

Vol. XLVIII

A Gift from

THE Rev. C. A. G. Thomas
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RICHMOND, VA.

ITALY
MEXICO
BRAZIL

CHINA
AFRICA
JAPAN

THE WORLD FOR CHRIST.

Our Foreign Missionaries.

SOUTHERN CHINA.

CANTON.—R. H. Graves, Mrs. Graves, E. Z. Simmons, Mrs. Simmons, Thos. McCloy,* Mrs. McCloy,* G. W. Greene, Mrs. Greene,* Miss Lula F. Whilden, Miss C. J. White, Miss E. B. Sale.
SHIU HING.—Miss H. F. North, Miss Mollie McMinn.
NG CHAU.—R. E. Chambers, Mrs. Chambers.
Native Helpers.—Seven ordained preachers, two physicians, 24 unordained preachers, 3 colporters, 6 Bible-women.

CENTRAL CHINA.

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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-Hien.—C. W. Pruitt, Mrs. Pruitt, Peyton Stephens, Mrs. Stephens.
Pingtu.—W. H. Sears, Mrs. Sears, H. A. Randle, Mrs. Randle.

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Abbeokuta.—W. T. Lumbley.
Auyaw.—S. G. Pinnock,* Mrs. Pinnock.*
Ogbomoshaw (Ibadan)—C. E. Smith, Mrs. Smith, W. P. Winn, Mrs. Winn and one native teacher

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 Belondi.
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 Cosu.
Iglesias, Sardinia.—Signor Tortonesi.

BRAZIL.

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Juiz de Fora.—J. J. Taylor, Mrs. Taylor.
BAHIA.—Z. C. Taylor, and Mrs. Taylor, Joao Baptista.
Valenca.—Antonio Marques.
CAMPOS.—S. L. Ginsburg, Mrs. Ginsburg, A. Campos.
San Fidelis.—Joas Manhaes.
PERNAMBUCO.—W. E. Entzminger, Mrs. Entzminger.

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TORREON, *State of Coahuila.*—A. C. Watkins, Mrs. Watkins, Florencio Trevino. *Patos.*—Felipe Jimenez. *Parras.*—Jose M. Galtan. *Monclova and Nadadores.*—Felix Ramirez. *Nava and Allende.* Porfirio Rodriguez. *San Pedro.*—Ernesto Barocio. *Musquiz.*—Elizeo Recio.
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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.

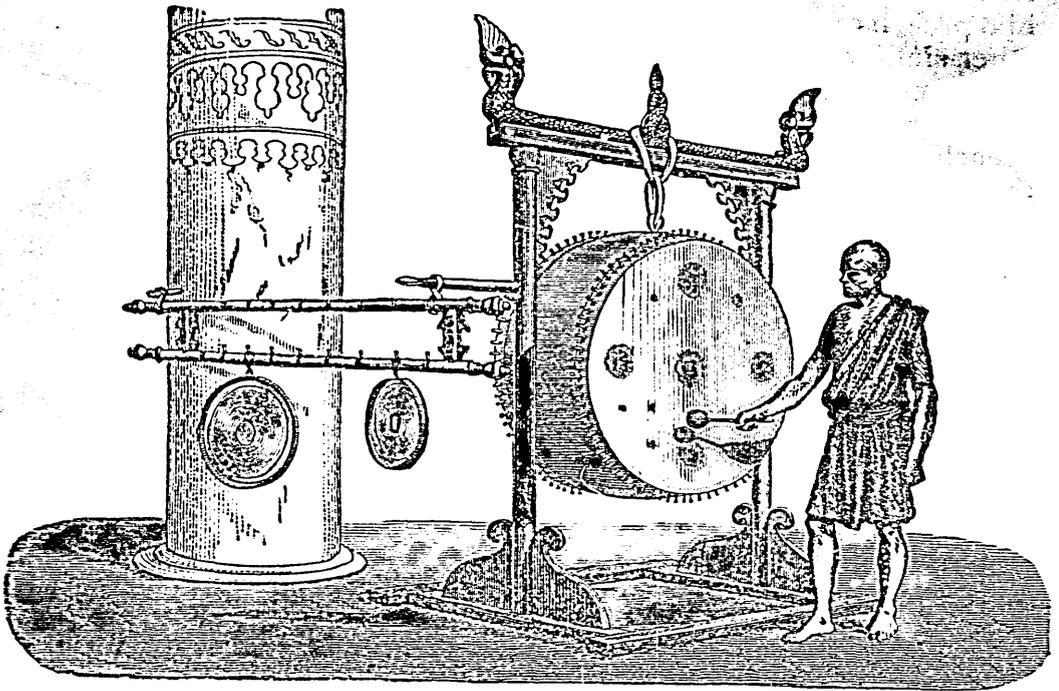
The Postage to each of our missions is *five* cents for each half-ounce or fraction thereof, except to Mexico, which is *two* cents. Be sure to put on enough postage.

The Foreign Mission Journal.

VOL. XLVIII.

AUGUST, 1897.

No. 2



BEATING THE DRUMS FOR WORSHIP IN CHINA.

UNDERLYING DOCTRINES.

THE SUFFICIENCY OF THE CROSS.

In a previous number we discussed the world lost without Christ as the first great doctrine underlying the doctrine of Missions. Now we present the next one, The Sufficiency of the Cross, which is just as much disbelieved as the first. Most people believe that the cross is quite sufficient for themselves and their families, but not many rise to a proper conception of the sacrificial sufferings of our Saviour to believe with intensity of conviction that, for all men everywhere, without regard to their state of being or civilization, this cross is sufficient. The result is a very obvious one, namely: Indifference in Missions; for what is the use to go and preach this Christ unless we are sure his blood can avail? It becomes necessary, therefore, for the wise and earnest pastor to hold up this doc-

trine, to exalt and magnify the cross. We cannot here discuss the doctrine itself, or give many texts containing it, our purpose being simply to show that it must be inwrought as a part of the base on which all successful missionary effort must stand. If a pastor wants to prepare the way for a missionary sermon and at the same time edify the saints, and appeal most effectively to sinners, let him preach on John 3: 15, 3: 16, or 3: 18; Romans 1: 16, and many other similar texts, bringing out the great, all-glorious truth that the cross is sufficient for *all* men, whether in America or Africa, whether steeped in gross immorality or bathed in refinement. We preach a Christ who is able to save not simply the best classes in the best localities, but all, *absolutely all*. Preach this gracious doctrine till you make your people believe it; get them saturated with it, and you will then have comparatively little trouble in getting them to respond to a missionary appeal. Exalt, magnify the cross. Preach Christ as the one great need of a sin-smitten race, as "able also to save them to the uttermost that come unto God by Him."

A SET OF MAPS.

As announced in last JOURNAL we want to publish a set of maps—six in number, one for each of our fields—to be about 2½x3 feet in size, mounted on one roller. These could be made a power in every church and Sunday-school, as well as woman's society and young people's meeting. We find that we can issue the maps at a cost of \$2.00 a set. Will every pastor, church, Sunday-school, woman's society, young people's union, or individual that will take a set, not to cost over \$2.00, write us at once? If we get two hundred responses we will issue the maps.

Some responses have come in, and doubtless other brethren have intended to write us, but have for some reason neglected to do so. We urge every person desiring a set of these maps to send us his name at once. Let no one suppose that there will be plenty of names sent in to insure the issue of the maps, and then he can get them. If all desiring them act thus it will be impossible to issue them. We will spare no pains to make the maps good and attractive. Write us now while you think about it. The sooner we receive the requisite number of names the sooner the maps will be published.

VALUABLE BOOK FREE.

THE FOREIGN MISSION JOURNAL is 35 cents a year, or 25 cents each in clubs of ten or more, sent separately. We will for the next thirty days give free, postpaid to any address, a copy of that priceless book, "Crisis of Missions," to every person sending us ten subscribers, new or old, with the money—\$2.50. One club can be raised in every church, and in most churches several. Remember that the time is short. Address FOREIGN MISSION JOURNAL.

NOTES.

Dr. W. D. Powell has been with Brother B. Muller in several meetings in the State of Zacatecas, Mexico. Eight were baptized, and others awaiting the ordinance.

Rev. E. Z. Simmons, Canton, China, writes: "We have had forty-six baptisms since January 1st. The great concern with us is how we are to train them for Christian work."

Rev. C. W. Pruitt, Hwang-Hien, China, writes: "Mrs. Pruitt and I have just returned from Pingtu, where I had the pleasure of witnessing sixteen baptisms.

Mrs. W. E. Entzinger, of Brazil, with her two little girls, recently spent several days in Richmond. Her deep interest in the work, with her cheerful, earnest heart, were an inspiration. She returns home broken down in body, but certainly not in heart.

The summer-school idea is in Mexico as well as in the States. Brother Rudd, with other brethren of the Mexican Mission, native and foreign, have been holding their second summer-school in Saltillo. The native preachers are brought together in this way and instructed in the Scriptures. Church government, the ordinances, and other doctrines, are explained to them. Doubtless these schools will be productive of great good. We hope one of the brethren of the Mission will write for the next JOURNAL an account of the summer-school just held.

Notice the proposition which Brother Chambers, of Ng Chau, China, makes in his article printed in this JOURNAL. He says he is going to send us a lot of Chinese compasses, and we are to give for him one to every boy or girl, under sixteen years old, who will get up a club of twenty new subscribers for THE JOURNAL. These subscriptions can be taken at twenty-five cents each. Brother Chambers says he will "send a lot of compasses." We fear they will not be enough, but we promise to send them to the first who send in the lists of subscribers. Who will be the first boy or girl to get a Chinese compass? We will keep a list of the names as they come in, and send in that order when the compasses arrive.

One of the most interesting and hopeful signs of the present time is the increasing readiness with which men of wealth give of their means to the advancement of good causes. Instance such men as the late Lewis Crozer, of Chester, Pa., who was always liberal and who by his last will gave \$250,000 to establish a free library in Chester and \$500,000 to found a hospital, the late Judge B. R. Sheldon, of Rockford, Ill., who bequeathed \$100,000 to Williams College and the same amount to Hampton (Va.) Institute, and John D. Rockefeller, who has made the munificent gift \$250,000 to the liquidation of the debt on Home Missionary Society and Missionary Union.

EXCELLENT OPPORTUNITY.

Read this letter from Dr. R. H. Graves in Canton, China. Is there not some young man who would like to accept?

Our native brethren have opened an English school with paying scholars. They have an Englishman—a good Christian man—as teacher, and have nineteen pupils. As he has engaged only for a year, there is room here for a young man who would like to support himself while learning the language, with a view of offering himself to the Mission in two or three years. The committee pays forty dollars a month in silver (about twenty dollars in gold), and find a house. If you hear of any young man who would like to work in this way for the Master I wish you would let me know, and I will present his offer to the committee. The school is a distinctively Christian one, and I hope will do good by bringing young men from the more influential class under Christian influence.

WHY THE CHINESE COMPASS POINTS SOUTH.

BY R. E. CHAMBERS.

Yes, it is a fact that the Chinese Compass points South instead of North, and the explanation will be found in the following story: Uet Sheung (Brilliant Clothes), who lived more than a thousand years before Christ, the king of a country near China, secured a pure white pheasant, a very rare specimen, and knowing that the Emperor of China would greatly appreciate such a present he made a long journey to present it to his majesty. It was not difficult to find his way to the Emperor's throne but soon after beginning the homeward journey he lost his way and no one was able to direct him. He returned to the Emperor who, knowing that the king's country was immediately south of his, made for him a compass with the needle pointing south. By means of that compass the king reached home and so ever afterwards all Chinese compasses have pointed south.

It is a sad fact that the compass is now used to delude and cheat the people instead of benefiting them. China is cursed by many thousands of geomancers, called *Hom Ue Sin Shaang* (Heaven and Earth Doctors), and in selecting lucky places for graves, houses and the like, and in choosing lucky days for marrying, moving, starting on a journey, beginning any work, and so on *ad infinitum*, these doctors are almost invariably consulted. One of their indispensable instruments is the compass, the use of which they only are supposed to understand.

It is a well-known fact that the civilized world is indebted to the Chinese for the compass, though here it is still a primitive, rude instrument. Every one knows how valuable the compass is to the mariner; on the trackless ocean, in the darkest storm it is his guide. The Chinese, however, are on a trackless sea without a compass. The storm of God's wrath is sweeping down upon them and they know not how to escape. Shall we not do all we can to give them the Bible, life's compass and chart, and also strive to lead them to Jesus, the all-wise, all-powerful Pilot?

Now I want to make a proposition to all boys and girls *under* sixteen years of age. Would you like to possess a real Chinese Compass? Well, each boy or girl who will secure twenty *new* subscribers to THE FOREIGN MISSION JOURNAL between now and the end of this year will be presented with a compass. And it will be a real Chinese compass with the needle pointing to the south. I shall send a lot of compasses to the Foreign Mission Rooms about the first of October. Now go to work, not merely for the sake of the compass, but mainly for the cause of Foreign Missions.

Ng Chau, China.

MISSION METHODS.

We give much of our space in this issue of THE JOURNAL to the methods used in the different States for conducting mission work. An effort was made to get an article from an officer in each State. Some, however, have not responded in time to insert their articles. From what is given below we can compare methods, and, while it is likely that no one plan would work equally well in all the States, still each State can learn something from looking at the methods pursued by the others:

FROM TENNESSEE.

BY DR. A. J. HOLT, CORRESPONDING SECRETARY.

In Tennessee all our interests are under one Board.

Our plan is that recommended by the late meeting of the State Secretaries with the Home Board, in Atlanta, which, before this is published, will be printed in every Baptist paper in the South.

We have not made any charge whatever for collecting for the Home and Foreign Boards.

The work in our State could be improved by a thorough revival of the missionary spirit. A campaign of missionary education would help greatly. We need more general and more generous contributors.

Our experience proves that where the pastor is in earnest for missions we can count on the church's contributing.

What We Need.—(1) We need more information; (2) We need more prayer; (3) We need more pastors; (4) We need more deacons; (5) We need more missionary Baptist newspapers; (6) We need more missionary sermons; (7) We need more contributors; (8) We need to look more on Jesus; (9) We need to look more upon the fields; (10) We need to look more at God's commands.

God help us and supply all our needs according to His riches in glory by Christ Jesus our Lord.

METHODS OF MISSION WORK IN SOUTH CAROLINA.

BY REV. E. E. HOMAR, VICE-PRESIDENT, FOREIGN MISSION BOARD.

The work of missions is conducted in South Carolina without the intervention of a general secretary. There are no salaried officers, except the Secretary of State Missions, who gives his time wholly to State Missions. Consequently there are no commissions to be deducted from Foreign and Home Mission collections, and the able Secretary for State Missions, Rev. T. M. Bailey, D. D., because he gives his whole time to his work, has extended and developed our cause throughout the whole State. Another feature of the policy has been to decline financial co-operation in strictly State work with the Home Mission Board. The avowed aim in this is to keep the work on its own proper lines and to incite our people to do their own work without aid. Consequently, none of the funds contributed for Home Missions ever finds its way back to the State. The only exception is one recently made in prosecuting work among the colored people, under the "Fortress Monroe Plan." The Vice-Presidents of the Home and Foreign Boards give time and attention to their respective departments of work, freely using, among other agencies, the columns of our much-loved denominational paper, the *Baptist Courier*. Their work is to cry aloud,

and by correspondence and occasional visits to some associations or churches, to stir up the brethren.

It is believed that this is the best plan. Great States will do better in the long run, to throw the work of Home and Foreign Missions *directly on the pastors*. South Carolina has done well because the responsibility has been placed where it belongs, on the churches, because the pastors have responded to the calls thus made upon them. The work of the Vice-Presidents is almost wholly hortatory and admonitory. Their work, when well done, tells; but the impetus and even the body of work in no way depends upon them.

When it is urged that the South Carolina plan is best for all the States, with the possible exception of a few, I do not mean to depreciate the work of their able secretaries. But the development of the churches cannot be as permanent under their system as it would be if the work of State, Home and Foreign Missions were kept apart. Why throw responsibility on the State Secretary, or even his Board, when the churches can be reached directly? If some one says, this is the point, the reply is easy: Develop your State work directly and with undivided attention, and the agencies of Home and Foreign Missions can and will do the rest.

The work of the women in South Carolina is above praise. It is constantly growing. It is without expense, and is conducted on the same principles with other mission work in the State.

But it is not claimed that South Carolina has done her full duty, or that she is in all respects a model for other States. Yet it is believed that in some measure, though not to the full, her contributions have kept pace with her increase in numbers and material ability. May the Lord help us to abound; to that end let us work as well as pray.

HOW IT IS DONE IN MISSOURI.

BY DR. M. J. BREAKER, CORRESPONDING SECRETARY.

1. Our General Association has two Missionary Boards—the Board of State Missions and Sunday-Schools, and a Board of Home and Foreign Missions. The latter has charge of raising and forwarding funds for Home and Foreign Missions. It sends to the Boards in Boston, New York, Richmond and Atlanta. Until last November this Board had a Corresponding Secretary for Home Missions and one for Foreign Missions. Now there is only one Corresponding Secretary for this Board. He is trying to enlist pastors and churches, depending greatly on systematizing the work, and thus increasing the number of givers. He publishes and distributes tracts by the hundred thousand, and travels much.

2. The present plan was inaugurated partly in order to reduce expenses. The former Corresponding Secretaries were paid \$1,800 apiece; the present one receives \$1,500. This is divided between the four great Boards on the basis of their receipts. This year it will cost the Richmond Board, say, \$900.

3. I think the work in our State could be improved in several ways. First, the two Missionary Boards of our General Association should be one. This will allow uniform action (a very essential thing) and remove a little friction which retards motion. Secondly, further efforts must be made to disseminate information and introduce system. We should have four general evangelists (one in each quarter of the State) building up the cause and enlisting pastors and churches in systematic missionary work. Thirdly, the leading men among us should speak and write more in behalf of this great cause.

4. Our work has not at all kept pace with the increase in population in the last ten years.

5. Really earnest pastors always increase the liberality of their churches. If our pastors were all full of the spirit of missions the churches would immensely improve.
6. We gave to Foreign Missions last year, \$9,315; to Home, \$5,298.

MISSIONS IN ARKANSAS.

BY DR. E. B. MILLER, VICE-PRESIDENT, FOREIGN MISSION BOARD.

State, Home and Foreign Missions are under separate managements. However, State and Home Missions are worked on the co-operative plan. Collections for State Missions are duplicated for State work. Collections for Home Missions are remitted to the Vice-President for the State, and forwarded by him to the Home Board. Foreign Missions are distinct. Collections are sent to the Vice-President in part, and acknowledged through State papers, and in part to the Secretary at Richmond. The method of collecting money for missions differs in different churches. Only a few churches give to missions systematically. The general way is to take collections once a year for each mission interest. The chief interest at the associational gatherings centers in Associational Missions; and at the State Convention State Missions demands chief attention. No charges are made for collections designed for Home and Foreign Missions. Under existing conditions the methods are as good as can be secured. As to Foreign Missions there has been but little increase in contributions since 1887. That year the total amount was \$1,800. It was \$1,827.96 last year. According to the increase of population and wealth the annual collections should have greatly increased. The present portends a brighter future. More thorough-going pastors whose hearts move with a deep passion for the lost in all the world will certainly move upon the sympathies of churches. Every one who studies the situation must have seen that a church with a trustworthy pastor may be safely relied upon. It is "like people, like priests," but it would be like priest, like people, if pastors were not time-servers, but leaders. If we pastors could see the multitudes perishing as Christ saw them the cause of missions in every way would be greatly magnified. Many pastors, all over Arkansas, are in earnest about Foreign Missions. Thus we may look for missionary preaching and larger offerings.

FROM FLORIDA.

BY DR. W. N. CHAUDOIN, CORRESPONDING SECRETARY.

Our State Board is not "a State Mission Board" but a "State Board of Missions," of all missions fostered in the Southern States and by the Southern Baptist Convention. It was formed after the Georgia Board or plan, and we have never sought to change it

It is economical. When one engine will pull all your cars it is surely cheaper than to have two or three engines. One is sufficient for us yet.

It is effective. We have been using it sixteen years, with a perceptible increase in all departments of mission work, till a great State-wide disaster cut off a large part of our income some three years ago, increasing at the rate of about \$100 per annum for the Home and Foreign Boards.

It is convenient. With our system interests do not clash. Having but one train, we have no collisions.

It is broadening. It is educating our people to look upon missions as *one*, and not to *pet* one department of the work to the neglect of others

We have understood, whether correctly or not, that we could charge ten per cent. for collecting, but we have not charged that much—perhaps little over half that for the most part. There is but little outspoken opposition to Foreign Missions in our State now. Two principal drawbacks we have—monthly services in most of our churches, and *disinterested* pastors. It is quite difficult, if not impossible, for a pastor to work his churches up to much efficiency, with only monthly preaching, yet a goodly number of such churches, whose pastors have “missionary conviction,” take quarterly collections, and we are trying to increase the number, by working through the pastors and the number is increasing. Through literature, through THE JOURNAL and the *Baptist Witness* we are trying to interest all our pastors, and then we can reach the churches.

FROM NORTH CAROLINA.

BY REV. J. E. WHITE, CORRESPONDING SECRETARY.

From the organization of the Convention in 1830, State, Home and Foreign Mission work has been under the direction of one Board. This Board is located in the city of Raleigh. Each Association has its member of this Board, which it elects at each annual session of the Association. In this way responsibility and interest is distributed. Each Association is expected to provide for the attendance of its representative on the meetings of the Board. The Corresponding Secretary is the executive officer of the Convention and the Board of Missions. By constitution the duties of the Corresponding Secretary are to “solicit contributions to the objects of the Convention; assist the Board of Missions and Sunday-schools in the employment and payment of missionaries, and labor to promote the cultivation and development of Christian benevolence.”

The constitution also prescribes the *objects* of the Convention to be, among other things, as follows: “To support the Gospel in all destitute sections of the State and of the Southern Baptist Convention; to send the Gospel to the nations who have it not; and to co-operate with the Southern Baptist Convention in all its departments of labor.”

1. Our plan of work with regard to Home and Foreign Missions is, generally speaking, to promote and develop interest in these objects by the distribution of tracts, by articles and appeals in the *Biblical Recorder* and other papers, by speeches, sermons and addresses at the annual meetings of Associations; in union meetings and during the inter-associational period by visiting the churches individually and impressing the work on the local churches. Collections are taken at every opportunity. It is also the plan of the Corresponding Secretary to write a personal letter to each church through its clerk, who is asked to read the letter to the church in conference. A letter is also written to the pastor, who is urged to follow up this letter with a speech or sermon on Home or Foreign Missions, and a collection for one or both of these objects.

I have found that the clerks can be relied on to read these letters, as requested.

2. The expenses of the Board are divided as follows: State Missions, \$900; Home Missions, \$265; Foreign Missions, \$630. This includes everything except rent of Mission Rooms, which is divided according to same ratio.

3. I think the work in North Carolina could be improved—

(a) By a State Commission on Systematic Beneficence.

(b) By inducing our churches to distribute their collections of money for each object in such a way as would render unnecessary the high-pressure methods now used during the months of February, March and April.

(c) By relieving Foreign Missions of all State expenses, and placing the expenses of the Board on State and Home Missions. There are reasons which appear to me strong and urgent for this course.

4. I do not think the increase in Mission contributions for the past ten years has been quite in proportion to our increase in numbers and wealth, though very nearly. The following figures will afford ground for judgment :

| | |
|---|-------------|
| In 1886 our total white membership was..... | 100,000 |
| In 1896 our total white membership was..... | 150,274 |
| In 1886 Home Missions..... | \$1,620 31 |
| In 1886 Foreign Missions..... | 5,794 97 |
| Total..... | \$7,415 28 |
| In 1896 Home Missions..... | \$4,490 40 |
| In 1896 Foreign Missions..... | 8,306 63 |
| Total..... | \$12,797 03 |

We have within this period increased our State Mission contributions from \$8,059 27 to \$14 332.63

Our total increase for ten years in contributions to Missions, State, Home and Foreign, is \$11,665 11 ; our increase in membership, 50 274.

5. My experience goes to prove that where the pastor is in earnest for Missions you can count on the members of his church contributing to Missions. We have four hundred and eighty-five pastors in the North Carolina Baptist State Convention. Of these not more than one hundred are in earnest for Missions.

MISSIONS IN VIRGINIA.

BY DR. A. E. OWEN, VICE-PRESIDENT, FOREIGN MISSION BOARD.

In the State of Virginia the Baptists, through their General Association, have separate Boards for State, Home and Foreign Missions.

The plan is that each Board is worked independently of all others. The Corresponding Secretaries take a general supervision over the work during the interval between the meetings of the Boards. The Boards are located in different parts of the State. The Secretaries perform the work without pay. When they travel in the interest of their Board their expenses are paid. There are no charges for collecting funds for Home and Foreign Missions. But each Board bears its part of the necessary expenses, which are small.

I do not see how the plans of our work could be improved. But the working of the present plans should be more vigorously prosecuted. What we need is larger contributions from those who do give, and an increase of the number of givers.

I find in the minutes of the General Association for 1887 that there were 81,100 Baptists connected with the churches in Virginia. The receipts for Missions for that year amounted to \$26,733 88, an average of 44 cents per member. In the minutes of 1896 I find the membership to be 113,469, and the contributions amounted to \$64,431 23, an average of 56 cents per member. So I find that the increase in contributions has been larger than the increase in members, but I do not think that the contributions have increased in proportion to the increase of wealth, though there cannot be a very large deficiency. There is not the slightest question in my mind but the matter of contributions from the churches lies with the pastors. Earnest, conse-

crated and liberal pastors, who will persistently call on their people for money for the purpose of Missions will make missionary churches of all our Baptist churches.

There was raised in Virginia for State Missions, \$11,820 90; for Foreign Missions, \$21,008 79; for Home Missions, \$9,839.29. Total, \$41,666.98.

FROM MARYLAND.

BY DR. O. F. GREGORY, CORRESPONDING SECRETARY.

1. Each interest in Maryland is separate and distinct.
2. State Missions is under the care of Executive Board and its Secretary, and is systematically presented; a collection secured from every church, and the quarterly payment of pledges for this work urged and looked after. The Vice-Presidents of the Home and Foreign Boards present the claims of their Boards when it seems best to them. The Secretary of the State Board always attends the District Associations, speaks on these interests, and urges systematic contributions to them. But after all, the matter is largely in the hands of the pastors, and on them we must depend.
3. The Woman's Missionary Society renders most efficient aid.
4. No charge of any kind, postage, anything else, is made for collection for Home or Foreign Missions.
5. I think we could improve by having all these interests under one general officer, who would make it his special duty to see that each church contribute systematically to State, Home and Foreign Missions, and by adopting the plan recommended at the meeting of State Secretaries in June.
6. I believe that the increase in contributions to Home and Foreign Missions has been fully in proportion to increase in numbers and wealth, but this is decidedly not true of contributions for State Missions.
7. Always, every time, and everywhere, without fail, if a pastor is in earnest about Missions, and realizes his accountability to God, you can count on his church's contributing to Missions.

FROM GEORGIA.

BY DR. J. G. GIBSON, CORRESPONDING SECRETARY.

We are endeavoring to supply destitution in our bounds with the pure Gospel, and aid feeble churches in building houses and supporting pastors, but our main work is in the direction of developing churches in Christian work and the grace of giving. To do this we have three of our strongest men holding Bible institutes in various places in the State, continuing from one to two weeks in a place, instructing preachers and others in doctrine and practice—each of the three brethren holding institutes of his own, yet teaching the same things. We are thus unifying our people all over the State and inspiring them with a degree of missionary zeal which promises much for Georgia Baptists and the world in the near future. We also distribute as much literature as possible among the churches, by this means giving them much information about church work and Missions.

At my suggestion the State Convention at its last meeting appointed a committee of five brethren to co-operate with the State Board in its work. This committee is at present distributing ten thousand copies of an address to the Baptists of Georgia. We are also preparing a bulletin of information and a method of collecting funds, which we purpose to have posted on the walls of every church and Sunday-school room in the State. We discountenance all sensational or novel methods in the col-

lection of funds. We insist persistently and everywhere in loyalty to Christ on this as well as other lines. We urge that it is the duty of pastors and churches to see that every member makes frequent contributions to the cause of Christ in proportion to his financial ability. This is Christ's law, and why should not its enforcement be insisted upon? We deny that any member of the Church of Jesus Christ has any right to be dead-headed by the church and bear none of its financial burdens. We appeal to no motive but the love of Christ. If our people will not give for Christ's sake they certainly will not give for the sake of anything else. A great many of our churches are now giving monthly which formerly gave but once a year, if at all. When we can get our churches to make at least monthly contributions for Missions the problem will be solved, and abundant funds will be forthcoming.

We also look carefully after our denominational educational interests—high schools and colleges. Our children must have Baptist training in the school-room as well as in the church. We are careful to give all the aid possible to young men preparing for the ministry, with the view, ultimately, to the supply of destitution in our pulpits. Inefficiency in our pulpits is the most serious phase of destitution now confronting us. We have from thirty to forty men actively engaged in field work all the time; we would have a hundred if available funds would authorize it. For Christ's sake, for Christ's sake, for Christ's sake, let us work, give and suffer.

FROM MISSISSIPPI.

REV. A. V. ROWE, CORRESPONDING SECRETARY.

Under resolutions adopted by the Mississippi Baptist Convention in 1885 all our general agencies of beneficence were put under the management of one Board. The Secretary is required to represent all these departments of work, viz., Foreign Missions, Home Missions, State Missions and Sustentation, having a general supervision of all the Mission work of the Convention. The undesignated funds go into General Missions and are prorated among all the objects. The expenses are prorated and charged to each fund according to the amount raised. The improvement in contributions to all Mission funds is evident ever since this plan was adopted. It serves to unify the Mission work, and keep the churches of the Convention in touch with each other along all lines of work, besides decreasing expenses in management. The contributions have gone from \$12,000 in 1885 to \$21,000 in 1897. The work will be improved year by year, as pastors become more interested in Mission effort.

The membership of white Baptist churches in Mississippi in 1887 was 71,323. In 1897 the membership is reported at 93,397, an increase of about 31 per cent., while the increase of contributions for Missions is about 75 per cent. The figures showing the greatest increase belong to the last few years, when we were passing through the hard times, and our chief staple, cotton, reached its lowest price.

LOUISIANA MISSION WORK.

BY REV. E. O. WARE, CORRESPONDING SECRETARY.

In Louisiana there are only ten Baptist churches which have preaching every Lord's day. Only about thirty churches in the State support preaching for two Lord's days in every month, hence it is easily seen that the great work among the churches in Louisiana must of necessity be confined to the country churches. To undertake to depend upon *special appeals* to every church would require five years' time for any one agent or Corresponding Secretary, since it is useless to try to have an ap-

pointment during the week. A Lord's day appointment is the only one worth the making.

Our "battle-cry" for several years has been, "More givers giving more frequently" As we foster only four objects in Louisiana, viz.: State Missions, Home Missions, Foreign Missions and Ministerial Education, the Executive Board has been making the effort to get all the churches to contribute to all four of these objects. Accordingly the twenty-eight associations of the State have been divided into four districts of seven associations each, and the churches composing these districts requested to take up their collections, and that a sum for some specific object shall be sent up at the close of each quarter of our Convention Year. By the four several districts taking up collections for different objects every quarter and changing so that a quarter shall be given, within the year, to every one of the objects, money comes in all the year round for all four of the objects fostered. This attempt at systematic beneficence has met with the hearty support of many pastors, and wherever it has been pushed for a year it has borne much fruit.

The aggregate amount contributed to all purposes has been steadily increasing for several years till this one. The great drought of last year has rendered it impossible for the churches in northern Louisiana to contribute as in the past. But notwithstanding this the aggregate amount contributed to all objects, within the last five years, far exceeds the amount contributed in any like period of the past.

All our work is under *one* Board, and there are no charges made for collecting money for either the Home or Foreign Mission Boards.

Wherever pastors are in hearty sympathy with the Mission work the churches are giving, and the *immediate* need of our State is an increased interest on the part of pastors

WHAT STATE AND SECTION?

Here is a fine letter from a noble, earnest brother in one of our LEADING States. Read and ponder:

Dear Brother,—I held a missionary meeting in a country church a week ago last Saturday, as hot as it was, with good effect. A man, fifty odd years old, said he had never heard questions pertaining to Missions discussed before. He is a good, substantial citizen, and the fault, I am sure, has been with his pastors. He took hold of THE FOREIGN MISSION JOURNAL and raised a good club.

We are going to have another meeting soon, and will need some tracts and sample copies of THE JOURNAL. Please send a dozen or more, and as many tracts as convenient.

By reference to our table of receipts it will be found that not quite enough had been paid to July 15th to finish paying the old indebtedness. In the meanwhile expenses have continued. Two months and a half had to be provided for. Brethren, let the contributions come in for your Foreign Mission work.

Gradually China becomes more and more completely open to the outside world. On June 1st West River was opened to foreign navigation. Recently also Ng Chau and Soochow have become open ports.

World-Wide Views.

THE field is the world.

THE Congregational Chinese Endeavorers of San Francisco have contributed \$17,000 toward the International Convention fund, \$30 000 to the American Board, and support six missionaries in China.

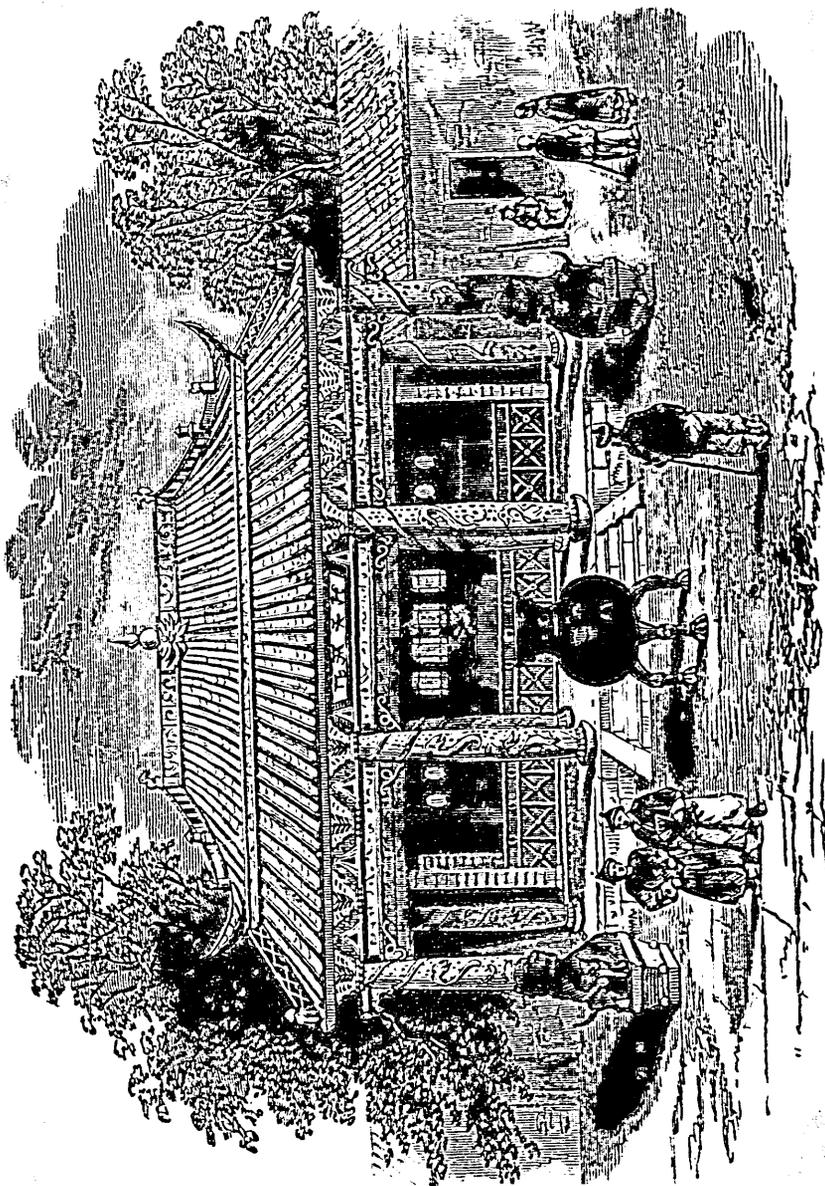
THE supreme motive to world-wide missions is found when any man or woman can say from the heart, 'O God I belong to Thee!' and no other impulse is proof against all wordly argument and temporary discouragement.—*Dr A. T. Pierson in Missionary Review of the World.*

THERE are nearly 12,000 Christian communicants in the Protestant churches in Ceylon, and more than twice that number of inquirers and adherents. The majority of the churches are self-supporting, and have native pastors ordained over them; the others are aiming at self-support. In the American Board's Mission, only ten per cent of the whole expense for church work is met by the Home Board, ninety per cent. being raised in Ceylon.—*Missionary Review.*

SAN FRANCISCO, with 18 000 Chinese population, 15 pagan temples, 96 houses of ill-fame, 89 opium dens, 13 highbinder camps, gambling dens innumerable, and underground recesses, black as Tartarus and full of misery, crime, and squalor, continues to be the great center for missionary operations on this continent. Never before have we seen in San Francisco's Chinatown such an interest in the Gospel as during the past year. About twenty young men of our school and six of the women and girls of the Home were converted, and many of the members were quickened into a new life.—*Gospel in All Lands.*

THE paper that is published nearest the North Pole is one edited by a Mr. Moeller among the Eskimos of Greenland. He set up his office in a place called Godthaab, among a people that did not know how to read. Twice a month he makes a long trip on skates through the country to sell his paper. At first his paper consisted of nothing but pictures. Then he put in an alphabet, then added a few words, and at last came to sentences, until now his journal contains long articles on important topics. And so this little paper of his has taught the Eskimos of that neighborhood to read, and what great paper of the world can point to a piece of work more useful and enterprising?—*Mission Field.*

IT is an interesting fact that the new Chinese Minister at Washington is a Christian man, a member of the Church of England. His suite nearly all speak English, and one of them, who it is expected will be Consul-General, belongs to a well-known Christian family in Hong Kong. A letter in *The Christian Advocate* says the Minister Wu Ling Fan was educated in London, and called to the English bar in 1877. Viceroy Li Hung Chang became impressed with his ability and selected him as his legal adviser. He was afterwards made director of Chinese railroads, and was connected with the negotiations for peace with Japan. While in San Francisco, on his way to Washington, he attended a reception given by all the Christian Chinese in the city, gave a fine address in English and one in Chinese, and especially reminded his hearers of the fact that they owed much to the missionaries for their interest in them at the time when there was no Chinese diplomatic representation in this country.—*Independent.*



CHINESE JOSS-HOUSE.

“A house of worship” the Chinese would call a worship house.” In the “Pigen English” dialect wor-
ship house has drifted into “Joss-House.”

Letters from Our Missionaries.

CHINA.

Work Prospering.
PINGTU (CHEFOO P. O.),
May 20, 1897.

Dear Brother,—I have had rather a busy spring, but I do not mind hard work while my health remains perfect. I never enjoyed life better.

As you know, I have been in the book-selling business; but I don't let that interfere with my Sunday work. I have sold over 8,000 Gospels, tracts, &c., this spring. I enjoy the work very much.

Our Pingtu work is growing more and more encouraging. There have been sixteen baptisms lately. We are well pleased with the way the work is spreading. The sixteen baptisms we have had lately come from fifteen villages within a radius of fifteen miles. Seven of these are new villages

Dear Doctor, what are we going to do without help? We are doing nothing but sow and reap. Dr and Mrs. Randle are entirely too busy in their medical work to do much country work. They sow a great many good seed all through the country. Our force is entirely too small to sow, cultivate and reap this work. We Pingtu missionaries do not want all of the honor (?) of this work. Will you not send us someone, that we may divide it with him?

Many a pastor will work at home in places where the people are suffering, not for the want of the Gospel, but because they have too much of it. When people get hungry they will be more satisfied with what they can get. The first settlers in Missouri began to cultivate the timber-land, leaving the broad prairies to run wild. The timber-land was said to be the "Poor man's land." So it was, for it kept them poor as long as they stayed on it. Why cultivate among the roots and stumps, and leave the broad prairies alone?

China is making no progress as a nation because she lives to herself. China lives to herself because she is self-conceited. China is self-conceited because she is ignorant. I wonder if the churches in our beloved South-land will see the point. If they are selfish and live to themselves what will be the result? And why do they do it?

Oh that someone would come over and help us! We need Christian prayers; we need faithful workers; we need willing sustainers.

Can we expect help this year? The Board, I know, is willing. Then where does the trouble come from?

Yours very fraternally,
WILLIAM H. SEARS.

P. S.—*May 24th.*—I baptized one at Saling yesterday. This makes seventeen this spring. I have baptized sixty-two in less than three years.—W. H. S.

Traveling In China.

TUNG CHOW (CHEFOO P. O.).

Dear Brother,—I send you the enclosed, thinking you may like to show to friends how it is we travel about here in North China.

Mother and Lottie look out of their *shentz* and smile a good-bye to us as they start for Chefoo. No wheels has this "*shentz*," you see no springs, no seat, and yet it is our one traveling conveyance (unless for short distances, when we can use a sedan if necessary). It comes to the door, as you see it, looking like a great clothes hamper turned down on one side and bound thus on to two parallel poles, these in turn being swung on the backs of two mules, one before and one behind. The traveler fills in the bottom with small pieces of baggage, or with straw, lays a little mattress on the top of these, and then makes himself as comfortable as possible with pillows, shawls, comforters, and what not.

His first sensation is, perhaps, one of nervousness, then he becomes a little used to the motion and begins to see the comical side of his situation. The two mules are not always of one mind, you see, one may wish to go forward, and the other not, or one one way, and the other another, or both, perhaps, may decide to lie down in the first sandy bed they come to and rest their weary bones.

There are no reins whatsoever, and they are guided only by the voice of the muleteer as he walks beside the *shentz* and shouts out to them his orders—right! left! up! down! etc., etc., or their equivalents.

Some few can lie down and sleep royally in this odd conveyance. I can even read a little sometimes, but this has soon to be stopped (the fearful motion will not permit), and I find myself alone again with my own thoughts. What wonder the thoughts change themselves into prayers and communings and pleadings with the Father, as we pass on and on slowly through one village after another, and another, and another, and know that here they have not heard the Word; there they have likely never had it preached; and in this village they've heard, and are longing for more teachers perhaps; but none go to them. The children shout their glee, the women smile and nod brightly to us as we pass, and we would fain stop with them; but we cannot—we must go on; there are other places waiting for us on beyond.

Father, have mercy! Spare these dying souls! Spare them a little longer, and perhaps some of Thine own lovers in the dear home-land will hear of them, will pity them, will love them for Christ's sweet sake, and will send help ere it be too late.

In His Name,

ANNA B. HARTWELL.

In a New Field.

NG CHAU, April 28, 1897.

Dear Brother,—Four months ago today Mr. Chambers and I left Canton for

this city, not knowing how the people would receive us, but believing that the Lord would keep us through dangers seen and unseen. Thus far we have been kindly treated by the people in general, though many are bitterly opposed to us and delight in slandering us in every way that they can.

We live in the midst of a throng of people, and have good opportunities for work. I now have a Bible-woman, who, though not very efficient, is a good, earnest Christian, trying to do the best she can, and I believe that the Lord will bless her efforts. Bible-women are scarce. A great deal of training is necessary before they can do good work.

We have many causes for rejoicing in the work here. Last Sunday our Sunday-school was larger than usual. I have a class of heathen women, and I very much enjoy trying to point them to the True God. Some listen very attentively.

We are interested in an old beggar, who wandered into the chapel some days ago, and who has been coming regularly since. He has been living in a temple, and occasionally earned a little money by bringing incense from the boats to the temple. He learned from the native preacher that such living is not in accordance with the Gospel teachings, so he left the temple and rented a lodging-place for eighty "cash" per month. This is only four cents in American money, so you may know that it is not very palatial. He says that some people are quarreling with him for believing the Gospel, but he tells them that he does not care if they do; that he has heard the Gospel, and it has made his heart happy. Poor, wretched, almost forsaken by the world, what a joy it must be to him to know that the true God and God's true children love him.

At present we try to give our mornings to study, but in the afternoons we never refuse to see visitors when we are in, and we go out among the people whenever and wherever we have opportunities. We see many evidences where the heaven

is at work, and we believe that the Lord has many souls in Ng Chau.

Please pray for our work here. It is now in its infancy, and much depends upon the wisdom with which it is managed in the beginning.

We feel our own sinfulness and weakness more than ever before, but our God is sufficient for all things.

With Christian love, I am

Yours in Him,

MATTIE CHAMBERS.

Cheering News.

NG CHAU, April 7, 1897.

Dear Brother,—I wish to report the following concerning the work of the first quarter of this year.

Mrs. C. and I reached here the 6th of January. For more than a month it was necessary for me to give much time to superintending the work on the chapel and this house and to securing benches, &c., for the chapel. We have a small chapel, but it will suffice for some time. The main room will accommodate about one hundred and fifty. On the lower floor is a small book-room. Upstairs is a room which will seat about forty. It is used for a reception room and also for our night meetings.

I have given much of my time to studying the language—usually from 9 A. M. to 1 P. M.—and when I can I study from two to three hours in the afternoon. I am now reading the New Testament in the “Book language” and the Old Testament in the Cantonese colloquial.

For more than a month after I came up here I was without a native helper, and I conducted a meeting every night for Bible-study. Several heathen attended regularly. Brother Lo now has charge of these meetings, and is doing a valuable work. We hold these meetings every night except Wednesday. They are especially for the benefit of the young converts and inquirers. I consider them the most important feature of our work. Please pray especially for them.

I have preached several times during the quarter, both to the heathen and the Christians. I purpose preaching every Saturday to the heathen, and will preach occasionally to the Christians on Sunday. I have led the Wednesday night prayer-meeting twice. When the weather permits I go out for a walk in the afternoons. I have sold some tracts while out, and have also had several good opportunities to talk to crowds who have gathered around me. I am trying to make the acquaintance of as many shop keepers as possible. I have seen very few signs of unfriendliness.

Two native brethren joined me here on the 5th of March, and they have been preaching every day, except Saturday and Sunday, since then. Our chapel is usually crowded with curious listeners very soon after the door is opened. The chapel-keeper has charge of the book-room, and sells from one hundred to one hundred and fifty tracts a week. The preachers frequently invite those who are interested to sit and converse concerning the Gospel, and quite a number have responded.

I have started a free circulating library, of books either directly or indirectly helpful to the spread of the Gospel. This is without cost to the Mission. I wish gradually to get together all of the best Christian books in China. Brother Lo now has charge of this work, but I will examine the books from time to time.

We have introduced a new system of Sunday collections here. A little cloth bag, with a draw-string, has been provided for each Christian. The bags are numbered, and besides furnishing a means and stimulus to regular contributions they also enable us to keep a record of the attendance.

It is a joy to report four baptisms during the quarter. Brother Simmons and Brother Paau Man Waa, the pastor of our Shek Tong church, took part in the examination of the candidates. All of these young men are being bitterly opposed by

their heathen relatives and acquaintances, but they are standing firm, and I think each of them will do much good. Three more—one woman and two men—have applied for baptism, and I have met a score or more who seem to be interested in the Gospel. We have an average attendance of about fifteen at our night meetings for Bible study.

We have added hardships in being further away from the coast, but we rejoice in the signs of the progress of God's truth.

Mrs. C. joins me in Christian love and best wishes to you and Brother Barton.

Yours fraternally,

R. E. CHAMBERS.

AFRICA.

Combining Efforts.

OGBOMOSHAW, W. AFRICA,
March 22, 1897.

Dear Brother,—During the last fifteen days I have been with Brothers Smith and Winn and their families in the work here.

Of course I have enjoyed this meeting and contact with others; still I am not sure whether it is fitting me better, or spoiling me for return to my own post. I have felt a desire to go to newly opened town of Ilorin, but our government officials seem to be doubtful yet as to one's safety there—and Brother Smith thinks "it might be a good way to get rid of" me. I have decided that perhaps I had better not go yet. Brother S. seems to be as hopeful in the work of their school as the means and general conditions for such work will allow. We are greatly in need of young men who are fitted by some special training for our work. Brother Smith has a fine lot of youthful element as material for making a school, and ought by all means to be enabled to employ more thoroughly qualified teaching help. He could then give more time to special training for special work. Could the Board not allow some-

thing more on the score of "Native help" for this purpose?

It is almost a year now since I left here to return to Abbeokuta. I have been out a number of times in street preaching, and it seems clear to my mind that the masses are growing in interest and attention to the Gospel.

The way being now fully open, the penetrating, leavening power of the truth, as I believe, is destined, though slowly, yet surely, to do its work. Oh, that our Baptist people may arise by the grace of God to their part in this grand opportunity.

Yours faithfully,

W. T. LUMBLEY.

Praying for The Spirit.

BAPTIST MISSION,
OGBOMOSHAW, April 19, 1894.

Dear Brother—I told you in a card last week that I had appointed a special meeting for prayer for the gift of the Holy Spirit and for the conversion of sinners. I told the Christians that I should go to the school-house on the appointed night, and all who wished to could meet me there, and come with requests for prayer for their friends. I did not expect many out, so I was agreeably surprised at meeting over fifty persons. We had a glorious meeting. There were many requests for prayer from the Christians for their friends; and one brother had succeeded in bringing his heathen friend along. There were requests for prayer for two young men who wanted to come out for Christ but were kept back by persecution. There were earnest prayers offered and earnest words spoken, and I was surprised at the interest manifested in the conversion of sinners. The meeting was so good that I appointed another one for Sunday night (this was Friday night) at the same place and hour. So last night (Sunday night) we had another precious meeting. A storm was threatening, and it did rain some; so I thought there would

be very few out, but when I reached the house I found fifty people gathered.

These night meetings are a new thing here, except over two years ago I tried a few Sunday night meetings. There were several heathen out last night, and they seemed interested, though none made a move. I invited two or three personally, and they were all out. I have appointed other meetings for next Friday and Sunday nights. I hope these meetings may develop into a revival.

I am planning to give up all personal work in the church here, so as to throw myself into other work, but more particularly to throw the members upon themselves, for they are too dependent on the missionary. I have told the church I will not preach for them any more, regularly, but leave them to look after it for themselves.

Brother Lumbley and I expect to visit Ejigbo to-morrow if God wills. We thought to have visited there last week, but the death of our little boy broke up our plans.

We are all fairly well to-day, but we are always more or less on the border-land here. May God guide and bless you in the great work.

Affectionately, your brother in Christ,
C. E. SMITH.

Testimonials for Christ.

OGBOMOSHAW, May 3, 1897.

Dear Brother,—Your kind favor of March 10th was received yesterday. We are always glad to hear from you. We are all well at present. The fever seems to have a special liking for me, I have had it so much. I feel that I would like to spend my life here, if I can have health and strength sufficient.

We have been here almost a year. Many times we have been discouraged and felt like giving up, and again we feel quite encouraged. I have been very much encouraged and strengthened by the testimonies of native Christians.

We had a most excellent prayer-meet-

ing yesterday evening. One young man told us how angry he was when his brother became a Christian; but now he thanks the Lord that he too loves Jesus. One young lady told us how she was persecuted when she became a Christian. Another said that when her father became a Christian it seemed to her to be a very bad thing even to go to the house of God; but now she is made to rejoice in a Saviour's love. There were many similar testimonies. One young man offered himself for baptism and church membership.

We will soon have our new church ready for use; we have the roof on. We have been holding services quite frequently under the shade of a tree near the church, but yesterday we were delighted to have the privilege of speaking to quite a large crowd under the roof of our new church.

We most earnestly hope and pray that our labors may be blessed and that precious souls may be saved. Pray for us.

Yours in the service of the Master,

W. P. WINN.

ITALY.

MISSIONE BATTISTA ITALIANA,

ROME, June 3, 1897.

My Dear Brother,—The widow of Sig. Bogliono died in April last. It was better so, as she was relieved from terrible disease and dreary loneliness, living practically abandoned by her people, while the Mission, after providing for her funeral, was released from all further responsibility, for I have declined to pay the debts left by him. She was esteemed by all, and was sustained in her severe and prolonged sufferings by her trust in the Redeemer.

Signor Carlo Piccinni reports the baptism of one brother who, by him previously led to the Gospel, on returning temporarily to the town, embraced the opportunity of obeying this command of the Saviour. He has been and will be a witness at Termini, an important place

twenty miles from Palermo. Other candidates were expected to be baptized on the same occasion, but were providentially prevented. Sig. Galassi, of Florence, reports two baptisms.

On the 24th instant Sig. Famlo, of Naples, baptized five persons in the baptistry of the English Baptist Mission, and the two churches united in an interesting religious service. The ordinance itself made a solemn impression, and several persons expressed the desire to be baptized. Our Naples church on Sunday elected two additional deacons. Signor Famlo hears that his work on baptism has been well received in Palermo, and he has a double invitation to go there—that is, from our Palermo deacon and from his persecuted kindred at Bagheria. There are some seven persons in Palermo and four or five (chiefly his relatives) in the town, desiring to be baptized. I shall favor his visit, especially as the work in Palermo has not been reinforced according to our plan.

Signor Fortonese, who was to go to Palermo, saw such openings, such promise of an ingathering, in his own field that he dared not leave it, even though he risked his life in remaining; and he now writes me most encouraging letters. Many of the leading men of a neighboring town—the home of an active Christian—wrote to him, begging for regular evangelical services. The petition, duly signed, got into the hands of a youth who, terrorized by the *Neri*, tore it up; but another was soon prepared, signed and sent, and Sig. Fortonese has already made three visits, and preached as often to large crowds in a municipal hall offered him. He hopes soon to have a hundred converts. I hope so too; but we know that not every bud brings a flower. I report only the facts as they now are, certainly encouraging, but the moment is critical, for the clericals have begun a war, wily and bitter. We must first pray—you and I, and you, reader. Other details you shall have in due time.

In Sassari Brother Mattei has baptized the young ex-priest referred to in my Annual Report, and finds him a help both as a native and because he himself is a semi-invalid. The letters of the ex-priest seem those of a cultivated man. Only time can prove his heart. He receives no salary, and a Christian lady pays for his actual food and clothing. Signor Mattei, who has much to discourage and depress him, was heartened by the appearance of a husband and wife, removed from Tempio to the neighborhood of Sassari, who, some time ago evangelized by him in the former place, declared that as the fruit of his labors they were now rejoicing in the Saviour.

A few weeks ago I went south, chiefly to see our ill and suffering brother, Martinelli. I preached at Boscoreale, took part in several meetings in Naples, and had pleasant, useful intercourse with Brethren Fasulo and Basile (Portici), and with Mr. Walker, of the English Baptist Mission, who is ever ready to help in our work. The Naples meetings impressed me more favorably than before.

I am just sending circular letters to all our evangelists to stir them up about systematic beneficence in the churches, activity, regular reports, etc.

My daughters, rather run down, have just left for the North, but I expect to stay until the 15th of July. My health, just of late, seems taking a little turn for the better.

With fraternal regards to you and Brother Barton,
Very affectionately,
GEORGE B. TAYLOR.

P. S. July 4.—Brother Martinelli, day before yesterday was released from his sufferings and passed to a better life. He was a good and useful man, and his works do follow him, while his memory abides with us for good. He was the first Italian Christian I met when I reached Italy just twenty-four years ago. I loved him sincerely and shall miss him.

Affectionately,
GEORGE B. TAYLOR.

BRAZIL.

Labors Abundant.

CAMPOS, CAIXA 62, May 6, 1897.

Dear Brother,—I am writing this on a farm belonging to the deacon of the Santa Barbara church.

Last night we had a very good meeting. The station-master and his family are anxious about their souls' salvation, and I am anxiously praying to the Lord to bless them with the knowledge of Jesus and His love.

Yesterday I received an invitation from a rich fazendeiro to go to his fazenda (farm) and preach to his people, and I have made arrangements to go next week if possible. I have so many invitations that I really do not know how to attend to all and not neglect the work already on hand.

By this time you will know that we have laid the foundation-stone of our house of prayer. We have the bricks, and have bought on credit the necessary wood. Now we need means to finish the hall. We have only \$250, and we need at least \$2,500. Can you not help us with something to cheer us on our hard way?

The San Fidelis chapel ought to be ready by the beginning of June. The farmer who pays the expenses of its construction wants to be the first to be baptized in it, but I am afraid he will not see it finished, for he, at this moment, lies dangerously ill. Pray for him.

For the sake of helping along the work we have resolved to move to San Fidelis, and stay there for two or three months. We have to divide ourselves, to do all we are able.

I have spoken to our deacon, J. B. Mautras, to take Brother Campos' place for the present.

Yours for Brazil,

SOLOMON L. GINSBURG.

Wonderful Progress.

PERNAMBUCO, March 24, 1897.

Dear Brother,—It is altogether impos-

sible to express my regret in having to leave this work before someone has been sent out to take charge of the Mission. The matter is peculiarly aggravated, not so much because no one has yet been sent, but because, as it seems, no one will be sent. The work will be left entirely to the natives. These will do when they are directed, but when it is left to them to direct, things go badly.

Our Mission, within the last year, has grown into much importance, and if it were competently manned and wisely managed it would soon become the most important in Brazil, if not on the whole mission field. I began here five years ago with one little church with seventeen members. Now there are six churches with a joint membership of over two hundred and all these churches in a growing state. Already this year there have been over thirty baptisms, and there is material in preparation to run the number up to fifty. There are four native workers employed (including the Para work) and one church house building. There is an imperative need of three American missionaries on this field. Ah, if Southern Baptists would give us the means we would, in God's power, pull down these strongholds of Satan and build up the walls of Zion.

Asking your earnest prayers and wishing God's blessings upon you, I am

Yours fraternally,

W. E. ENTZMINGER.

RULE OF THE BOARD.—“Appeals of missionaries for pecuniary aid for work for their field must be for objects for which the Board make appropriations, unless permission to the contrary be given by the Board. Thus the missionaries, while assisting to maintain their own work, may assist the Board also, who are pledged for its support, and must support it whether they have funds in the treasury or not.”

Woman's Missionary Union,

AUXILIARY TO S. B. C.

MOTTO: "GO FORWARD."

No. 304 N. HOWARD STREET, - BALTIMORE, MD.

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Editorial communications to this department should be addressed to Miss ALICE ARMSTRONG, 1423 McCulloh street, Baltimore, Md. Orders for literature, which must be accompanied with money, stamps, postal notes or checks, should be sent to Maryland Baptist Mission Rooms, 304 N. Howard St., Baltimore, Md.

MISSION-CARD TOPIC FOR AUGUST, 1897.

HOME BOARD.

HOME BOARD.—"Thou shalt love thy neighbor as thyself." Missionaries, 372; churches and stations, 1,963; baptisms, 4,709; churches constituted, 139; houses of worship built, 57; Sunday-schools organized, 313; teachers and pupils, 10,725. Receipts of Home Board, \$83,184.31.

STUDY TOPICS.—*Unevangelized foreign population in strategic points: Baltimore, St. Louis and New Orleans. Roman Catholicism and the colored population. Immense territory of Home Board. The study of Home Mission geography.*

PROGRAM FOR AUGUST, 1897.

SUBJECT—HOME BOARD

"Christ loveth the masses, but He loveth them because made up of individuals."

Scripture motto for month: "The Captain of Our Salvation."—Heb. 2: 10.

1. The Lord's Prayer in concert.
2. Hymn—"America."
3. Several short prayers for our country.
4. Scripture on the motto for the month—Gen. 32: 24-30; Josh. 5: 13-15; Eph. 6: 10-18.
5. Call for other appropriate passages or remarks.
6. Hymn—"Am I a Soldier of the Cross?"
7. Items—The past year, the hardest in the history of the Home Board. Of the 1,500,000 Baptists upon the church rolls in the South, 1,000,000, or two-thirds of the entire membership, have no interest in missions. If each one interested to-day will secure *one* missionary convert during the coming year, how different will be the efficiency of the work! Woman's Missionary Union contributed \$3,611 less to Home Missions this year than last; the deficit was in the frontier box work.

8. Recommendations of the Home Board. See August FOREIGN MISSION JOURNAL.

9. Leaflet—"Essentials in Home Mission Work," by Rev. Curtis Lee Laws.

10. Discussion of Recommendations and Leaflet. Selection of a Home Missionary for whom to prepare a box. Let the leader send beforehand to State Central Committee for name and letter.

11. Reports of Secretaries. Other business.

12. Hymn—"Our Country's Voice is Pleading." Closing prayer.

Monthly Missionary Literature.

FOR CHURCH CONCERTS, MISSION SOCIETIES AND BAND LEADERS.—With the "Home Board" as topic for August, Rev. Curtis Lee Laws has written a stirring leaflet called "Essentials in Our Home Mission Work." (Price, 3 cents) It is based upon four "M's": Men, Money, Methods, Motives—all of them bright and informing sections that might be read by as many persons at a meeting.

ENEMIES OF AMERICA—Our foes are within our gates. We must either rule them or they will ruin us. 'Shipload after shipload of low-born foreigners, many of them criminals, most of them paupers, are being unloaded.' 'Of Irish discharged convicts, seventy-four per cent. are sent to us. Sixty per cent. of our saloon-keepers were born in Europe, sixty-three per cent. of our wholesale liquor dealers, and seventy-five per cent. of our brewers.' Romanism and anarchism approach our free institutions from different points, but in spirit they are equally the foe of what we hold precious.

"Our Home Field."

We are glad to announce that the Home Board, at Atlanta, will reissue a monthly paper advocacy of its work. It will be only a small four-sheet paper, at the extremely low price of 10 cents a year, and it is earnestly hoped that every

one interested in this effort to evangelize our own country will subscribe for the paper and secure the interest of others who are not yet aroused to its importance.

Home Missions.

It is sometimes a matter of wonder what an indefinite idea the majority of people have of the work of our Home Mission Board.

If questioned on the subject many will give but a vague reply, while others will acknowledge their lack of information concerning it. And yet, it is a vast field and a large work that we call Home Missions.

The aim of this work is to carry the Gospel of Christ to every part of our Southern land where it is not proclaimed, and thus reach and point to the healing power of God's salvation those who are in the fullest sense our neighbors. Shall we ask who is our neighbor to whom this work of love shall extend? We shall not wait long for a reply ere the soft tones of fair Cuba, piteous indeed in its appeal for succor from a foe that dares to crush both body and soul, comes strong and clear across the Gulf that caressing her flowery shores and those of our own makes her akin, despite the fact that another language sits upon her tongue.

Noble Texas, with her brawny arm and big heart, calls across the wide plains, "Send help to our frontiersmen." We are doing all we can, but the field is too large, and we cannot hold Christ up to dying men all over this great State unless our brethren help us.

Over the distant prairie comes the stalwart Indian, and as his dark form with swift unerring feet brings the message, 'tis the cry for life, the life of God.

With hesitating gait and regretful faces the foreign population turn to us their appealing eyes as they ask, "Where is the truth that shall make us free?"

Closer and nearer still, though we will not always have it so, and sometimes have, like the priest, passed by on the

other side, stands the colored race. Their dark faces are wistful with the desire for "something better than they have known," and God has made it the duty of Home Missions to show them the way to life eternal.

Home Missions, how significant the words. Mission means something to be done. Home Missions, something to be done for home. The upbuilding, uplifting and Christianizing of the home is the result of this work.

It is said the Saviour had no home. The world was His home, and all men His brethren, and yet He wept over Jerusalem and would have gathered it in His arms. The world is the field, and the Christian heart should be ever ready and his hand ever willing to aid all, but who can blame or wonder if the tenderness of his soul and the earnestness of his purpose should find its expression in the desire to make of his own bright land the hallowed spot where God reigns over all and Christ is acknowledged King.

America for Christ or Rome.

Abridged from an address by Dr. D. C. Eddy, of Brooklyn, N. Y.

There are two flags waving over this great continent. One of them is inscribed, "North America for Christ," the other is blazoned, "North America for Rome." This country with its magnificent possibilities is to be consecrated to Christ through the Gospel, or it is to be hopelessly bound to the chariot wheels of the papacy. Christ and Rome are the grand contestants for the supremacy of a continent.

This is not a new conflict. It is as old as the western world. From the hour when Leonard Calvert, under the sign of Lord Baltimore, planted his crucifix in the virgin soil of Maryland, there has been a strife to see whether Protestant or Catholic should have America.

On the part of that crafty and cunning court which had ruled the world for centuries, the plan of campaign was not crude nor disjointed. A gigantic scheme,

arranged with consummate art and skill, contemplated nothing less than the conversion of Protestants to Popery. Romish emissaries came to our shores with the burning zeal of a Francis Xavier. Along the line of the St. Lawrence, through the Valley of this Mississippi, in the great Northwest, and amid the savannas of the South, Rome was to plant her institutions and win her converts. Thus was she to make a Roman Catholic country.

THIS PLAN MISCARRIED

Free-school Protestants, Bible-educated Christians, liberty loving patriots, saw the trap and escaped it. Popish principles made no apparent progress among Protestants. Does the failure of one plan divert the policy of this ecclesiastical hierarchy? The idea of capturing the United States for the Pope has not for an instant been abandoned, but the plan has been changed. The immigrant now enters as a large factor in the scheme. From every Papal country on the globe, crowds of Roman Catholics are flocking to our shores. Every port is alive with them, and every inland town is affected by them. One year 371,719 steerage passengers came through Castle Garden alone. Is it not a stupendous fact that an immigration greater than the population of Chicago or Boston, is cast every year into the alembic of our circulation? Is it not an awful fact that this vast immigration is as essentially pagan as are the people of China or India, and that from the moment it touches our soil, it becomes a menace and a peril to the dearest interests of a free people?

The drift of immigration is not without method and significance. Rome controls it; places it where it will best subserve its interests, teaches it how to vote; governs its conscience, and superintends its education. The thronging of great cities by Romish adherents is not an accident. Rome, that has failed to capture North America by the subversion of the Protestant faith, is resolved to con-

trol the destinies of this nation through this immense and inordinate immigration.

And how are we to meet it? Legislate as we will, the immigrants will come, and the immigrants will increase. Legislation, if it could be secured, would not convert Bible-hating Papists into Bible-reading Protestants. How are we to meet it? With the Gospel of Christ! That gospel which never yet has lost its power to save!

To doubt the efficacy of the gospel to cope with papal and pagan immigration is to doubt the Bible, to doubt the cross, to doubt the Almighty.

Home Board Recommendations to Woman's Missionary Union, Adopted at Annual Meeting at Wilmington, N. C., May 7, 1897.

The Home Mission Board desires to express its grateful acknowledgment for the effective aid rendered it by the Woman's Missionary Societies during the past year.

In asking its continuance for another year the Board requests:

1. That an earnest effort be made to raise thirty thousand dollars. Fifteen thousand cash and fifteen thousand in supplies for our frontier missionaries.
- 2 That in view of the great sacrifices of many of our Home Missionaries, and of the life of self-denial we owe to Him who has redeemed us, we ask the women of the missionary societies to make constant offering for this work, remembering it by especial prayer and gifts during some one week of the year.
3. The Board earnestly commends the effort to enlist all our Sunday-schools in mission work, and that for this purpose suitable and instructive literature be prepared and as widely disseminated as possible. The educational power of such literature is worth a thousand-fold more than its cost.
4. That our increasing foreign population, especially in our growing cities, be regarded with even greater interest by our sisters, and especially that the women who are upholding our work in

Cuba may have their earnest co-operation.

5. That individual work, and work by societies for the elevation of the negro-women in and about our homes be greatly increased.

Letter From Dr. I. T. Tichenor to Woman's Missionary Union, Explanatory of the Recommendations.

Dear Sisters,—In presenting again our requests for help, the Home Mission Board desires to express its grateful sense of the renewed obligations under which it is placed by your efficient aid during the past year. May we be permitted to say that the work of the Executive Committee has been even more efficient this year than in any preceding one. Though the unpropitious times diminish the present results of the Committee's efforts, we are assured that the good seed has been more widely sown than ever and that its fruits will continue to be harvested in years to come.

The needs of the Board, like the wants of our common humanity, are much the same this year as last. The Board's work among the foreign population in our growing cities is on the increase. Though now confined mainly to Baltimore, Washington, Louisville, St. Louis and Kansas City, the time is at hand when it must be extended to Memphis, New Orleans, Galveston, Houston and other cities of the South and Southwest. As the years go by this class of our population will become more numerous, until some day portions of the South may equal in their per cent. of foreigners as parts of the great Northwest. If we could prepare churches and Sunday-schools and other forms of religious instruction and influence for them, it would lessen many an evil and add greatly to the religious progress of our country.

That heroic band of women who in the enforced absence of the pastors have upheld our work in Havana deserve, and will no doubt receive, the warm and

generous support of the women of our churches.

The moral elevation of the negro woman in and about our homes presents one of the finest opportunities to do a much needed work for a race that has special claims on our sympathies and our kindly efforts. If the Baptist women of the South would ask themselves what they can do for those of this alien race, that live within their gates, and then do it in the fear of God, their efforts in one generation would be visible in the moral uplifting of millions of these people who are dependent upon us for enlightenment and the knowledge of salvation. There are no words too strong to be employed in urging the performance of this duty.

The Week of Self-denial has been greatly helpful to the work of the Board. It is impossible to determine what amounts are contributed during this week, but the Board is assured that they are increasing every year. Observation has led us to conclude that great good could be accomplished by making this a week of prayer, as well as of contributions, and we suggest that this feature be added to its observance.

There is enough in the needs of the millions of women and children in Southern homes destitute of the Word of Life, if known, to elicit the deepest sympathy, the earnest prayers, and the most liberal contributions from every Christian heart. Special hours of some chosen week devoted to these things would bring a blessing alike to those who give and those who receive.

The growing needs of the Board, the opening of fresh opportunities demand year by year increased contributions. A million and a half are added annually to the population of our country, and this great host needs preachers, churches, Sunday-schools, Bibles, Testaments and tracts to meet their spiritual wants. These they must have, or they become heathen at our doors. When will the liberality of our people be equal to the

growing wants of the destitution about us, and our offering to the Lord's work measure up to the necessities of the Lord's poor. The Board renews its request that the Women's Mission Societies give for its work thirty thousand dollars, fifteen thousand in cash to aid in paying the salaries of its missionaries, and fifteen thousand in supplies for the laborers on our frontier.

THE HOME MISSION BOARD,
By I. T. TICHENOR,
Corresponding Secretary.

A NEW DECLARATION OF INDEPENDENCE.

ELIZABETH E. HOLDING.

When Josiah Maitland married rosy-cheeked Becky Johnson, all the wise old farmers' wives in the neighborhood declared, that "Becky made a good wife. And as for Josiah, he came of good stock; he'd make a good provider."

Becky was a member of the Church and Josiah was not.

"A bad beginnin'. Unscriptural," old Brother Foster said.

Becky knew, of course, that it wasn't right for a Church member to marry an outsider, ordinarily, but her case was different. The worst of it was, she never could get up courage to speak to Josiah about it. She tried many a time, but it always ended in a choke and a little cry on her pillow at night.

Becky found him a good provider. He owned a good farm and made a good living, and was liberal in his household allowances. Then, too, Becky had a sewing machine, and a washing-machine, and a patent churn and a silk dress. What more could any mortal woman want? To be sure, she always had to ask for money when she wanted it, but then she always got it. And Josiah always went to church with her.

A missionary meeting was held in the little village church. After the missionary had talked, Esther Tuttle Pritchard

gave an address on "Systematic Giving." The beautiful Quaker woman put new thoughts in Becky's mind. She talked as though there were other things in the world to think of besides how much money there was to be made out of butter and eggs and other farm produce.

Becky longed to begin tithing at once, but how could she tithe anything when she never had anything of her very own, even though she was the wife of a prosperous farmer?

After the meeting she found Josiah waiting outside for her in the light buggy.

She said not a word, but Josiah noticed after this, that there was a slight shadow on her face. The meals were on time and as wholesome as ever, for Becky was noted all over the country for her cooking. She took care of the milk from the six cows and washed and churned and baked and scrubbed with the same gusto she had ever displayed in those accomplishments. That was in November, and Becky kept "thinking and thinking," as she afterwards said, until New Year's eve. Then she cleared away the supper things, took off her kitchen apron and stood before her husband.

"Josiah," she said, "do you know tomorrow is New Year's?"

"Why of course I do," her husband answered, looking at her as though he thought she had gone crazy. "Hain't you been cooking all the week to have a big dinner for your pa's folks?"

"Josiah," she continued, though trembling like a leaf, "there going to be another Declaration of Independence."

"What air you drivin at, Becky," he replied, "ain't you well?"

At this poor Becky sat down and cried and laughed, and laughed and cried until Josiah became thoroughly alarmed at her strange actions.

"You've been working too hard, Becky," he said.

"No, I haven't," she said, "but I—I want the butter money and the egg money. Now, there, I've said it."

"If you want money all you got to do is to say so. No need of such a fuss. Did I ever refuse you money when you asked for it? Nobody shall ever say I was stingy with my wife." And Josiah looked around fiercely on his imaginary accusers.

"But I don't want to ask for it every time. I want the butter money and the egg money just as you have the corn money and the wheat money. I want to use it as I please, and I'm going to give a tenth to the Lord, Josiah."

Josiah gave a prolonged whistle.

"The Lord will bless us, Josiah. Mrs. Pritchard said so. If you only could have heard her."

The fact was, Josiah had heard her, but Becky supposed he had waited for her outside, as he said nothing about it.

"I want something of my own to give. I just thought I'd say so. That's what I mean by a new Declaration of Independence. Mother never did have any money of her own. She always had to ask father if she spent ten cents. Don't you think I earn the butter money and the egg money?"

Josiah nodded.

"You shall have it, Becky, 'deed you shall. New Year's is a good time to start."

"New Year's is a good time to start any good thing," said Becky, waxing bolder and bolder. "I do wish you'd join the Church, Josiah. I do wish you would." She looked up with tears in her eyes.

"I'd a done it before if you'd only asked me, Becky. I wanted to. I've been a prayin' lately," and he stopped, choking up.

"And to think I'd never asked my own husband!" said Becky in telling about it afterward. "And I don't know now it would have ended if I hadn't determined to give that tenth."

Now is the time to send thirty-five cents for THE JOURNAL for one year.

The Foreign Mission Journal.
 Band Department.

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

A FIVE-MINUTES' TALK ON BOYS' BANDS.

[By Mrs. C. E. WATSON at the Woman's Missionary Union]

It is a pleasure and a privilege to introduce the subject dearest to me, and one that will touch a responsive chord in every woman's heart, that is, the organization and training of our boys in church and mission work.

This is by far the most inviting and profitable field for home effort, and one which has been greatly neglected. Our Woman's Mission Societies are mediums through which thousands of women get information, and as a natural consequence make liberal contributions. The Girls' Bands are developing many lives and sowing precious seed which will bring forth an abundant harvest in the next generation. The children are the "Little Sunbeams" being trained by faithful leaders for future usefulness. Why is it so few efforts have been made to help and train and save the boys? They are the hope of our country; on them depend the civil and religious honor or dishonor of our nation in the near future; to them we must bequeath the results of our labors, either to be carried forward to a glorious consummation or cast aside as a worthless heritage.

Like Israel of old, God has led us to the borders of the promised land. Our faithful leaders are sounding the watchword, "Go forward"; our missionaries are sounding back the report, "it is a goodly land, and we are fully able to possess it"; a faithful few are straining every nerve to carry out the commands; but where are the multitude?

For want of the training and information, that should have been given them when they were boys, those who are men of this generation, are indifferent and self-satisfied, knowing little, caring less for the cause, not assuming their share of the responsibility that rests on every follower of Christ. I know it is the earnest prayer of each heart that God will not turn us back until another generation shall be raised up more worthy of the honor he is offering us. Shall we not realize how much depends on the training of our boys, and ask Divine guidance to our duty?

Some ask, "How can we interest our boys in missions, and get them to attend the meetings of the Band?" Experience has taught some of us that they attend more punctually than girls, and are quite as easily interested.

To any one who would be a leader I would say, always be there yourself and let nothing be considered of more importance. Boys are sensitive plants, and should always be made first choice. Be interested and informed on missionary subjects, and they will catch the spirit of your enthusiasm. Scatter missionary literature as good seed, broadcast in this rich field, and many will take a deep root and bring forth a rich harvest. Pray for and with the boys. God has ordained prayer as the medium by which we receive strength and wisdom, and secure for others those blessings we desire for them. Consecrate your time and means to the work, and do not be discouraged by the seeming smallness of your efforts. Remember the valuation our Lord put on one soul; also that we are seed sowers in this field; the harvest time is not yet, but if we sow liberally we have God's promise of a bountiful harvest.

Then there is a social side to the boy's nature that must not be neglected. This is the point at which "the world, the flesh and the devil" make their most success-

ful attacks, and we must be wise enough to provide for them such healthful, pleasant and innocent social meetings as will satisfy this want in their nature, and cultivate in them a genuine self-respect.

If in every church there could be a faithful leader who would organize and help the boys, furnish them the best literature, impress on them the necessity for a knowledge of the Bible and prayer, leading them into the ways of doing the Lord's work that lies nearest them, and informing them of the great fields beyond, within the next decade we should have a grand army whose motto would be "Christ for the world and the world for Christ."

A BAND'S RESOLVE.

F. E. S. II.

"I haven't any patience with stories that end, 'then she woke, and it was all a dream,'" said Jennie Burns, scornfully, as her twin sister, Jessie, finished reading a story that ended in that way.

Eight members of the First Division of the Sunbeam Band sat sewing on a wide, vine-covered veranda while Jessie read to them. All summer they had been having these weekly out-door meetings, and, as a result, had a nicely furnished pile of garments as their contribution to the frontier mission box which the Woman's Missionary Society was to send early in the fall. They had not forgotten all Miss Baker, the leader, had told them of how their missionary suffered last year for the very things they sent, but not until the winter was half over. They did not mean to let this occur again, and their work was to be a pleasant surprise for Miss Baker on her return.

"Of course," went on Jennie, breaking off a new thread with a snap, "no one ever dreams missionary dreams. I'm sure I never did."

"Well, I don't see why you might not," replied Jessie, ready to defend the story she had read. "You dream of all sorts of things you are interested in, picnics and dresses and all that. It is because you are not interested enough."

"Oh, I suppose so," answered Jennie carelessly. "I don't pretend that missions are my thoughts by day and my dreams by night."

"But people do dream missionary dreams," said Mary Morgan decidedly.

"I believe you've dreamed one yourself," cried Fannie Carlton. "You speak so knowingly."

"Tell it, tell it," cried all the girls in a breath, and Mary felt the warm blood mount to her forehead as she found herself the center of observation.

"I always knew Mary was better and thought more of missions than the rest of us," said Jessie half aloud.

"You won't say that," said Mary, who overheard, sadly, "when you hear my dream. But I will tell you, for I think, maybe, I ought. Just don't look at me so hard. It makes me feel like my dream again. It was this way. Just before I went to bed I read about Miss Whilden's blind girls, who know so much of the Bible by heart, and how one can repeat a whole book without a mistake. 'My,' I thought, I don't believe I know but one verse—'God so loved the world,' you know. I did know a few others, of course, but that one was all I could think of then. Well, that night I dreamed this dream: I knew I was in a strange country, and I heard many voices, though I still had my eyes closed.

"'The Christian girl is coming,' said one voice.

"'One who has always had the Bible?' asked another voice.

"'Yes,' the first one answered, 'she and her mother and grand-mother and great-grand-mother and many more before them.'

“‘I wish I knew as much as she,’ sighed some one.

“Then another said, ‘Let us go and call the mission school children to see this wonderful girl.’

“In a moment I seemed to open my eyes and I stood alone on a high mountain top, while stretching far out below me were thousands of children—Chinese children, Japanese children, African, Mexican, Cuban children—about my own age, or younger. They all looked at me, and without a word, as things go in dreams, I knew they were there to ask me Bible questions. Before I could more than think a Chinese child stepped out from the rest and said :

“‘Tell me, sweet sister, how the sixteenth chapter of John begins. I know all the rest of the book, and teacher is away.’

“‘Oh, I do not know,’ I answered, and my heart began to beat so fast I could hardly breathe.

“‘Tell me, senioretta, the fifth verse of the Travellers’ Psalm, I cannot recall it,’ said a Mexican girl.

“‘And me the tenth of the Idol Psalm,’ said an African child.

“‘And me, in which chapter to find the No-other-name verse.’

“‘And me, where is the Who-so-ever verse,’ said another Chinese child.

“It was dreadful. And all I could do was to say, no, no. They kept on faster than I can talk, and I did not know a word.

“At last they began to grow sad and disappointed. Their eyes looked through and through me. ‘There must be some mistake,’ they said to one another. ‘This cannot be the girl whose mother and grand-mother and great-grand-mother and many before them have had the Bible.’ I was so ashamed that I sunk down there all alone on that dreadful mountain-top and covered my face with my hands.

“Then I heard a voice behind me. I knew it was Jesus without looking up, and, oh, His voice was so sad! Girls, I don’t like to talk about it. It nearly broke my heart. He said slowly, ‘Child, have I not said Search the Scriptures? He that hath My commandments and doeth them, he it is that loveth Me. He that loveth me not keepeth not My sayings.

“I knew He had said to study the Bible. I had not, and He said I did not love Him. How could I when I had not studied, hardly read, what He said about Himself. Then He raised His voice and it thrilled with joy. I knew He spoke to those thousands of children from the mission schools.

“‘I have given unto you the words of eternal life. They that have My words and do them shall never perish.’

“The voice was silent and I opened my eyes. The mission children still stood there, but now each held an open Bible in her hand. The books shone with a light my eyes could hardly bear, while across each was written in letters of fire, Thy words are a lamp unto my feet and a light unto my pathway.

“I had no Bible. I stood all alone in the dark. Something lay at my feet. I stooped to pick it up. It was my Bible, dark and dusty, and shut. Then I awoke.”

There was silence. Each girl bent low over her work. A tear fell on the apron Jessie was hemming.

“This is why you wanted to make it a rule in the society that each one should read at least ten verses a day?” said Jessie at last.

“And why you wanted our Sunday-school class to make a self-denial for the Bible Fund?” added Fannie.

“Yes,” said Mary, “and, girls, I don’t want to preach, but isn’t it dreadful that we know so little of God’s Word? Since that dream, I never pick up a missionary paper that I do not see something that shows how much more mission school children study the Bible than we. But that’s not the worst. I wish,” and Mary’s voice trembled, “Oh, I wish you could have heard Jesus’ voice when He spoke to me, it went through me like a knife; so sad, so sorry, so disappointed. If He will help me, and I know He will, I *shall* know the Word He thought good enough to die to bring.”

“And so shall I,” said several voices softly.

RECEIPTS FOR ~~MEMBERS AS MEMBERS.~~ Must have more members.
 GUARANTEE. Visitation 10 cents. nava

From June 15th to July 15th, 1897.

Alabama.—Bethany ch., by T. C. G., \$3.35; Mt. Tabor ch., by J. J. B., \$1.56. Cahaba Valley ch., by W. H. C., \$5.03; Spring Hill ch., by C. J. B. (Debt), \$2.63; Astland ch., by C. J. B. (Debt), \$1.30. L. A. S., Woodlawn, by Mrs. M. G. W., \$2. Total, \$15.72. Previously reported, \$81.93. Total this year, \$97.65.

Arkansas.—W. M. S., First ch., Little Rock, \$10; E. B. Miller, V. P. (Debt), \$81.76. Total, \$91.76. Previously reported, \$240. Total this year, \$331.76.

District of Columbia.—E-Street ch., Washington, by Mrs. F. A. R., \$15. Previously reported, \$20. Total this year, \$35.

Florida.—Paran ch., by J. H., \$1.34; Hebron ch., by J. H., \$1.35; Ochvilla ch., by J. H., \$1.27; W. N. Chaudoin, Treas., \$40.46. Total, \$44.42. Previously reported, \$64.67. Total this year, \$118.99.

Georgia.—N. B. Smith, \$2.50; Mrs. M. Barksdale (China), \$2; Mrs. M. E. Wright, First ch., Augusta (sears), \$35; Sunbeam So., by Mrs. R. J. B., \$8.18; J. G. Gibson, Sec., \$403.12; Hawkinsville ch., by J. B. L., \$66.87; W. M. S. Albany ch., by Mrs. J. B. G., \$3.55; L. M. S., First ch., Gainesville, by G. H. P., \$5; W. S. M. S., First ch., Macon, by Mrs. H. H. J., \$11.75; Mrs. B. E. Barksdale (China), \$1. Total, \$500.97. Previously reported, \$1,892.89. Total this year, \$2,453.86.

Kentucky.—Corydon ch., by Miss J. M. (Debt), \$7; S. B. T. Seminary Missy So. \$2.03; Sunbeams, Forks of Elkhorn ch. (girl in Madero Institute), \$11; Mt. Carmel ch., by S. O. S., \$6.35; Lewisburg S. S., by C. N. B., \$2.17; Pleasant Valley ch., by J. W. M., \$9; W. Slack, Paducah (Nazareth, Brazil fund), \$10; Women's So., Bowling Green, by Mrs. B. J. P., \$13.99; W. M. U., First ch., Lexington, by B. G. R. (Debt), \$5; Judson Sunbeams, by B. G. R. (Debt), \$5. W. M. U., Walnut-Street ch., by B. G. R. (Debt), \$7.55; W. M. U., Auburn, by B. G. R., \$2. F. H. Kerfoot, \$25; F. H. Kerfoot (interest on notes), \$6; Third ch., Owensboro, by J. W. W. (Miss McKenzie), \$70.84; McFerran Memorial ch., Louisville (Debt), \$66.93; J. W. Warder (Debt, \$515.55), \$629.68; Carlisle ch., by W. E. M., \$5. Total, \$884.45. Previously reported, \$517.85. Total this year, \$1,432.30.

Louisiana.—Coliseum Place ch., New Orleans (education girl in Madero Institute), \$22. Total this year \$22.

Maryland.—North-Avenue ch., Baltimore, by F. S. B., \$22.75; Jus. T. Thrift, Treas. (Debt \$20.75), \$36.48; Immanuel ch., Baltimore, by J. P. F., \$82.20; Hampden ch., Baltimore, by L. F. B., \$18; Longwood ch., by J. L. (Debt), \$5.82; Mt. Zion ch., by J. L. (Debt) \$3; Calvary ch., Towson, by J. L. (Debt) \$4.50; Waverly ch., by J. L. (Debt), \$12.89; Seventh Baptist ch., Baltimore, by L. H. B. (Debt, \$35.61), \$85.61; Nanj-moy ch., by J. R. T., \$1; Cumberland ch., by D. W. F., \$10. Total, \$316.25. Previously reported, \$57.02. Total this year, \$893.27.

Missouri.—Salem ch., by Mrs. J. F. A., \$9.86; A. E. Rogers, Treas., \$62.61; W. M. S., by A. E. R., \$104.97. Total, \$177.44. Previously reported, \$211.76. Total this year, \$389.20.

Mississippi.—Union ch., by Z. T. F., \$2; Osborn

Creek ch., by G. M. S., \$5.68; T. J. Ballev, Treas., \$118.23; George Whittell, \$5. Total, \$131.21. Previously reported, \$319.66. Total this year, \$450.87.

North Carolina.—J. D. Boushall, Treas., \$500. Previously reported, \$126.44. Total this year, \$626.44.

South Carolina.—Broad River Ass'n. by W. L. G., \$3.10; Blackville ch., by W. A. G., \$12.50; Mt. Pleasant ch., by D. H. R., \$2.05; Friendship ch., by C. H. R., \$5.07; Mullins ch., by C. A. J. (Debt), \$2; Long Branch, by T. P. L. (Debt), \$2.91; Reedy Branch, by T. P. L. (Debt), \$1.30; Laurens Sunbeams Missy So. \$3; Cheraw ch., by Miss A. J. E., \$7.40; Battery ch., by J. S. G., \$2; Mt. Carmel ch., by N. K. S., Treas., \$1; Mt. Ebal ch., by J. L., \$6.73; Mt. Tabor ch., by L. F. W. (Debt) 85 cents; a friend, \$10; Allendale ch., by W. D. R., \$7.50; Williston ch., by W. A. B. N. (Debt), \$12.87; Pine Pleasant ch., by J. P. L., \$5; Reedy Fork ch., by T. H. P., \$1.23; Leesville ch., by J. L. \$6; Return ch., by C. L. Craig, \$1.71; Saluda Ass'n by R. M. B., Treas., \$151.11; First ch., Greenville, by W. C. B., \$3.44; S. S. Union Northern Section, Broad River Ass'n, \$3.35; Barnwell ch., by C. N. B., \$10.18; Millbrook ch., by E. E. B., \$14.15; New Hope ch., by J. H. R. (Debt), \$5; Spring Hill ch., by J. H. B. (Debt), \$1.21; Beaver Creek ch., by J. H. B. (Debt), \$1; First ch., Newberry, S. S., by R. E. L., \$2.29; Second ch., Gaffney, by D. W. T. (D-b), \$2; Green-Street ch., Spartanburg (D-b), \$7; Citadel-square S. S., Charleston (Debt), \$15; Citadel-square L. B. S., Charleston (Debt), \$15; Citadel-square L. S. S., Charleston (Debt), \$10; Citadel-square Y. L. M. S., Charleston (Debt), \$10; Citadel-square B. Y. P. U., Charleston (Debt), \$5; Talatha ch., by W. H. K., 80 cents; China Springs, by W. H. K., 70 cents; Shuld ch., by W. H. K., \$3; Richland Springs, by H. L. R., \$1.55; Boomingva ch., by W. P. H., \$2.15; Cedar Grove ch., by W. P. H., 76 cents; Black Mingo ch., by W. P. H., \$1.09; Bethlehem ch., by H. L. B., \$11.57; Rutherford-Street ch., by R. C. G., \$5.20; Double Pond ch., by J. H. H. (W. W. Lawton), \$3.30; Good Hope ch., by C. A. S., \$2; Women's Central Committee, by Mrs. S.—Canton \$3, Lawton, \$2.60; Mary Harley Missionary, \$10.43; Sunbeam Missionary, \$8.70; Debt, \$14.73—\$267.38; Bethlehem ch., by J. A. J. (Debt), \$2.25; Smocks Roads ch., by J. A. J. (Debt), \$1.57; Allens Chapel, by J. A. J. (Debt), \$2.48; Mt. Olivet ch., by J. A. J. (Debt), \$1.58; Salkematchie ch., by J. A. J. (Debt), \$6.03. Total, \$685.96. Previously reported, \$578.50. Total this year, \$1,264.46.

Tennessee.—S. E. Jones (Debt), \$10; Earnest Workers Missy So. Highland ch., \$5; Maple Springs ch., by G. M. S., \$5.40; W. M. Woodcock, Treas.—Mrs. Maynard, \$5; China, \$1.20—\$230.47; Springfield ch., by C. V. E. (Debt), \$10; Lebanon ch., Barren Plains (Debt) \$1. Total, \$261.87. Previously reported, \$326.53. Total this year, \$588.40.

Texas.—J. B. Gambrell \$505.09; Reagan ch., by J. T. O., \$3.65; Cisco ch., by G. W. D. and R. C. B., \$16.90. Total, \$526.64. Previously reported, \$80.80. Total this year, \$607.44.

Virginia.—Ontario Sunbeams, by E. S. G., \$7.35; L. M. S., Calvary ch., Roanoke—Mrs. Chastain for Ursula Tobias—\$12; Norwalk Ryland, Treas., \$1.000; Miss Clark's S. S. Class, Second ch., Richmond—Mrs. Chambers—\$13.76; Boy's Missy So.,

First ch., Roanoke, by Miss A. W.—Tuition of Previously reported, \$30.69. Total this year, \$38.80.
 94 *The Foreign Mission* ^{Miss Hartwell's School—\$15—Miss}
 \$5. Total, \$1,058.11. Previously reported, \$34 50.
 Previously reported, \$1,783.90. Total this year, \$2,812.01.
 Western North Carolina.—J. M. Stoner, Treas., \$1.61. Aggregate.—Total, \$5,309.91.
 Previously reported, \$1,448.20. Total this year, \$12,758.11.

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