians. Dr. Graves preached. At 2 o'clock services for the heathen began. Dr. Graves preached twice and Brother Sung preached once. In two back rooms Mrs. Graves and Miss Whilden and the Bible woman talked to the women.

At these services a great many heard the plan of salvation set forth. Miss Whilden said that when she spoke of the disobedience of His children grieving the Heavenly Father one woman burst into tears and said: "Yes, that is true, for my son is a gambler and I know what it means." Many came and were satisfied as soon as they had gotten a good look at the strange foreigners, but it is hoped that the words of God's servants, blessed by the Holy Spirit, will carry conviction to and produce repentance in the hearts of some. One woman, with small feet, who could not walk, was brought in on the back of another woman.

To-day Dr. Graves and I, Brother Sung and our teacher, went into Kwang Ning again. We sold books all along the way. The others had frequent opportunities to proclaim the good tidings, but I could only sell books and pass a few remarks with the people. Soon after we reached the chapel Dr. Graves preached while I stood at the door and invited the people in and sold books to them. Soon after that, in the company of one of our members who lives there, I walked through Kwang Ning and sold about 100 books. I specially enjoyed an experience I had in a resident section of the city. A very bright, intelligent youth, who evidently belonged to the better class, took a delight in piloting me around to various homes where he was acquainted. He called the women out, received the money from them and gave them the books. I am glad to learn that many of the women in Kwang Ning can read. I trust that the Lord's Spirit will go with His Word into these homes. I returned to the chapel about 2 o'clock and found our teacher preaching, and learned that Dr. Graves had already preached twice. He preached again after we ate lunch. I think there were seven or eight sermons preached at the chapel to-day. * * *

Many other things might be written concerning this trip, but I must not make my letter too long. I must, however, add a few words. Our chapel at Kwang Ning is the only Christian light in the valley of this river. After four days' travel through utter heathen darkness it was refreshing to find this light glimmering, though faintly, and we very much enjoyed meeting kindred spirits, brethren in the Lord, and communing with them.

Miss Whilden and the Bible woman remained in Kwang Ning to work among the women there, while the rest of us came further up the river. We have had good opportunities. We are now on the Sz Wooi (or Sui Kong) river, about 130 miles northwest of Canton. Next Sunday (day after to-morrow) we expect to be with the brethren at Kwang Ning again, and then go back to Canton, where we hope to arrive next Wednesday.

From the interior of this heathen land I send love and Christian greetings to one and all of the readers of THE JOURNAL.

Sz Wooi River, China.

ENROLLED BUT NOT ENLISTED.

BY A PASTOR.

I know a man who "doesn't believe in Foreign Missions." Why? Well, some years ago he visited some of the ports of China, and while there came into contact with Chinese sailors. He was disgusted with their vile, treacherous ways, and came away saying: "No use to send missionaries to those people; you can't convert them; they are the meanest and hardest on the face of the earth." And so he stands and talks to-day. This same man tenderly loves children and the poor, gives generously for the cause at home, but "not one cent for Foreign Missions."

Now observe. This seems at first sight a unique case. In reality it is not; for this man is but the type of a very large class of church-members. He has been guilty of the fault of reaching a general conclusion from few and insufficient facts, and thereby has become almost an enemy to Foreign Missions. He does not stand alone; there are hundreds just like him in our churches to-day. Some defect in mission methods is presented, some seeming failure on a mission field, some picture of heathen vileness—and the man says: "No more of missions for me." In every church there are men, good men, too, who either secretly or openly are standing thus toward missions

Now what is to be done for these members? It will not do to ignore them, for both their contributions and their influence are worth something—sometimes worth a great deal. Nor can we afford just to laugh at them and call them old fogies. This will but drive them on in the wrong direction.

First, let us be patient with them. It is not entirely impossible to win them, but it may take time. And a patient, considerate, loving spirit will in the long run do more to open their minds to the truth than any other bearing toward them. Prejudice is strong, but principle, coupled with patience, is stronger. We may, indeed, be humiliated and even irritated by their narrowness, but it will not do to show this. Forbearance alone will keep open to us the highway to their hearts

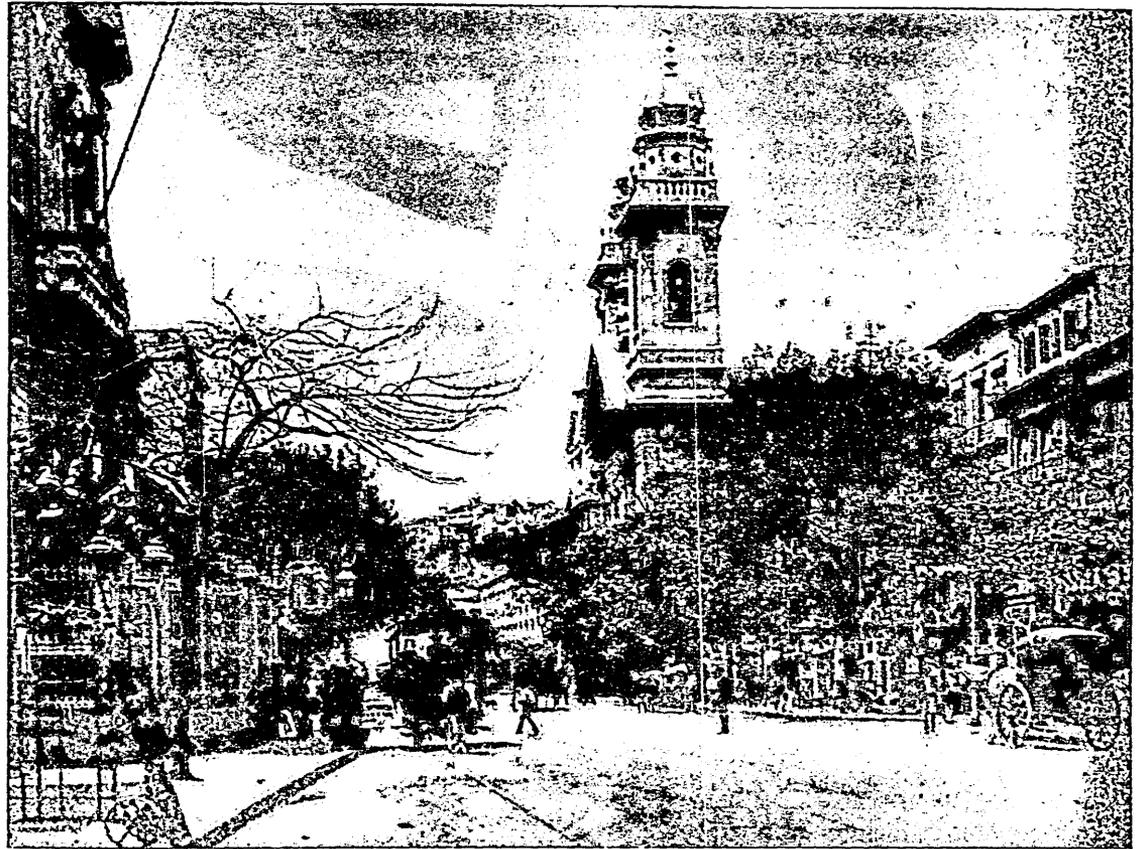
Further, we can preach to and inform them. More light is what they need. When I preach on missions the brother mentioned above sits with closed eyes, as if to say: "I don't want to hear that." But he does hear, nevertheless, and some of it gets into his head. Some time ago I sat down and told him of one of Bryan's mission schools in China. Of course he told again his old story about the sailors, but he also admitted "there might be some hope in taking hold of the Chinaman *when a boy*." And I came away feeling there might be some hope of him, too, as to Foreign Missions.

Our recent political campaign ought to teach us a lesson along this line. "Inform, instruct the people," was the cry of both parties. And so the land was sown knee-deep with literature that discussed the question at issue from every possible standpoint. In the last six months we have learned more about money than we had ever known before. So ought we to do with the unenlisted in missions. If we give them other points of view than their own limited one, if we make mission men and women to live and move before them in the flesh, if we frequently and faithfully portray to them methods and results, if we get them to look at other heathen beside "Chinese sailors," we may ultimately win them.

May I, as a pastor, most earnestly urge upon my fellow-pastors the great value of thus presenting Foreign Missions to our people? Information, enlightenment, instruction, is the thing. We pastors keep ourselves fairly well informed as to the work in the various fields, and we imagine our churches know all these things too;

but this is a mistake. The great mass of our people don't know anything of the workers and their fields; and knowing nothing, they take but little interest. This is our weakest point in the home-side of missions to-day. To us pastors belongs the duty of correcting this. Many an enrolled member would soon be enlisted for missions, too, if only he knew more.

Above all else we can pray for these brethren. The fact is, we give them up in despair too easily. God is able to open the eyes of their understanding and to quicken their hearts in love for the perishing, and we ought to believe this. We pray for the missionaries. Why not pray for the mission spirit at home? If He is able to convict and convert souls that have been in utter darkness is He not able also to convict and lead to duty souls already converted!



STREET SCENE IN RIO, BRAZIL.

Brother S. L. Ginsburg writes as follows :

"Rome changes not! Twenty years have passed since first the Gospel was preached in this city, and no public persecution ever took place. Last Wednesday, however, the people proved their religion by bombarding the house with stones. And do you know why? Just because some Catholic thief robbed their

idols of the jewels with which they were covered. But the Lord was with us. He protected us, and none was hurt, praise His name. Four were baptized the same night of persecution, and two couples married. The better-class people as well as the authorities are all on our side. The people promise greater persecution for next Sunday. Pray for us. God bless you."

Campos, Nov. 10, 1896.

World-Wide Views.

BARONESS HIRSCH has added \$20,000,000 to the munificent gift of her late husband, for the emigration of indigent Jews from Russia. God has not forgotten his ancient people.

IT IS said in an exchange that the Norwegians are to build a portable church, 40x60 feet, in Minneapolis and ship it to Madagascar, where they are conducting a mission.

OF THE Rev. William C. Burns, the first English Presbyterian missionary to China, it has been said that his life was far more powerful as an influence than as an agency. He was distinctly a sower of seed which others have reaped.—*Selected.*

Two thirds of the population of the globe are under the sway of five rulers, and this fact greatly simplifies the problem of missions. The Emperor of China governs 400,000,000; Queen Victoria, 380,000,000; the Czar, 115,000,000; France, 70,000,000; Germany, 35,000,000; Turkey, 40,000,000; Japan, 40,000,000; and Spain, 27,000,000.—*Selected.*

EVERY man's obligation is chiefly due to his own generation. "David after he had served his own generation by the will of God, fell on sleep." My debt to Christ is payable to the men of my own generation. Our debt is a heavy one because of our superior privileges, and because of the millions who are yet in darkness, and who must look to the men of this generation to give them the true light.

MISSIONARIES are more encouraged in China to-day than ever before. In spite of war, riots, massacres, and many outrages, the work is growing rapidly from

day to day. The year just closed abounded with signs of promise and hope. The public press in China is beginning to speak of the "excellent virtues of the missionaries," and the Prime Minister has recently subscribed \$1,000 towards the work of reform instituted by a Christian society in China. Let us thank God and take courage.

WHAT will not some men do for money! In Birmingham, England, large quantities of images are manufactured and exported to India, where they are bought and worshipped by the people. Miss Britton, now of Yokohama, Japan, visited one of these brass foundries, and she saw thousands of images of Krishna, Ganesha, Vishna, Parvatti, and other Hindu deities, ready for shipment. And yet, perhaps, some of these manufacturers are professing Christians, and contribute some of this ill-gotten gain to carry the Gospel to these idolaters.

CHRISTIAN England laughed when Sidney Smith sneered at the "consecrated cobbler" going out on a fool's errand to convert the heathen. But Carey was visited on his death bed by the Bishop of India, the head of the Church of England in that land, who bowed his head and invoked the blessing of the dying missionary. The British authorities had denied to Carey a landing-place on his first arrival at Bengal, but when he died the government dropped all its flags to half-mast in honor of a man who had done more for India than any of her generals.—*Selected.*

IS NOT the following worthy of the prayerful consideration of all our churches: *The Missionary Review* says that Grace Baptist Church, Brooklyn, N. Y., W. J. Mosier, pastor, is composed of poor peo-

ple, who in three years purchased lots worth \$6,000 and a building worth more, all being free of debt; and has five members preparing for Christian work—two in the Gordon Training School, Boston, two in the Union Missionary Training Institute, Brooklyn, and one in the Marion Collegiate Institute. It also supports two missionaries in Africa. A striking illustration of their devotion is seen in the fact that more than 100 members are *systematically* contributing for the spread of the Gospel in heathen lands. Such examples ought to stir our hearts and stimulate our zeal.

DR. GRIFFITH John, writing from Howkow, bears witness to the fidelity of Chinese Christians during the recent disturbances. Almost to a man the converts behaved splendidly in the midst of their trials. As the missionaries were leaving, the converts assured them that they would cling to Christ and their profession of His Name. "We will meet as before," they said, "and read our Bibles and pray. We do not promise to sing, for that might involve us in trouble; but we will not forsake the assembling of ourselves together." This spirit seems all the more admirable when it is remembered that while foreign missionaries in China have the protection of the flag of their respective governments, the native Christians enjoy no such protection, and are, therefore, exposed to bitterest persecution from their countrymen, with no human authority to which they can appeal.

BISHOP PENICK pays a high tribute to one of Africa's native sons, Rev. Keda Valentine, recently deceased. Though brought from the depths of heathenism, he reached a high rank, intellectually and spiritually. "He was foremost amongst his fellows in Latin, Greek, Hebrew, music, athletics, courage, workmanship, statesmanship, and Christian character. Deeds of daring, self sacrifice, patient endurance, forgiveness, and justness clus-

tered about this man's life as about few I have ever seen or read of. For six years I was in touch with Keda Valentine as his bishop, I coming from the centre of Christian culture and light, he from the depths of heathen corruption and superstition; yet I cannot recall one solitary instance when this man, by word or deed, fell below the mark of lofty Christian manhood as we know it. No duty assigned him was ever too hard, no promotion over him ever drew a word or look of protest, no echo of envy did I ever hear from his lips."

In the light of such examples who can lose hope for the dark sons of Africa! Such a jewel will shine more brightly than the stars in the Saviour's crown.

AN AGED missionary writing from China gives the following encouraging statement: "Compare the present with the past. In 1842, the year in which our first treaty with the Chinese Government was concluded, there were just six communicants in the whole of China, that is, in connection with the Protestant churches. In 1885, the year in which I arrived in China, there were about 500, certainly not more; in 1860, the year in which our last treaty came into full operation, there may have been 1,000; in 1890, there were about 38,000; and now there are more than 70,000, representing a Christian community of not less than 150,000 souls. The past five years have been years of exceptional trial, and yet this increase in Church membership has been exceptionally great. In spite of riots, massacres, and all kinds of outrages, there has been, since 1890, an increase of more than 30,000 communicants. It took the first thirty-five years to build up a Church of six members, while a Church of about 70,000 members has been built up within the last thirty-five years."

Such success is God's call for greater efforts for the salvation of this great nation.

Letters from Our Missionaries.

JAPAN.

Earnest Work.

From Mrs. Maynard, Kokura :

Though our language is poor, God has wonderfully blessed us in our efforts to reach the people in our immediate vicinity, and recently some in other portions of the city. Our Sunday-school, which we hold in our house, has its regular attendance of from thirty-five to forty bright children, among them some from the higher class of people. A happy peculiarity about it is that the same children have attended from the first. I prepare the lesson very carefully with my two young Christian women, and I know that whatever may be the outcome they have heard the *genuine Gospel*, and have memorized hymns and passages of Scripture. We have also every Friday a knitting class, composed of the larger girls from the school and several women, with which I hope to accomplish some good. This I support, paying a teacher and furnishing wool to all who are not able to buy. We have at present about fifteen pupils, which will doubtless increase to twenty in a short while, for this winter will have to limit the number, as my room is so small. We spend one hour in reading some good book and Bible study; also lend them Christian books, tracts, etc., to read. The services are well attended. More people are hearing the Gospel than ever before, yet not many are taking a decided stand. We must wait for that.

Mr. Maynard has many visitors, with whom he reads and talks. Many, of course, come from curiosity; some, we trust, are really seeking for light and life. We are rejoicing over the prospect Mr. McCollum has for a home. It came none too soon. We feel that we have been greatly blessed. Mr. Maynard has had splendid health, and while I have not felt so strong this fall as last, I am able to keep up my study and other work

uninterruptedly. Learning the language has been indeed difficult work with us. We have never yet had a good teacher—indeed, for more than half the time none at all. Since May 1st we have had none, though the most strenuous efforts have been put forth to secure a suitable man, not only by Mr. Maynard but by all of our co-workers. Mr. Maynard reads the Bible and talks with the young evangelist stationed here, and I with my Bible woman. We have both made perceptible progress in the written language, but we fear our spoken language will be very faulty. Where a teacher would correct our improper Japanese the visitors and friends with whom we are compelled to talk every day whether we *can* or *not* will praise our fluent use of so difficult a language as the “Nihongo.” The strangers whom we meet will ask how long we have been in Japan, and then exclaim, “Why, I thought you had been here several years, for you speak the language so well!” If we did not know the *extreme* politeness of the people and also have some idea of what correct Japanese was, and our own deficiency, we might decide that it would not be at all needful for us to have a teacher. On the other hand we feel every day our great need of an efficient teacher. We have compared some of those who have “picked up” the language with those who have from the first studied with a well-educated man. The former can usually be understood by the people, but the latter commands a respect from them which is in itself an aid to his work among them. We hope to have one soon. We are praying and expecting.

Deeply Interesting Letter.

37 HOMA NO MACHIA,
FUKUOKA, JAPAN, Oct. 11, 1896.

My whole heart is in this work. I believe there is just as great a spiritual future for Japan as there is a material—nay, much

more Some of the most influential men in the empire, though professing to be themselves above the needs of any religion, are publicly proclaiming that Christianity is the only system of religious teaching worthy the name. Of course this is not what we wish, but to see that it is good for the people at large may lead even these self-sufficient philosophers to see that they themselves are after all human, and need a Savior. At any rate, in a country where nepotism holds so large a place the witness of these great (?) men has much worth in commending Christ to the people.

That a great mass-movement will not come in a day towards Christianity makes me the more desirous that my request to the Lord - viz: "Fifty years of service for Him in Japan"—may be granted. Yet even now I think the

FIRST FAINT STREAKS

of the approaching dawn may be discerned in the eastern sky. Japan's night has been long and the sleep deep, but the day will come—nay, must come—for the Sun of Righteousness is rising with healing in His wings. Is it selfish that I pray to be allowed to see His day dawn at least in this land of my adoption? But He knows best, and should He send me away to my former home and my own people I should try to go gladly. But this letter partakes too much of personal hopes and fears.

We are back at our home, trying with cheerful faithfulness to fulfil our daily duties. Preaching becomes more and more a delight to me, and my wife, who shares so unselfishly every experience in life, is now, while I write, in an adjoining room, telling as best she can the story of Jesus' life and His rich love to men to a woman. I wish I might bear a wide testimony to the faithfulness and largeness of the work of wives of missionaries. But their life shall

NEED NO TRUMPETER.

Still, I know some people have the idea that most married ladies are nothing more than wives. But can any woman be more

than a wife? Being a wife doesn't mean a restricted or narrowed life, but one of manifold activities and greatly increased opportunities. For myself, I am frank to confess that I should be worth but little here or anywhere else without the continued help of my wife. We are

GREATLY ENCOURAGED

as to the outlook for our work. People are becoming more and more friendly, and I believe that, sooner than we think for, an awakening is coming.

The more experience I have the more humbled I become. Who is sufficient for these things? I fear that many of us think that the foreign missionary has only to go and declare the Gospel, and the work has been done. But the Master said, "Teaching them to observe all things whatsoever I have commanded you," as well as "Go ye," etc.

Paul's letters bear testimony that this Gospel teaching is even a more difficult task than the going and proclaiming. We need

OUR WISEST AND MOST CAPABLE

men for this work. Oh, that the Lord will raise them up and send them forth!

We are to have our fall Church meeting the last of this month. Much good, I think, has been done by these meetings, and our people are growing more and more interested in our work. They are advancing slowly, but advancing in the grace of giving. Pray for us, that we may prove workmen who need not to be ashamed. The God of all grace abundantly bless you.

Yours in Christ,

J. W. McCOLLUM.

AFRICA.

Bright Outlook.

OGBOMOSHAW, WEST AFRICA,

September 29, 1896.

Dear Brother: There were five applicants for baptism Sunday. There are eight in all now. There were 112 per-

sons in Sunday-school Sunday, and we had two street services beside the services in the church house. We are busy fence-building, repairing mission building for school and mission use, and in building a cistern that we may have good water. We are having plenty of rain now, so we have some garden stuff and fruit. There have been, some of us, sick since I last wrote, but we are doing fairly well.

Yours in Christ,

C. E. SMITH.

Letter From a New Worker.

OGBOMOSHAW, WEST AFRICA,
October 5, 1896.

From Mrs. W. P. Winn :

Dear JOURNAL,—I promised some of my friends that if they would subscribe for THE JOURNAL I would write for it occasionally.

We are so shut off from civilization that, unless we write, you know nothing about us. We left St. Louis April 24th and arrived in Ogbomoshaw July 8th, a distance of 8,000 miles from our home. We were delayed a short time in New York and Liverpool and three weeks in Lagos, our port on the African coast. In America we purchased a nice, substantial canopy-top buggy in which we rode most of the way from Lagos to this place, a distance of about 200 miles. We attracted a great deal of attention everywhere, for nothing of the kind has ever been seen in these parts.

We saw many strange sights, interesting and otherwise, but what impressed me most were the cruel, heavy iron fetters scattered about the mission yard at Aw-yaw, left there by the poor slaves when the English liberated them about a year ago. I want to take one home with me.

Most of the readers of THE JOURNAL know that this is Brother Smith's third term, consequently we have quite a pleasant and commodious house surrounded by tropical fruit and ornamental trees, plenty of good water, and a nice little garden, making a very home-like place.

Vegetation seems to take no rest here. As fast as the old leaves fall new ones come. There is a large orange tree in the yard now with blooms, green and ripe fruit on it.

In every paper and letter we read of the exceedingly hot weather in America, while here, just eight degrees north of the equator, we have had very few uncomfortable days, and there is always a delightful breeze from the south.

The work here is prosperous. There are eight applicants for baptism now, who are receiving instruction, and others have signified a desire to be Christians. One bright, intelligent-looking woman says she would like to be a Christian, but fears persecution. Another tells of great persecution. A young husband and wife want to come, but they are deeply in debt, and if they become Christians their heathen creditors will force them to pawn their children to get the money. A promising young man cannot become a Christian because he is a slave. A bright boy wants to be a Christian and go to school, but all his relatives are heathen, and none but the Christians will permit their children to attend school.

The church expected the missionary to come back with pockets full of money to finish their church house, school, etc., but as he did not (he was censured because he did not), they are finding out that they can do a good deal themselves.

My husband and I are trying hard to learn the language. You who know how I love to talk may, in a small degree, know how to sympathize with me in my impatience to learn it. We find it so difficult to talk and work through an interpreter.

We met Brother and Sister Pinnock in Lagos on their way home, both quite broken down. We have all had some fever. Don't forget us in your prayers.

From C. E. Smith :

Dear Brother,—I must try to give you some idea of our work here. There is a

church membership of a few more than 100. Sunday morning at 9 o'clock we have our Sunday-school, beginning with an attendance of thirty or more, and closing with pretty much the whole church membership and their families. I say 9 o'clock; it is usually nearer 9:30. They have no time, and on cloudy mornings are always behind. Preaching commences at 10:30. When I am here I generally preach for them Sunday mornings. If not, then the young man whom they have chosen as their preacher, called John Agboola. Brother Winn has talked to them several times through an interpreter. The Sunday-school is managed entirely by the natives; I have not even taken a class since I returned. At the close I ask a few questions, and try to impress the main points of the lesson on them, or explain what I think needs explaining. At this morning preaching service, beside the Christians, who attend pretty well, there are a good many heathen, mostly children and young people, who have come out of curiosity, but always a few who are more or less interested. The house crowded would hold about 200, and it is usually comfortably full. I don't usually go out Sunday evening (to the church), but when well enough I go to the street with some of the parties who hold service there, and after others have talked I talk a while. We always have a crowd, who show some interest, but I have never known any direct results from street preaching; yet we keep it up as we always have, hoping that some may become interested. Where possible preaching sheds would be much better than the street. There are generally two or three of these street services held every Sunday afternoon.

The record of our Sunday-school yesterday was as follows:

Infant class, 27. Young women's class, 7. Elder women's class, 15. Bible class, men only, 8. Class of recent converts, learning to read, 8. Two classes of

heathen, 30. Teachers, 8. Total, 103. There are no regular heathen attendants; they happen in, and we gather them into classes and try to teach them.

A point in my last letter I wish to refer to. It is the matter of health. Some have given up on this account, and as I said there, it takes all the courage one is capable of to stick to the work, but when I remember all that Christ has done for me, and all that his servants have suffered in the past, and that he has given a definite command that means Africa as well as any other country, if it means anything, I cannot but be ashamed to in the least draw back. I care not (at least I try not to care) what men think, but I do care what Christ thinks, and I do care to do just what he wants if I can.

And again, there are a good many more white people here than missionaries (on the coast) in government and commercial pursuits, and they are sick, and die and break down, and leave their families, and some of them bring their wives out at times, and they die too, and in fact they do all in this line that the missionaries do, except the long stays, and for a purpose a thousand times meaner than that of the missionary, yes, often their work is the ruination of the natives, and most of them are without Christ, so have not the support that we have; and shall we with such a noble purpose, with such a captain, with such a command right from God, and with such a promise right from Christ's own lips—"Lo I am with you always"—shall we, I say, with all this and more, falter in the work?

In the school I hope to build up here I need suitable books for theological instruction, and I cannot afford to get them, and their cost is too great for these native young men to buy them. I thought possibly you might help me out a little by getting some persons who have such books suitable for our use to donate them

to me. What I would particularly like is a half dozen copies of Dr. Pendleton's work on theology; I forget the exact title, and my copy is gone. But any simple works that would be helpful for young men to study here would be useful. They would need to be very simple. Any thing that cannot be sent by mail can be sent to Cairns & Brown, Lancelots Hey, Liverpool, England, with directions to forward to me.

BRAZIL.

Good Progress.

PERNAMBUCO, Sept. 23, 1896.

Notwithstanding the innumerable difficulties under which we have toiled this year the work here has prospered as never before. Although this is the eighth month we have already had about fifty additions—twice as many as were received during the whole of last year; and the present outlook inspires the hope of many more accessions within the coming months.

It gives us special satisfaction to speak of the work in Nazareth (where our little organ was burned last year). The little church there is thoroughly alive, and abounds in good works, steadily gathering strength in the face of the united and powerful resistance of the Romanists' hosts. On the first of last January there were only six members there, while now there are thirty-five, and a congregation that numbers from one to two hundred.

This little church is verily apostolic—if there is an apostolic church in all the earth—for they have the Lord, the faith and the baptism of the apostles.

Their daily walk is notable, when it is remembered how they walked in time past. Indeed, the unity and brotherly love that prevail among them is such as can be attributed alone to Him whose grace can make the lion and the lamb lie down together in blessed peace and loving harmony.

Although very poor, the liberality of this church is remarkable. From the

very beginning it has been self-sustaining. They nobly aid their poor and support their sick. Some time ago one of the brethren fell ill, being confined to his bed for months. The rest supported him and his family during his illness.

They have decided to build a chapel, and for this purpose will contribute about \$500, which, surely, for liberality is almost unparalleled. But at least \$500 more will be needed if they are to realize the object for which they are going to make heroic efforts and noble sacrifices. Will not some of the brethren at home help these poor brethren who are so willing to help themselves? Yea, in God's name, we beg the brethren who read this notice to send something to Brother Willingham *at once*, as we are going to begin work.

A neat little chapel in Nazareth will give an import, a seriousness and prestige to our cause there that nothing else will. It is a fact that wherever a chapel is built in Brazil the advantages are a thousand-fold to the Gospel. Our Presbyterian brethren are now building three chapels in this State, which will give a mighty impetus to their work.

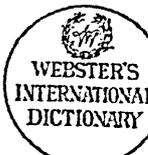
We have the grateful intelligence that the missionary society of Cooper, Limestone, Gaffney S C, is going to buy the Nazareth church a small organ!

W. E. ENTZMINGER.

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Woman's Missionary Union,

AUXILIARY TO S. B. C.

MOTTO: "GO FORWARD."

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

MISSION-CARD TOPIC FOR JANUARY, 1897.

THE COLORED PEOPLE.

COLORED PEOPLE.—"Teaching them to observe all things whatsoever I have commanded you." In 1620, 20 Africans brought to America; 1896, between seven and eight million Africans in America; 1896, 1,351,790 members of Baptist churches in Southern States.

STUDY TOPICS.—*Providential opportunities of Southern Baptists. Industrial schools. Woman's work among the colored people. What can I do to help?*

PROGRAM FOR JANUARY, 1897.

It will be understood that the Program, as prepared, is simply suggestive. Those in charge are responsible for making such changes as the interest of the meeting may demand.

SUBJECT—COLORED PEOPLE.

"Christ's love was not a sentiment, but a self-giving."

1. New Year Praise Service.
2. Scripture—Offerings. Ex. 35: 29; 2 Sam. 24: 24; 1 Chron. 29: 14; Matt. 10: 8; Rom. 12: 1; 1 Pet. 2: 5.
3. Hymn—"I gave my life for thee."
4. In 1620, 20 Africans were brought to America; in 1896, there were between seven and eight million Africans in America, of which 1,351,790 were members of the Baptist Church in the Southern States.
5. Leaflet—"Home Influences among the Colored People," by Booker T. Washington.
6. Prayer.
7. Hymn—"We give Thee but Thine own."
8. Short exercise answering three questions: (1) What providential opportunities have Southern Baptists for evangelization of colored people? (2) In what way may women do this work? (3) What can I do?
9. Solo or duet.

10. Business—Reading reports, etc. Christmas offering report.
11. Select society's motto for the year.
12. Collection. Doxology.

Monthly Missionary Literature.

FOR CHURCH CONCERTS, MISSIONARY SOCIETIES, AND BAND LEADERS.—The leaflet for the month of January, 1897, has been furnished by Booker T. Washington, Tuskegee, Ala., and dwells upon the importance of proper home-life for the colored people as the foundation for all real progress. Price 3 cents. Maryland Baptist Mission Rooms, 9 West Lexington street Baltimore.

New Quarterly Literature just issued. Price 8 cents per quarter, 30 cents per year. The package for this quarter contains three programs, one leaflet on each of quarter's Mission topics: Colored People, Frontier Missions, and Japan, and a Mission Card for the year.

Colored Catholics.

It is estimated that the number of colored Catholics in the principal cities is as follows: Baltimore, 35,000; Charleston, 800; Chicago, 400; Covington, 140; Galveston, 550; Indian Territory, 200; Kansas City, 250; Little Rock, 100; Mobile, 2,000; Nashville, 500; Natchez, 1,700; Natchitoches, 9,000; New Orleans, 8,000; New York, 8,000; Philadelphia, 1,500; Pittsburg, 1,500; Savannah, 1,000; San Antonio, 1,000; Wilmington, 400. Thirty-one priests are now laboring and Thirty-seven churches have been erected by the colored people.—*Literary Digest.*

What a Romanist Says.

"We can have the United States in ten years; and I wish to give you three points—the Indians, the negroes and the public schools."—*Archbishop Ireland.*

THE COLORED PEOPLE OF THE SOUTH.

BY JOHN THORNE.

It is a frequent prayer with Christians that God may bring good out of evil, and sometimes He permits us to see, in some measure, how he does this. Slavery seems an unmitigated evil, especially to the poor negro who suffered under it, but perhaps it was in kindness that it was inflicted on him.

Compare the American negro as he is to-day with the naked savage who lives as best he may in the jungles of Africa and we may begin to see a purpose in it all. The savage needed severe training, indeed, to teach him to be law-abiding and docile, and to instil into his careless mind habits of hard and persistent labor.

This course of training was a long one, and the teaching was thorough, perhaps even to a fault, but it was necessary, and to this cause more than to any other is due the fact that as good laborers as there are in the world may be found among the negro people of the United States.

The war of emancipation served as a sort of commencement exercises to this labor school, and the negro set free was put in much the same position as a college graduate who for years has looked up to a task-master, but now suddenly has to make his own way in life, and has to learn to think and do for himself. The only thing the negroes had learned was to work hard, but there were many hands and little to do, and as in a warm climate there is little need of work to sustain life, it is no wonder that many of them fell back, if not into idleness, at least into a careless and make-shift manner of living.

The condition of the colored people of the South is peculiar, and all systems of education and uplifting must, if successful, be adapted to their special condition. The manner in which a person or a people spends its daily life has tremendous

influence on its intellectual and moral development, and it is absolutely necessary to elevate the standard of life among the negroes, and to teach them new habits before any great results may be expected.

The one-roomed cabin must give place to a comfortable house, and the one-mule cultivator to more advanced methods of farming.

So-called higher education is out of place and absurd for the masses who are struggling for their daily bread, and the improvement of the negroes' position must not rest on superficial accomplishments, such as music and French, or the like, but on the solid basis of better food and habits, better houses and farms, and increased skill in all the departments of business and labor.

As a general rule industrial institutions where manual labor is combined with intellectual training have been a signal failure, but for all that, this system seems to be the one most adapted to the present needs of the South. The most important institution of this kind is at Tuskegee, Ala., where eight hundred students are trained by seventy-nine instructors, and the training embraces twenty-five different industries. The object of this work is stated by Booker T. Washington (*Atlantic Monthly*, September, 1896), in the following words:

"The seven millions of colored people of the South cannot be reached directly by any missionary agency, but they can be reached by sending out among them strong, selected young men and women, with the proper training of head, hand and heart, who will live among these masses, and show them how to lift themselves up."

The results achieved by some of these leaders already sent out are almost magical, and the movement will naturally gather strength with its own progress.

Negroes in New England.

"There is no more striking difference

between the negroes of the North and South than in the matter of their labor.

Here in New England the negro carries the hod, in the South he lays the brick and mortar; here he shovels out the cellar, there he frames the dwelling; here he whitewashes the fences, there he paints the houses; here he cleans the stable, there he shoes the horses; here he is a common laborer, there he is an artisan. This wide difference in the character of the labor of the negro North and South is meaningful.

"Where has he the greater chance—in Boston or Atlanta? Where has he the greater incentive to intellectual culture and mechanical skill? In Boston he may become the smoothest, the most obsequious, of waiters; he may even attend a soda-water fountain in a first class drug-store; he may go to Harvard, graduate orator of his class, and expect to find a small living as lawyer or physician among the people of his own color at the West End; but this is the summit to which he may hope to climb. There are a few colored lawyers, doctors, preachers, and teachers in Boston, but the demand is not great. All these professions are open to the negro in the South, and the call is imperative.

On this phase of the subject Rev. Dr. D. P. Roberts, pastor of the A. M. E. Church in Charles street, is quoted as saying: "Boston does many splendid things for the negro visitor, but other than as a guest she has no room for him except in the places no white men want. She loves to educate him. She loves to put a diploma in his hand, but with it a ticket for the South.

"So it goes in grand old Boston, the home of liberty and the cradle of agitation against human slavery. It is a great town to offer 'advantages' to persons of color in the way of education. Do you know that a 'nigger' can attend the Boston Latin School, or see the pictures and the mummies in the Art Museum just like white folks, or take books out of the

Public Library, or even go through Harvard College, and perhaps be orator on class day? That is all true, yet he can not get a job as clerk, or artisan, or tailor, or bookkeeper in all that dreary waste of civilization and culture extending from the Back Bay to the water front. 'We can go most anywhere with the white man,' said a negro, 'and spend our dollar, but we can not go anywhere with the white man and earn it.'

"That is the terrible indictment which the negro brings against our Northern civilization, and it is the burning truth. God forgive us!"—*Literary Digest.*

Week of Thanksgiving and Prayer.

"Then said He unto His disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."—Matt. 9: 37-38.

"The Lord frequently taught His disciples *that* they must pray, and *how*, but seldom *what* to pray. But here we have one thing He expressly enjoins them to remember: In view of the plenteous harvest, and the need of reapers, they must cry to the Lord of the harvest to send forth laborers. The Father is Lord of the harvest; when we pray for the Holy Spirit, we must pray for Him to prepare and send forth laborers for the work."

"Prayer is no form, or show. The Lord Jesus was Himself the Truth; everything He spoke was the deepest truth. It was when 'He saw the multitude, and was moved with compassion on them, because they were scattered abroad, as sheep having no shepherd,' that He called on the disciples to pray for laborers to be sent among them. He did so because He really believed that their prayer was needed, and would help. * * * The God who entrusted them with the work, and made it, to so large extent, dependent on them, gives them authority to apply to Him for labor-

ers to help, and makes the supply dependent on their prayers."

The white harvest fields upon which the disciples were called to look stretched from their feet to the ends of the earth. They gave themselves first as reapers, and so supplied the crying need. Not all Christians are reapers. Given a home harvest field, with every Christian a reaper in it, and money and blessing on the far-off fields will be supplied. May each be made a reaper, that each may truly pray for reapers.

SUGGESTED TOPICS.

SUNDAY, JANUARY 10TH.

Topic—The Promise of the Spirit.

Be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God.

Ye shall receive the gift of the Holy Ghost.

For the promise is unto you and to your children and all that are afar off.

Suggested Scripture—Rom. 8: 8-28.

Hymns—

"Children of the Heavenly King."

"Come Thou fount of every blessing."

"Come, Holy Spirit, Heavenly Dove."

MONDAY, JANUARY 11TH

Pagan Countries—China, Africa, Japan.

Declare His works with rejoicing.

For this ye know, that no . . . idolator hath any inheritance in the Kingdom of Christ and of God.

Causes for Thanksgiving.—50,000 souls brought yearly from heathenism to Christ; nearly a million converts; 7,000 missionaries on the fields.

Needs for Prayer.—For the increase of missionaries; in China there is but one missionary to 350,000 souls, in Japan one to every 85,000. Africa has a population two and one-half times as large as the United States unreached by missionaries.

Suggested Scripture—Jer. 10: 1-15.

Hymns—

- "From Greenland's icy mountains."
- "Work, for the night is coming."
- "Jesus shall reign where'er the sun."

TUESDAY, JANUARY 12TH.

Home Missions.

The Lord is good to all and His tender mercies are over all His works.

As thou hast sent me into the world, even so have I also sent them into the world.

Causes for Thanksgiving.—Increase in missionaries: 36 in 1882; 411 in 1896; 5,617 baptisms last year; 92 churches built.

Needs for Prayer.—For men and means to meet the increasing demand from unoccupied frontier posts, work among increased foreign population and colored people.

Suggested Scripture—John 17.

Hymns—

- "My country, 'tis of thee."
- "Say, is your lamp burning."
- "Always with us."

WEDNESDAY, JANUARY 13TH.

Subject—China—*Ingathering of Christmas Offering.*

A special program has been prepared by the Woman's Missionary Union, 9 W. Lexington street, Baltimore, Md. All interested in making offerings to China can secure programs (free) from State Central Committees, or Woman's Missionary Union.

THURSDAY, JANUARY 14TH.

Southern Baptist Convention—Its Boards, Home, Foreign and Sunday-School, and the Woman's Missionary Union.

Be strong, all ye people of the land, saith the Lord, and work: For I am with you, saith the Lord of Hosts

The Lord will not fail, neither forsake thee; fear not

Causes for Praise.—Southern Baptist increase from 450,000 to 2,500,000 in fifty years; 735 baptisms by our foreign missionaries last year; growth of Sunday-schools; the great growth of the Woman's Missionary Union.

Needs for Prayer.—The removal of the debts on the Home and Foreign Boards; more workers at home; the bodily and spiritual health of all missionaries; for great ingatherings of souls in all mission fields.

Suggested Scripture—Eph. 4: 1-3, 21-32.

Hymns—

- "All hail the power of Jesus' Name."
- "Onward, Christian soldier."
- "How firm a foundation."

FRIDAY, JANUARY 15TH.

Subject—*Papal Countries—Italy, Brazil, Mexico and Cuba.*

And I, if I be lifted up from the earth, will draw all men unto me.

Is not my word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?

Causes for Thanksgiving.—273 baptisms last year in our Brazil mission, 177 in Mexico, 28 in Italy; 2,775 church members in Cuba; the gradual subsidence of prejudice and persecution in Brazil, Mexico and Italy.

Needs for Prayer.—More men for Brazil and Mexico; the missionaries and native evangelists in Italy; for the sorely tried Christians in Cuba; peace for that island.

Suggested Scripture—Isa. 55.

Hymns—

- "There is a place of all more sweet."
- "Look, ye saints."
- "Approach, my soul, the mercy seat."

SATURDAY, JANUARY 16TH.

Subject—*Personal Consecration to Christ's Work.*

And who then is willing to consecrate his service this day unto the Lord.

Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

He that saith he abideth in him ought himself also to walk even as he walked.

And every man that hath this hope in him purifieth himself even as he is pure.

Jesus of Nazareth . . . who went about doing good.

Suggested Scripture—I Cor. 3.

Hymns—

“More holiness give me.”

“Where are the reapers?”

“God be with us till we meet again.”

Frontier Boxes.

From the following Woman's Missionary Union Societies boxes of supplies, valued as below, have been reported as sent to Home Missionaries since November 6th:

Salem, Valley Association, Va., \$75; Bellville, Fla., \$21.70; Newport News, Dover Association, Va., \$36; Beth Car, Dan River Association, Va., \$61.77; First Church, Owensboro, Ky., \$90; Glen's Creek, Ky., \$38.98; Oxford, Miss., \$94.45; Valence-Street Church, New Orleans, La., \$81; Griffin Church, Ga., \$85.25; Central Church, Chattanooga, Tenn., \$23.55; Harriman Church, Tenn., \$70; Beech-Street Church, Chattanooga, Tenn., \$40; Clarksville Church, Tenn., \$65; Trenton Church, Tenn., \$57; Third Church, Nashville, Tenn., \$63.79; Central Church, Nashville, Tenn., \$97.22; First Church, Knoxville, Tenn., \$84; Republican Church, Colliers, S. C., \$30; First Church, Athens, Ga., \$126.07; Mattaponi Church, Dover Association, Va., \$30.80; Macon, Miss., \$130; Rutherford-Street Church, Greenville, S. C., \$28.75; Park-Avenue Church, Portsmouth, Portsmouth Association, Va., \$107; Hephzibah, Ga., \$50; Locust, Ky., \$42; Catlettsburg, Ky., \$56; McFerran Memorial Church, Louisville, Ky., \$90; Lexington, Ky., \$125; Washington, Ga., \$51; Covington Church, Ga., \$54; Ladies' Society, and Sunbeams of Carrollton, Ga., \$97.50; B. Y. P. U. of

Greensboro Church, Ga., \$82.35; Zebulon Church, Ga., \$35; Warrenton Church, Ga., \$62.87; Copiah Association, Miss., \$98; Lee-Street Church, Baltimore, Md., \$207.05; Rockville, Md., \$33; Centennial Society, Rockville, Md. (contribution), \$5; Belton, Texas, \$78.25; Valence-Street Church, New Orleans, La. (additional), \$6; Red Land, La., \$40; Anniston, Ala., \$70; East Lake, Ala., \$87.68; Jacksonville, Ala., \$40; Pratt City, Ala., \$65.05; First Church, Birmingham, Ala., \$80; Sunbeams, First Church, Birmingham, Ala., \$63.50; B. Y. P. U. of Avondale, Ala. (contribution), \$14.70; Third Church, Birmingham, Ala., \$25; Maryville Church, Mo., \$50; Third Church, St. Louis, Mo., \$30; Louisiana Church, Mo., \$20; Wyaconda Church, Mo., \$30.75; Harrisonville, Mo., \$42; Cap-corma Band, Eutaw Place Church, Baltimore, Md. (contribution), \$72.31; De Land, Fla., \$14; Calvary Church, Richmond, Dover Association, Va., \$80; Northampton Church, Va., \$45.45; Rev. Frank B. Raymond, Bohannon, Va., \$25; Rev. Frank B. Raymond, Bohannon, Va., (contribution), \$10; Young Woman's Mission Society, Eutaw Place Church, Baltimore, Md., \$208.26; Woman's Baptist Home Mission Society of Maryland (contribution), \$13.20; Sunbeams, Paris, Tenn., \$33.53; Texarkana, Texas, \$30.50; Zion Church, Accomac Association, Va., \$40. Total, \$3,941.26. Previously reported, \$2,220.16. Grand total, \$6,161.42.

ANNIE W. ARMSTRONG.

Woman's Missionary Union Notes.

Executive Committee met in regular monthly session December 8. Corresponding Secretary, Miss Annie Armstrong, made report for three months of 2,288 letters written. A bright general outlook for the work of the three Southern Baptist Convention Boards and Woman's Missionary Union.—*Foreign Board.* While moneyed results for the Foreign Board are not what we desired or what they should be, the last report gave the month's receipts as encouraging.

Band Department.

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

NEW YEAR'S RESOLUTIONS FOR THE SUNBEAMS.

*First—I will this year take King Alfred's
molto for mine, and*

*Count each day lost
Whose low-descending sun
Sees by my hand
No worthy action done.*

*Second—In the Mission Band I will be
regular in attendance, thoughtful in atten-
tion, and ready for service.*

HOW MUCH CAN THE CHILDREN'S SOCIETIES OF THE SOUTHERN BAPTIST
CHURCHES GIVE IN 1897? \$4,000?

THE WATCH-MEETING.

Mrs. Rainford stood in her open door, shivering as she looked anxiously into the darkness. The loud town clock had just pealed out twelve echoing strokes—the old year's knell, the new year's welcome. Mrs. Rainford, however, was not looking for the little New Year, who might be out there somewhere in the darkness, but for her three girls—fifteen-year-old Maggie and the little twins, Bess and Rose—who, after much persuasion, she had allowed to go with Mammy to "Watch-Meetin'" in the little colored Baptist church several blocks away. Through the darkness came shouts and songs, which grew louder and louder as the time went on.

"I wish I had not let them go," she said to herself, as she went back into the sitting-room and drew her chair close to the blazing fire. "Maggie is so excitable, and Bess and Rose should have been in bed long ago."

She started up every few moments to listen, but not until one o'clock did she hear the steps for which she was so anxiously waiting.

Rose and Bess came in too tired for a word, and were soon tucked in bed by Mammy, who sung softly to herself as she undressed them.

But Mrs. Rainford felt Maggie tremble as she helped her off with her cloak, and as she leaned over the fire her teeth chattered so that she could hardly speak.

"Well, Maggie?" questioned her mother anxiously.

"O-o-o-oh! ma-ma, ma-ma!" said Maggie, trying to control herself. "It was awful—and yet it wasn't. You must have heard them shout and sing. We could hear the camp-meeting almost a mile last summer, and I know you could hear this. It seemed to me the little church would burst with the noise and the crowd. They'll be there until three o'clock, Mammy says, and they get louder all the time. Just listen!" she exclaimed, and then leaned nearer the fire and shivered again.

Her mother made no reply, but sat silently looking into the fire waiting until Maggie should grow more quiet. By-and-by she asked :

"You said it was awful, and yet it was not. What did you mean?"

"Why, ma-ma, they meant it—at least many of them," Maggie replied earnestly. "Mammy—you know how good she is—didn't exactly shout, because I was there, I reckon, but she said 'Glory, glory,' over and over to herself, and her face looked *glory*. It just shone; and there were others like that. There were some half-grown boys by the door, who helped to make the noise, who I know didn't mean it, and, I'm ashamed to say it, but there were some white boys, too. Mammy cried about it when she was coming home. You know how bad white and black men behaved at the baptizing last spring," Maggie added indignantly. "Iv'e always thought shouting was fun, but now I know it's earnest to some of them, and I'll never laugh at it any more. It's because they don't know any better, I suppose; but it's their way."

"They ought to know better," said Mrs. Rainford, rather unsympathetically. "They do not see us do so in our churches."

"That's just what Mammy said, or didn't say," answered Maggie quickly. "She said 'de Lord done hear her when she shout before now, so she spec he'll hear her 'twill she die. But-if 'de white fo'ks' way is de best, da had ought ter teach de black fo'ks.' There are more colored Baptists in this town than white ones, she says, yet only one had 'sot foot in dar chu'ch dis year ter help um.' And, mama, what do you think"—and Maggie's eyes flashed—"a white man—'a gent'mun,' Mammy called him—had his watch stolen, and he had a notice read out in their church that if it was brought back by the one who stole it he would give him two dollars. Wasn't that insulting—as much as accusing them all of being thieves!"

"It was indeed," said Mrs. Rainford, echoing the indignant tone.

"They are Baptists, and I'm not going to stand it," Maggie went on almost fiercely.

"My! Not stand it! How are you going to help it," exclaimed her mother, somewhat startled by this outburst.

"I'm going to create sentiment," answered Maggie grandly. "I'm going to talk about it to the girls. I'm going to ask papa to go and lecture to them; and mama, won't you help me save all the good papers for those who can read, and I'll—I'll think of some other ways," she ended, rather lamely.

"Is this a New Year's resolution?" asked Mrs. Rainford, touched by the eager voice and earnest, flushed face.

Maggie paused; then answered stoutly :

"I don't like vows much, ma-ma. There is such a solemn verse about it being better not to vow than to vow (that's a resolution, I suppose) and not keep it. But I *will* try to help them."

"Then, little daughter, you and I will make this New Year's resolve and seal it with a kiss: We will help those of our own household of faith," and Mrs. Rainford leaned forward and left a kiss on the fair, flushed cheek.

As they went softly up stairs they heard a prayer and a resolution. It was Mammy praying softly in the back nursery :

"Oh, Lo'd, I aint nothin' but er po' ol' nigger. I aint got no learnin', nor no sense but jist to say, Lo'd, bless dem dat has. Bless de black fo'ks dis year. Sen' dem preachers dat kin preach and teachers dat kin teach, an' show 'em how da ought ter do. An' me, Lo'd—dis ol' black nigger—she'll pray an' pray twi'll she can't pray no mo'. Fur my blessed Savior's sake. Amen."

A RIDE IN A BASKET.

[Write out as a letter and read at the meeting, for this will make this interesting story seem, what it really is, a letter to each society.]

How would you like to take a ride in a basket? I daresay some of you boys and girls think it would be great fun, and so it might for a mile or so, but I doubt whether you would enjoy two whole days of such travel across rough mountains. Here in China we have large round baskets, which are used to carry vegetables, fruit, and almost everything, including little girls, though I don't believe that many children, even in China, have taken a journey in this strange way. However, it was in a basket that little Wong Shaw left her home in the wild mountains and came across the hills to the river, where she could take a boat down to Canton. Shall I tell you something more about this little girl and her strange journey?

In the little village of Tseung Chow, five hundred miles above here, in the midst of the terrible heathen darkness, a little company of fifteen or twenty have come out and given their hearts to the Savior. The good work was begun, and has been largely carried on, by one man, whose heart was first touched through a copy of one of the Gospels. The name of this man is Chow, and he is the father of our little Wong Shaw. Her young heart and mind opened eagerly to the truth; and as her father taught her day by day, she would repeat afterwards to her little cousin the "Old, old story of Jesus and His love," so new and wonderful to them. So it was, that about two years ago Wong Shaw and her cousin together confessed their Savior in baptism.

In this far-off country village there was no school for Wong Shaw to attend, no way for her to learn except as her father could teach her. He wanted her to come to our boarding-school in Canton, but how could he bring her such a long distance? The men who were coming must tramp a hundred weary miles over the mountains. At last the little maid was packed into a basket, the clothes and baggage of the party into another, and the two were fastened to the ends of a bamboo pole, which was placed over the shoulder of the bearers. In this swinging carriage Wong Shaw was borne in safety to Shek Tong, whence they came by boat.

She is a bright little creature about thirteen years old, though small for her age. She speaks a language different from the one spoken here, but is beginning already to talk to the other girls in school.

Will not you dear little folks in the home-land pray for this Chinese sister and for the other members of the band at Tseung Chow? The women in this village have never seen many other Christian women and none of our missionaries can even speak their language; but Miss McMinn is now studying it, and would like to have you help her by your prayers. Do not pray *only* for the Christians at this one village, but remember especially the great dark province of Kong Sai. The name means "Broad West," and it contains as many people as Virginia, West Virginia, Maryland, Tennessee, North and South Carolina all put together! Among all these people we have only *four* Chinese preachers and *one* colporteur. No missionary lives there, though some have gone and stayed for a time and been driven out, while others have made visits. But there are *four* missionaries here in Canton—Mr and Mrs. Chambers, Miss McMinn and myself—waiting to go there to live. All that we want is a place to live in, and we hope that God is going to give us this very soon. Even if we cannot rent a house, as we hope, Miss McMinn and I expect to spend the winter visiting in this province. Please ask God to give the power of the Holy Spirit to us and to the people.

Canton, September 14, 1896.

EDMONIA B. SALE.

RECEIPTS FOR FOREIGN MISSIONS

From November 15th to December 15, 1896.

Alabama.—Sumterville ch., by W. H. B., \$9; S. S. Board, \$4.81; Opelika ch., by W. M. H., Treas., \$10; Rev. A. J. Lambert, Mt. Pleasant, \$5. Total, \$23.84.

Previously reported, \$2,865.80. Total this year, \$2,894.64.

Arkansas—Camden ch., by J. E. L., \$4.85; L. A. S., Camden ch., by J. E. L., \$3.95; Melbourne ch., by T. N. E., \$3.25; Eureka Springs, by Mrs. E. L., \$25; L. A., Pine Bluff, by Mrs. E. L., \$10; Willing Workers, C. B., Pine Bluff, by Mrs. E. L., \$5; Van Buren, by Mrs. E. L., 50 cents; E. B. Miller, \$140.83; S. S. Board, \$13.20; Flat Creek ch., by W. W. G., \$2.35; Mrs. Julia Younger, Newport, by J. L. B., \$1; Saline Ass'n, by J. W. M., \$2; Howard County Ass'n, by C. W. S., \$4.50; Rev. J. W. McDonald, \$1; A. Pagan, Jonesboro, \$1; Monticello ch., by W. W. G., \$9.20. Total, \$227.61.

Previously reported, \$767.53. Total this year, \$995.16.

District of Columbia.—Miss Emma Yeatman's S. S. Class, \$5; Miss A. G. Reville \$10. Total, \$15. Previously reported, \$339.32. Total this year, \$354.32.

Florida.—S. S. Board, \$7.12; W. N. Chaudoin, Treas., \$70. Total, \$77.12. Previously reported, \$447.63. Total this year, \$524.75.

Georgia.—Hazlehurst ch., by W. J. B., \$2.52; Enon ch., by S. J. W., \$10; W. M. S., Friendship ch., by L. A. B., \$13.65; Friendship ch., by L. A. B., \$3.30; Hephzibah ch., by W. T. J., \$1; Ramah ch., Western Ass'n, by R. C. R., \$4; Union point ch., by G. W. G., \$11.20; Midville ch., by L. A. B., \$10; Cedar Creek and Mt. Zion chs. and T. B. F., by T. B. F., \$3.50; "Sister," Eatonton, \$1; Hephzibah S. S., by U. B. F., \$20; Miss M. E. Wright (W. E. Sears), \$65; Harmony ch., by T. E. M., \$4; Athens Sunbeams, by M. R. (Peyton Stephens), \$5; Crawfordville ch., by R. E. L. H., \$25.29; Danburg ch., by J. L. G., \$24.32; Washington ch., by J. L. G., \$3; Harmony ch., by T. J. I. (Mrs. McCollum), \$15.06; Vera Farley, by A. C. S., 50 cents; Warrenton ch., by C. C. F., \$13.20; S. S. Board, \$61.14; T. W. O'Kelly, Treas., \$37.42; Trion ch., by G. D. E., Treas., \$8.64; Mrs. B. E. Barksdale, by Mrs. G., \$10; Duffy-Street ch., Savannah, by N. F., Treas., \$11.80; W. M. S. First ch., Gainsville, \$10.50; Lavonia ch., by A. J. M., \$1.03; Zion Hope ch., by W. W. W., \$1.15; New River ch., by W. W. W., \$1.17; Mt. Zion ch., by W. W. W., \$7.22; A. Baptist, \$1; Lithonia S. S., Miss'y Dav. by S. E. P., 95 cents; W. M. S., Americus, by Mrs. J. B. S., \$20; Hawkinsville ch., by J. B. L., \$61.04. Total \$484.37.

Previously reported, \$9,359.14. Total this year, \$9,843.51.

Kentucky.—B. S. S., Princeton, by G. R. & Co., \$3.17; Miss Baldy's C. M. S., by W. H. M., \$2.65; W. H. Mitchell, \$21.35; Thos. D. Osborne, from For. School \$5; Y. L. M. S., Bowling Green, by W. H. M., \$10.25; Zion ch., by J. W. N., \$3; First ch., Middlesboro, by J. B. S., \$10; S. S. Board, \$24.66; Miss'y So., Bardstown ch., by M. F. S., \$25; W. M. U., by Mrs. H. C., \$43.73; Mrs. Hattie S. Hicks (McCullum fund), \$9.94. Total, \$228.95. Previously reported, \$5,616.39. Total this year, \$5,855.34.

Louisiana.—G. A. Turner, Treas., \$100; S. S. Board, \$6.26; "A Sister," New Orleans, by J. F. P., \$5; Mrs. M. E. Winstead, Lake Charles, \$5. Total, \$116.66.

Previously reported, \$522.06. Total this year, \$638.62.

Maryland.—Poolesville, by T. A. T. H., \$3.80; Mary E. Berry and sister, \$2; S. S. Board, \$3.07; First ch., Hagerstown, by B. F. B., \$1.60. Total, \$10.47.

Previously reported, \$4,257.33. Total this year, \$4,678.80.

Mississippi.—Harrison, by H. W. Rockett, \$5; Poplar Springs ch., by J. M. S., \$13.50; E. D. Miller, \$5; Geo. Whitfield, \$10; S. S. Board, \$19.59; T. J. Bailey, Treas., \$400; D. T. Chapman, Treas. (Wilson), \$120; Red Bank ch., by W. A. S., \$11; L. Drummond, \$5; Cherry Creek ch., by A. D. T., Treas., \$5.85. Total, \$634.94.

Previously reported, \$2,993.35. Total this year, \$3,615.30.

Missouri.—Caruth ch., by G. W. R., \$8.27; Estate Mrs. Sarah L. Farmer, by R. P. C., \$100; S. S. Board, \$8.72; Holly Grove ch., by E. P. S., \$4.60; A. E. Rogers, Treas.—Mexico \$1.60; Italy, \$1.55; Miss McMinn, \$19.50; Bible Woman with Peyton Stephens, \$10—\$93.15; W. M. S., by A. E. R., \$95.65. Total, \$310.39.

Previously reported, \$3,105.67. Total this year, \$3,416.06.

North Carolina.—Hope Mills S. S., by Miss S. B. (Sunbeam Miss'y), \$3.07; Morganton S. S., by R. L. P., \$21.35; Morganton ch., by R. L. P., \$3; S. S. Board, \$35.37. Total, \$62.79.

Previously reported, \$2,533.85. Total this year, \$2,596.67.

South Carolina.—Savannah River Ass'n, by T. M. B. (Wesley Lawton), \$128.43; T. M. Bailey, Treas., \$41.99; Shiloh ch., Beaverdam Ass'n, by J. D. S., \$5; Beech Island ch., by F. J., \$4; Savannah River Ass'n by D. I. P. (Wesley Lawton), \$30.95; W. M., by D. I. P., \$5.50; Charlston B. Ass'n by Z. D., \$21.26; C. E. Horton, Williamston, \$25; Clark's Hill ch., by G. H. B., \$2; Mt. Moriah, Fairfield Ass'n, by H. K. E., \$3.80; Mt. Zion, Chester Ass'n, by H. K. E., \$2.50; Welsh Neck Ass'n, by P. C. C., \$59.32; Easley ch., by J. N. H., Treas., \$3.15; Moriah Ass'n, by W. M. B., \$17.24; Sunbeam So., Honea Path, by Mrs. J. C. M. (Peyton Stephens), \$10; Bethlehem ch., by H. L. B., \$35.82; Highland Home ch., by C. H. R., \$3.30; Rabrin Creek ch., by C. H. R., \$13.70; Mt. Pleasant ch., by C. H. R., \$1.63; New Prospect ch., by C. H. R., \$25.85; Trough Shoal ch., by A. B. S., \$10; Seneca Sunbeams, by J. W. S. (Chapel in Brazil), \$5; Sardis ch., by M. D. P., \$3.70; A. L. Evans, \$2.50; Sardis ch., Florence Ass'n, \$5; North Division, Spartanburg Ass'n, by Z. G. P., \$60.78; Sumter ch., Male Department, by Mrs. C. C. B., \$10.75; Saluda Ass'n, by W. F. C., \$3.50; Mrs. John Stout Cor. Sec'y—Mary Harley, Miss'y \$9.01; Peyton Stephens, \$2.90; Canton, \$1.50—\$76.01; S. S. Board, \$87.74; Lower Division, Lexington Ass'n, by C. H. C., \$12.51; Unity ch., by J. B. A., \$5.87; Marion Union, Lower, \$13.42; Hurricane ch., by C. C. G., \$3.60; Ebenezer ch., by G. R. W., \$8.10; Lamar ch., by E. L. Gray, \$1.63; Saluda ch., Reedy River Ass'n, \$1.36; Waccaman Ass'n, by E. W. N., \$35; Crooked Run ch., by E. T., \$5; Wards ch., by J. H. P., \$3; W. A. Lawton (W. W. Lawton), \$10; Little Steves Creek, by Gaines and brother, \$2.36; Matlock S. S., by C. A. B., \$1.01; Second Division, Edisto Ass'n, by J. N. J., \$1.70; Cheraw ch., by Miss A. J. E., \$9.25. Total, \$855.56.

Previously reported, \$3,933.20. Total this year, \$4,788.76.

Tennessee.—T. J. Allison, \$2; "Young South,"

by L. D. E. (Mrs. Maynard), \$171.93; Liberty ch., Pinson, \$2; A. A. Sharp, \$25; Trenton ch., by L. W. J., \$37; Trenton S. S., by L. W. J., \$5; S. S. Board \$71.04; Limestone ch., by W. S. S., \$30; W. M. Woodcock, Treas., \$142.67; Central ch., Memphis, by J. H. R., \$1.10; Hail's ch., by W. Grant, Treas., \$9.75; R. O. M., \$5. Total, \$502.49. Previously reported, \$2,610.54. Total this year, \$3,113.03.

Texas.—M. D. Early, \$499.98; L. A. S., Grapevine ch., by J. H. R., \$2; S. S. Board, \$1.47; W. M. S. Atilene by Mrs. A. E. A., \$1.55; Ben Wheeler ch., by C. J. Y., \$1.25; C. J. Youngblood, \$1; A. T. Farrar, \$2.53; J. B. Gambrell, Sec'y, \$8.63; J. B. Carroll, \$5. Total, \$1,552.63. Previously reported, \$2,731.29. Total this year, \$4,095.92.

Virginia.—Mrs. C. V. Harris, by D., \$3.65; Brother in Virginia, \$1; Brother in Virginia, \$5; Mrs. Early, \$2; L. M. S., Afton, by Mrs. E. G. L. (Chinese girl, Lo-La-Li), \$15; Remington ch., by J. T. B., \$2.50; J. T. Betts \$5; Crewe S. S., by T. H. H., 50 cents; S. S. Board, \$27.95; Norvell Ryland, \$1.00. Total, \$1,063.60. Previously reported, \$7,043.07. Total this year, \$8,116.67.

Pennsylvania.—Emily Judson Hanna, by T. A. T. H., \$1.20. Total this year, \$1.20.

Oklahoma Territory.—Friendship Ass'n and J. J. P. and wife, by J. W. B., \$15.46; S. S. Board, \$1. Total, \$16.46.

Previously reported, \$13.45. Total this year, \$29.91.

Oregon.—S. S. Board, \$1.66; W. A. Jolly, \$4.65. Total, \$6.31.

Previously reported, \$20. Total this year, \$36.31.

Western Arkansas and Indian Territory.—Canadian River Ass'n, by J. S. M., \$1.65; J. S. Murrow, \$3.35. Total, \$5.

Previously reported, \$74.77. Total this year, \$79.77.

Washington.—Baptist Convention, Northern Pacific Coast, by A. F. S., \$18. Total this year, \$18.

Brazil.—Brazilian Coin, by Mrs. F. D. C., \$1; Brazilian Jewelry, \$19.65. Total, \$20.65.

Previously reported, \$10. Total this year, \$30.65.

Kansas.—Miss Mina S. Everett, \$10. Previously reported, 46 cents. Total this year, \$10.46.

Western North Carolina.—J. M. Stoner, Treas., \$30.73.

Previously reported, \$318.02. Total this year, \$378.75.

Aggregate.—Total this month, \$6,079.63. Previously reported, \$50,237.77. Grand Total, \$56,317.46.

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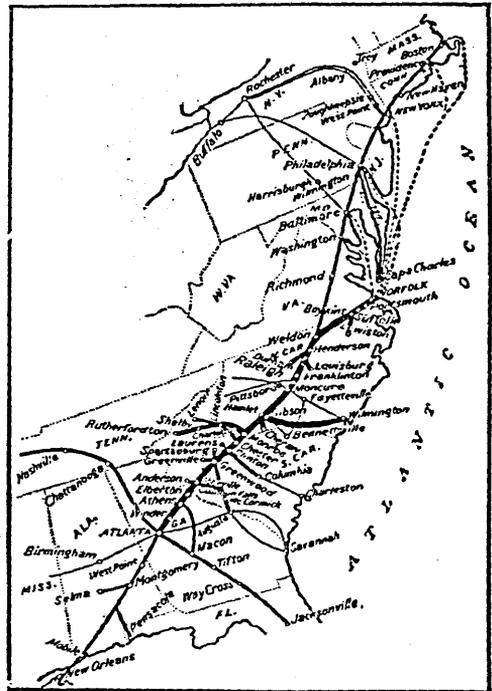
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