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AN ENDLESS LIFE ON EARTH.

There is an inborn consciousness in every breast that we live after we are dead, that we have existence in the other world. We also know by observation and experience that every man lives here after he goes hence, that the momentum of life goes on here. This fact brings to every sane soul this most serious and engaging question, What of the life and influence when we are gone? Who has not even with fevered anxiety asked this question:

“When I am gone, will my influence be a precious legacy to the world, working good, healing the wounded heart and saving the lost soul through all time, or will it be an evil force set a-going to work havoc in hearts till the Lord shall put all evil under his feet, and even then produce its endless harvest in hell?” In the face of this question no man can always remain passive. One may refuse to think on such things for a while, may drown such thoughts in the mad stream of worldly strife. But the cool quiet moments will come, when the most callous heart will grow tender and the hardest face will blanch with deep concern at the awful thought, that the world will be affected for all time by the influence that we leave behind. At such moments every heart-beat becomes the heavy stroke of the engine that is propelling, at a frightful speed, our ship to the other shore, and the nearer we draw to the other harbor the more serious this question of the future life becomes, not the future life yonder, but the future life here.

What influence shall I leave behind? The answer to this is found in the answer to another question, namely: What are my life and influence now? The life that I shall live when I am dead both yonder and here will be a continuation of the life I am now living. So as we muse in the future let us awake from the reverie and come to a plain, practical consideration of a plain, practical question, What is my life to-day?

There are two kinds of influence that those who are passing over are leaving behind them,—good and bad. There is, of course, great variation as to the degree or strength of our influence, but every life, every influence, is good or bad.

This question, serious as it is, can not take away the peace of

mind of an active, faithful Christian. But to every one not belonging to this class, even though he be a Christian of the indifferent and inactive, do-nothing type, one of the darkest shadows that gather about the grave is the shadow of this question. When such a one pauses to think of this question he sees that the emptiness of his sepulchre after his body has been consumed has its counterpart in the emptiness of his hollow life. When such a one stands, either in reality or in thought, on the other side of the river and catches the breezes that blow from this present world he finds that, instead of being freighted with the perfume of kindly sympathy, loving words and gentle deeds—a continuation of his life—their breath is tainted and befouled with the disease-making and death-producing putrefactions of his own grave; instead of the aroma of life they bring the stench of death. The writer of Hebrews paid Abel high tribute in saying of him, “and by it [faith] he being dead yet speaketh.” Abel living up yonder could look down and see Abel living down here—could see his own life and influence spanning centuries and giving heart and hope to one living after Christ—nay, to all that have lived since Abel. What joy for Abel and what a legacy for the world! What a contrast between that and the picture of the poor rich man lifting up his eyes toward the glorious world and sending out his fruitless cry across the dark chasm, begging that Lazarus might come to earth to counteract the evil influence of his own misspent life, which was to be the means of bringing his brothers to eternal ruin! What a contrast between Abel and the man described in I. Cor. 3: 15, when Paul says, “If any man’s work shall be burned, he shall suffer loss, but he himself shall be saved; yet so as by fire!” It is not enough for you merely to be a Christian. That can not give guarantee of a good, useful and saving influence after you are gone; you may be saved by God’s grace and mercy and yet never do enough to influence the world for good either while you are here or when you are gone. What are you doing? What kind of influence do you propose to leave behind? With due appreciation of all the various means God has given us for leaving behind a precious soul-saving influence, we extol the privilege of making Him and His cause gifts; the number of souls saved by one gift, however small, can be known only in the light of the hereafter. If you want to look back and see your life continuing for good, give; yes, do other things, of course, but give.

The Lord has given us only a short while to remain in this life. But he has graciously provided that during this short while we may be saved for all eternity, and then put to saving others, thus putting into action influences for good that will continue through all time.

“FACE TO FACE WITH OUR MISSIONARIES.”

We have frequently published pictures of different missionaries, and from time to time given brief sketches of their lives. But we have, for a good while, purposed devoting one or two issues almost exclusively to the faces of the workers, accompanied by brief sketches of their lives. We present a partial fulfilment of of this purpose in this issue, beginning on page 69 under the above head. We had hoped to get all in one issue, but found it impossible; and hence decided to devote this issue to those in China, reserving to the next issue those on other fields. We introduce all our workers in China except Rev. and Mrs. Peyton Stephens, whose photographs we have been unable, so far, to secure. We hope to give them along with those of other fields.

We feel sure that all our readers will greatly enjoy standing face to face in this way with the men and women representing us on the foreign field. Then this matter, to which we surrender nearly all our space, will make this issue a most valuable one to keep. Keep it, and become personally acquainted with all the workers. You will love them better, be better able to pray for them, and love the Lord and His work better.

It ought to be said that no discrimination against or in favor of any missionary is intended by the difference in the sizes of the pictures and length of the sketches. Many of the pictures have been used before in *THE JOURNAL*, and the sizes were not determined with reference to a uniform presentation. The sketches have been prepared from such matter as we could command, the length, in some cases, being determined by the amount of data, in others by the amount of space. Some missionaries have a hesitancy about giving facts with reference to themselves, and when, under a sense of duty to us at home, they do so, they do it in the briefest manner possible. In other cases where the matter furnished was more abundant we have been compelled to perform the duty so often put upon the editor by the narrow limits of his space, the duty of cutting the copy.

We tender our thanks to the large number of readers who have so promptly responded to our red stamp of last month, renewing their subscriptions. Perhaps some have overlooked the matter, which, though small to each reader, is important to *THE JOURNAL*. Please look at your label, and if your figures show that your subscription is not paid to September, 1898, send renewal at once. Our proposition of two years for sixty cents still holds good to those who wish to renew. If you do not wish to continue taking *THE JOURNAL*, advise us to discontinue. We hope all understand the point.

NOTES.

Rev. C. E. Smith, of Ogbomoso, Africa, writes that he baptized five men on May 23d.

A brother, principal of a high school, in renewing his subscription says: "You ask so little for *THE JOURNAL* that it is hard to pay. You ought to charge a dollar. This would be cheap enough for such a paper."

Rev. E. N. Walne and family, of Nagasaki, Japan, who went out in 1892, have sailed for home, and as we go to press we are expecting to hear of their arrival. This is their first visit home since they entered the service, and they come for a well-earned rest.

As previously announced, Rev. S. G. Pinnock and wife, stationed formerly in Africa, but for about two years in their homeland, England, Rev. J. J. Taylor and family (of Brazil), now in Arkansas, Rev. W. E. Entzinger and family (of Brazil), now in South Carolina, and Rev. E. F. Tatum and family (of China), now in North Carolina, are making preparations to return to their work, and all hope to be at their posts by early autumn. As these laborers return to their fields there will be increased demands for funds to carry forward the work.

As we are now almost in the midst of the associational period, it is well to refresh ourselves as to the fundamental idea in the existence of all Baptist associations and conventions. That idea is missionary, using this word in its broad sense. With this thought well in mind let us hold the meetings to great themes embraced in the word, and see to it that the time that we spend in the annual associational meetings is not frittered away in petty questions, provoked by the "query box," or precipitated by some well-meaning, though ill-advised and thoughtless brother.

The receipts since the closing of the Treasurer's books, April 30, up to July 15th, as published in this issue of *THE JOURNAL*, amount only to \$7,041.20. During this period the expenditures necessary to maintain the work at its present point have been about \$9,000 a month. It is easy to see how much we have fallen behind what we ought to have received. The Board and its officers are nothing but servants of the denomination, and can do no more than the brethren enable them to do. It is easy also to see where the interest account begins. Let every one among us resolve that this shall be speedily changed; let the subject of Foreign Missions have a full and earnest presentation at all our Associations, and let the funds come pouring in, not only in sufficient amounts to maintain the work at the present point, but to advance it.

FACE TO FACE WITH OUR MISSIONARIES.



Mr. and Mrs. R. E. Chambers.
Dr. R. H. Graves and Wife.

ROSEWELL HOBART GRAVES (Canton, China).

Born in the city of Baltimore, Md., May 29, 1833. Graduated at the age of eighteen at St. Mary's College, Baltimore; spent several years in teaching and in preparing for the ministry under the direction of Dr. Richard Fuller, his pastor, by whom he was baptized in October, 1848. After having preached to churches in the neighborhood of Baltimore for about three years and spent some months in the study of medicine, he was set apart as a missionary in April, 1856, at the Seventh church, Dr. J. B. Taylor preaching the ordination sermon. Leaving New York on April 19th in a sailing vessel which came around the Cape of Good Hope, he arrived in Canton on August 14, 1856.

His first mission work was done in Canton and vicinity. In 1859 he attempted to settle in the country at a place some fifty miles west of Canton,

but was driven out. In 1860 he secured a house at Shiu Hing, some seventy-five miles from Canton, opened a dispensary and chapel there, and was permitted to found the Shiu Hing church. On the death of his colleague, Brother C. W. Gaillard, he had to move to Canton, where he was chosen pastor of the church.

Much of the time in his earlier years on the field was spent in country work. He opened a station at Wuchow, Kwang-Si province, in 1864, but was driven out in 1872. His time in the later years has been chiefly spent in literary work and the training of native preachers. He is now one of the members of the Committee for Revising the Chinese Bible.

MRS. R. H. GRAVES (nee Jane Lowrey),

Is a daughter of Rev. M. P. Lowrey, D. D., of Mississippi, and was born at Rienzi, Tishomingo county, on July 23, 1874; was baptized by her father in her fourteenth year; was educated in the Baptist Seminary at Pontotoc, Miss., and at Blue Mountain Female College. In 1875 she married Rev. J. W. Sanford, who died about a year afterward. In 1881 she went to San Francisco, Cal., to engage in work among the Chinese. After spending six years as a missionary there she sailed for Canton, China, in December, 1887, under the appointment of the Foreign Mission Board. In October, 1890, she married Dr. Graves. Her work has been among the women and girls, especially in schools and training classes.

R. E. CHAMBERS (Canton, China).

Born in Bedford county, Va., April 24, 1870. When eleven years old he moved to Lynchburg. Two years later he was baptized by Dr. W. R. L. Smith, and united with the First Baptist church. In 1884 the family moved to Baltimore. In September, 1887, he entered Richmond College, and in June, 1892, was graduated with the degree of B. A.

While at Richmond College he was pastor of Little River church, Louisa county. Afterwards organized Barton Heights Baptist church, and was its pastor one year. He spent two years at the Louisville Seminary, graduating in eight schools. During the summer of 1893 he was pastor ad interim of the First Baptist church, of Norfolk, where he was ordained. He was married to Miss Mattie Hall August 28, 1894. From September, 1894, to May, 1895, he was employed in the Foreign Mission Rooms, and from then until he left for China was Superintendent of City Missions for Richmond and Manchester, during which time he organized Broadus Memorial church.

MRS. MATTIE CHAMBERS

Was born in Buckingham county, Va., June 14, 1870, and lived in the same county until September, 1887, when the family moved to Richmond, where she completed her education. She was baptized on the 20th of February, 1889, by Dr. W. W. Landrum, and united with the Second Baptist church, of Richmond, where she still holds her membership. She was a teacher in the Sunday school and treasurer of the Woman's Missionary Society, and during the summer of 1895 was engaged in city mission work with her husband.

Mr. and Mrs. Chambers sailed for China October 22d, and reached Canton November 20, 1895. Here they remained until December, 1896, and were engaged in the study of the language.

In January, 1897, they opened the station at Wuchow. Here they remained until the middle of June, when the illness of Mrs. Chambers made it necessary to return to Canton, where they now live.

MISS. CLAUDIA J. WHITE,

Daughter of Mr. S. R. and Mrs. S. E. White, born in Rockville, Montgomery county, Maryland, February 6, 1864. She joined the Baptist church there in November, 1884. She attended the public and private schools there, and taught

Mr. Matthews. Miss M. M. Mann. Mrs. T. McCreo. Rev. T. McCree. Miss C. J. White. Miss Lula Whilden.
Rev. G. W. Greene. Miss H. P. North. Mrs. E. Z. Simmons. Rev. E. Z. Simmons. Mrs. G. W. Greene.



in the same school four years, until she was twenty-two years old, when she was appointed under the Woman's National Indian Association, of Philadelphia, to Round Valley, Cal., where she worked as missionary to the Indians for two years. She taught for a few months in the Chinese Mission School in San

Francisco, and in the fall of the same year was appointed to work among the Chinese women and children of that city by the Woman's Home Mission Society, headquarters Chicago, into whose hands the Round Valley Mission had passed the last year she was there. In the spring of 1889 she went to Boston to represent the Chinese work at the annual meeting of the Woman's Home Mission Society. In the fall of the same year she went to the Missionary Training School in Chicago. Graduating from there in 1890, she was reappointed to the same position in San Francisco which she had held in 1888 and 1889. In the fall of 1891, after a year of happy work, she was appointed to the Central China Station of the Southern Baptist Convention, but because she had been particularly interested in the Cantonese who came to America, she requested that her appointment might be changed to Canton province. For this place she set sail October 21, 1891, and has had nearly seven years of pleasant work there.

Her life has not been what she had planned it. Had she seen the end from the beginning, her feet might have refused to tread the path along which she has been led step by step.

"One step I see before me; 'tis all I need to see.

The light of Heaven more brightly shines when earth's illusions flee.

And sweetly through the silence came His loving, 'Follow Me.'

So I go on, and knowing—I would not if I might;

I'd rather walk in the dark with God, than go alone in the light.

I'd rather walk in the path with Him than go alone by sight."

MISS MOLLIE PMINN (Wuchow, China).

Born near Carthage, Missouri, January 24, 1868. Was converted and united with the Baptist church at Peiree City, Mo., November, 1886, while a student of Peiree City Baptist College. Afterwards attended Stephens and Lexington Female Colleges. While at the latter place received appointment as missionary to South China. Sailed from San Francisco October 17, 1889, with nineteen other Baptist missionaries for Japan and China—the largest party of Baptist missionaries that had yet left the western coast. November 13th, reached Canton, where she lived for more than five years, devoting much time to country work, of which she grew increasingly fond. During this time the destitute province of Kwang Si was laid upon her, and work began there.

For two years (1895 and 1896) her home was at Shiu Hing, though much of the time was spent in Kwang Si, to which province she moved in April, 1897, settling at Wuchow. It has been her privilege to see the number of Christian women in that dark province increase from only one to thirty.

HENRIETTA F. NORTH.

Born in Torrington, Leitchfield county, Conn., November 14, 1854. About the time of completing her studies in the district school of her native town, her health failed, so that she was unable to make further preparation for taking up the vocation of school teacher. The Great Teacher placed her in a different school, for wise reasons of His own. In her twenty-second year she united with the Congregational church at Winchester Centre, Conn. In the summer of 1884 she engaged in work in a Chinese mission in Monterey, Cal., which was under the charge of Dr. Charles Cullis, of Boston, Mass. In December, 1887, she left San Francisco for China, in company with the present Mrs. R. H. Graves, having united with the Chinese Baptist church of San Francisco.

MISS LULA WHILDEN.

Born in Camden, S. C., June 2, 1846; was baptized in Aiken, S. C., by Rev. Lucius Cuthbert, in 1863. Attended different schools; spent several years at Greenville Female College, where she graduated June 15, 1870.

From the time of her conversion at sixteen years of age until she left for China, she tried to work for the Lord in Sunday schools, among the pupils of her schools, and among unconverted friends.

She reached her mission field, Canton, China, June 5, 1872. Remained about two years. On account of an entire break-down from overwork, she was obliged to remain in America for about eight years and a half. She returned to Canton in the fall of 1890.

Though located at Canton, she has every year made trips to the country for the purpose of giving the Gospel to the women in the various towns and villages.

E. Z. SIMMONS.

Born March 1, 1847, in Tischomingo county, but now named Alcorn county, about ten miles northeast of Corinth, Miss. From eight to twelve years of age he went to school—some in the winter and some in the summer—between the laying by of crops and the gathering and planting time. In 1859 his father moved to Kossuth, in the same county, to better their school and church privileges. But the war coming on, he did not go to school any more till 1866. He was converted in 1861 in a meeting held in July by Brother M. P. Lowrey, who was his pastor, and was baptized by him at the close of the meeting. In 1863 he joined the army—Company H, Twelfth Mississippi Regiment, Furgerson's Brigade of Cavalry; was in the Georgia campaign; did not go home for over two years. It was April 23d when his company disbanded near Pineville, S. C. They were ordered to Washington, Ga., to surrender, but as they wanted to take his United States horse and side arms, he did not surrender. It was May 25th when he got home. He sold his horse and revolver for money to pay his way to school for one year.

In 1867 he was licensed to preach by the Kossuth church, and went to Georgetown College, Kentucky. He stayed there for five months, and then went to Bethel College, Kentucky, and was there in school a year and a half. He was ordained at the request of the Kossuth church October 30, 1869.

He was accepted by the Foreign Mission Board, Richmond, Va., as a missionary to Canton, China, in October, 1870.

November 23d he was married to Miss Maggie D. McClamrock, of Tennessee. They left immediately for China, via New York, Central America, and San Francisco, arriving in Canton February 6, 1871.

In April, 1874, came to America on account of Mrs. Simmons' ill health. Remained here till 1880. During these years he did a good deal of missionary work among the Chinese in California. Only one other visit has been made home, which was in 1889-'90.

MRS. MAGGIE D. SIMMONS.

Born in Hardeman county, Tenn., June 14, 1843. Her parents died when she was young, and she was reared by her uncle, Mr. Herndon, at Florence, Ala. She joined the church in October, 1862.

Married E. Z. Simmons November 23, 1870.

THOMAS M'CLOY (Canton, China).

Born at Altyre, Morayshire, Scotland, December 16, 1861. Was converted June, 1880, in Glasgow, and joined Adelaide Baptist church July 13, 1883. Dr. Culross, now president of Liverpool Baptist College, was pastor. His parents, brothers and sisters are Presbyterians. He is the youngest of the family, and the only Baptist. Finished the course of studies at Harley Theological College, London, December, 1885, and was then appointed to China by the British and Foreign Bible Society, and arrived in Hong Kong February 24, 1886. Joined the Canton Mission of the Southern Baptist Convention, with a good working knowledge of the language October 1, 1889, and was ordained December 29, 1889. Married Mary, daughter of William McWherrle, at Hong Kong November 18, 1887. Graduated in medicine at Kentucky School of Medicine, Louisville, United States of America, June 30, 1897.

His principal mission work has been in the province of Kwong Sai (or Kwang Si). In 1889, when he took the work there, there were only three native Christians in the whole province. To-day they have four chapels, built principally by the natives, and no mission money; five native preachers, two colporteurs, and 190 bright Christian members. The first native church in the province was organized at Shek-Tong, Ping Ham, November, 1894, with sixty-five members. The work has grown amidst great persecution.

MRS. MARY M'CLOY.

Born of Covenantor blood at Ayr, Scotland, August 7, 1861. Brought up in the Church of the Covenanters, and one of her forefathers sealed his testimony with his blood. She is the youngest of the family, and her father died when she was four years of age, but her mother nobly brought up the family, and Mary was her comfort and joy till the end. Mrs. McCloy was converted August 14, 1879, and baptized December, 1894, and joined Adelaide Baptist church, Glasgow.

Before coming to China she had a medical training for two years in Glasgow Hospital. She is a real helpmeet, a wise adviser, and by her "odds and ends" of advice has piloted many through difficulties otherwise unsurmountable. She has many times gone long journeys with her husband into the interior of China. On one occasion they travelled over one thousand miles in a native boat, and it took nearly three months. On this journey their native servant took confluent smallpox, and they had to keep him twelve days on the boat before they could get him off. The Lord preserved father and mother and three little ones from the disease.

G. W. GREENE (Canton, China).

Born in Watauga county, N. C., June 29, 1852. In 1865 he made a public profession of religion, and united with Lower Creek church, in Caldwell county, being baptized by Rev. John B. Powell. In August, 1866, he entered Wake Forest College to study for the ministry, and was graduated in 1870; then entered the Southern Baptist Theological Seminary, at Greenville, S. C. His health not being good, he stopped one year and preached in the town of Tarboro, N. C., having been ordained at Wake Forest near the end of 1871. After that he spent three years more at the Seminary, finishing the full course in 1875. The next fifteen years were spent among the country churches of Western North Caro-

ana, and for thirteen years he was principal of Moravian Falls Academy, in Wilkes county. During the session of 1890-1891 he was professor of Latin at Wake Forest College, which position he resigned on his appointment as missionary to Canton, China. In 1876 he was married to Miss Dora Mouldin, of Greenville, S. C., who died in 1890, leaving three children. In June, 1891, he was married to Miss Vallie Page, of Morrisville, N. C., who had previously been appointed a missionary to China. Two children were born to them in China, and one in Oxford, N. C.

In 1897, Mrs. Greene's health having failed, she returned to North Carolina and settled in Oxford to send the children to school. Brother Greene remained a year longer, and arrived in North Carolina in the early part of 1898.

During the six and a half years spent in China he was engaged principally in supervising the work at numerous out stations and itinerating in country districts.

MRS. VALLIE PAGE GREENE.

Born in Wake county, N. C., April 16, 1866. At the age of eleven she professed religion, joined Mount Hermon church, and was baptized by Rev. A. D. Blackwood. Soon after this her father moved to the village of Morrisville, twelve miles from Raleigh, and in the academy of this village she obtained unusually thorough preparatory training. She then spent two years at Oxford Seminary, taking most of the course, though lacking a little of graduation. The last year she gave special attention to art. After leaving school she spent four years in teaching in the counties of Wilson and Chatham. In the fall of 1890 she offered herself to the Board for work in China, and in May following she was appointed. June 17th she was married to Rev. G. W. Greene, and with him sailed for Canton, China, in September, 1891. During her first years on the field she was greatly hindered by feeble health and family cares; but she persisted in the study of the language, and did such work as she could. In 1897 she returned to North Carolina on account of feeble health, and settled in Oxford to send her children to the Seminary. With improved health, she hopes to return to China early in 1899.

ROBERT THOMAS BRYAN (Shanghai, China),

Son of John A. and Mary Oliver Bryan, was born October 14, 1855, near Kenansville, Duplin county, N. C. His boyhood was spent on a farm, working in the summer and attending school at the country academy during the winter.

He entered the University of North Carolina in the autumn of 1878, and graduated in 1882, taking the degree of A. B.

He joined the Baptist church in Kenansville in his eleventh year; decided to preach in 1877, and began preaching in 1880.

He was ordained by the Baptist church at Cary, Wake county, N. C., and served this church, together with Lystra and Antioch, two churches near Chapel Hill, as pastor for two years. These churches were given up to attend the Southern Baptist Theological Seminary in 1882, where he graduated in 1885, having taken the present Th. M. course.

He left Richmond for China on the 27th of November, 1885; arrived in Shanghai on the 14th of January, 1886. He worked six and a half years at Chinkiang; then moved to Shanghai, at the request of the Board, in September, 1892. With the exception of a year and a half at home, he has continued to work in Shanghai until the present.



MRS. R. T. BRYAN (nee Miss Lulu Eleana Freeland),

Daughter of J. F. Freeland and Harriet Freeland, was born near Oxford, N. C., on the 3d of November, 1862.

She joined the Church when quite young; attended school at Staunton, Va., and taught for several years in the Durham graded school.

She was married to R. T. Bryan by Dr. C. Durham at her home, in Durham, on the 20th of August, 1885. She joined the Kenansville Baptist church in September, 1885; went with her husband to China in November, and both at home and in the work has been a true helpmeet to him.

Besides the duties of a mother (in which she greatly excels) in caring for her children, Katie, Lulu, Eliza, and Robert, the duties of a wife which she has so faithfully fulfilled in both freeing the hands and strengthening the heart of her husband, she has found time to spend about four hours daily in the study of the language and in the work among the children and the women.

She is now giving two hours a day, besides other work, to teaching in the Kiangsu Baptist Association School. She hopes that this school will become the Baptist University of Central China to bless this part of China with an educated and consecrated ministry for the Baptist churches.

MISS WILLIE H. KELLY (Shanghai, China).

Born in Wilcox county, Ala., September 10, 1862. The greater part of her childhood was spent in McKinley, Marengo county, attending the village school in that place until she was eighteen years of age. Was converted, baptized, and

united with the McKinley Baptist church in August, 1881. At the age of twenty she attended the State Normal School in Florence, Ala., where she spent some time preparing herself to teach. After going home she became impressed with the desire to go to the foreign field, but did not apply to the Board on account of the death of her mother just at that time. Before going to the foreign field she spent several years in the office of the State Mission Board, then located in Marion. Made application to the Board in 1892, and sailed from Tacoma, Wash., November 1, 1894. Arrived in Shanghai, her present field of labor, December 1st, of the same year.



Mrs. E. F. Tatum. Miss Willie Kelly. Miss Lottie Price. Mrs. R. T. Bryan. Native Teacher.

MISS LOTTIE W. PRICE (Shanghai, China).

Born in Philadelphia, Pa., June 7, 1851. Was converted, baptized, and united with the the Spring Garden Baptist church in 1862. Was educated in the schools of her native city. In 1889, on account of ill health, removed to Asheville, N. C., and united with the First Baptist church of that city. Was church missionary for a time, also engaged in city mission work. Joined the West-End church, of Asheville, when it was organized. She had long desired to give herself exclusively to the Lord's work, but had not thought of going to the foreign field until it was suggested to her by Dr. and Mrs. Bryan, that the

Lord might have need of her there. In 1893 made application to the Board, and was accepted the same year, and appointed for Shanghai, to go out with Dr. and Mrs. Bryan when they returned to China. Sailed November 1, 1894.

MRS. ALICE FLAGG TATUM (nee Flagg)

Was born in South Berwick, Me., June 2, 1864. In the spring of 1880 she heeded the Master's call and was "born again" of His blessed Spirit. July 4th she united with the Baptist church of her native town. Simultaneous with her conversion came the call to Foreign Mission work. Feeling that the best preparation was needed for such an important mission, she spent four years at the Boston University College of Liberal Arts, receiving the degree of Bachelor of Arts from that institution June 1, 1887.

For two years she served as teacher of languages in the Chowan Baptist Female Institute, Murfreesboro, N. C. There she met Mr. Tatum, a missionary under appointment to China, and was persuaded to unite her labors with his in behalf of the spiritually destitute of the land of Siam. December 17, 1889, the two were made one, and for seven years were permitted to witness for Christ in Shanghai.

In the fall of 1896 illness compelled Mrs. Tatum's return to America. She hopes to return with Mr. Tatum to their work this autumn, as her health is much improved.

E. F. TATUM (Shanghai, China).

Born at Farmington, Davie county, N. C., April 16, 1859. Born again and baptized into the fellowship of Eaton's church, December, 1869. At eleven he was left the eldest son among six children of a widowed mother; worked on the farm and attended the neighborhood academy; at sixteen he became salesman in a village store, and then in Salisbury, N. C. This business training was a helpful preparation for his life-work, and while engaged in it he yielded to the conviction that he ought to preach. He was encouraged and helped by Christian friends to go to Wake Forest College, N. C., and was graduated June, 1887; went to the Southern Baptist Theological Seminary one year; was appointed missionary to China by the Foreign Mission Board of the Southern Baptist Con-



vention June, 1888; sailed for Shanghai the following November. Before leaving he was engaged to marry Miss Alice M. Flagg, of South Berwick, Me., then teaching at Murfreesboro, N. C., who went to China the next year and became his faithful, helpful wife December 19, 1889. After eight years' study of the language, pastoral and evangelistic work, on account of his wife's severe illness,

they were obliged to return to America. They hope to return to their work in China this fall.



Elsie Randle. Arnold Randle. Mr. and Mrs. W. H. Sears. Hilda Randle.
Mrs. Randle. George Sears Mary Sears. Dr. Randle.

**WILLIAM H. SEARS AND WIFE, EFFIE JOHNSON SEARS
(Pingtu, China).**

Mr. Sears was born January 5, 1865, near Prairie Hill, Mo. When not in school he worked on his father's farm until he went to China. He entered William Jewell College in 1881, and finished the A. B. course June, 1888, in the meantime teaching three district schools.

Was baptized October 21, 1886, by his father, P. M. Sears, formerly a Hard-Shell, but now an earnest Missionary Baptist, and joined the Thomas Hill Baptist church. Feeling a call to the ministry, he was licensed February 20, 1887. Returned to college, and being impressed with China's needs, joined the Volunteers' Band.

He was principal of the College Mound Institute one year. Entered the Southern Baptist Theological Seminary in October, 1889, and completed the two years' course in 1891. February, 1891, he was appointed missionary to China.

June 17, 1891, he married Miss Effie Johnson. She was born August 27, 1871, at Thomas Hill, Mo. Was educated at the College Mound Institute and

Salisbury Academy. Mrs. Sears was baptized October 23, 1887, and joined the Baptist church at Thomas Hill, Mo.

Brother Sears was ordained July 23, 1891. They sailed for China October 26, 1891, and located in Pingtu, North China, where they have labored ever since.

HORACE A. RANDLE (Pingtu, China).

Born at Cheltenham, West England, December 10, 1851. Educated at Norwich and Derby; it was at the latter place he was converted when sixteen years of age, and was baptized by Rev. Mr. Blount. He at once went into Christian work, and preached his first sermon when seventeen. During the next three years he preached often in town and country.

After some training in London, he sailed for China in 1876. In Garhwei and Chekiang he labored as a pioneer evangelist, and was pastor of three small churches, which grew in membership from forty to seventy during his work among them.

In 1885 he visited America, studied medicine at New York University, graduating in 1888. Returning to China, he carried on medical work in Chefoo until 1894, when he removed to Pingtu, where he has since treated about 22,000 patients.

He was appointed a missionary of the Southern Baptist Convention January 9, 1894.

ELLEN B. RANDLE,

The thirteenth child of Alexander and Mary Boyd, was born October 6, 1851, in London, where also she was educated. When twelve years old she heard a sermon by Dr. Horatius Bonar, which led to her conversion. She was baptized by Rev. John Offord, and admitted into the church of which eight of her family were members. In 1873 she went to Canada on a visit for two years, which was a helpful preparation to her future life in China.

In 1878 she sailed with an elder sister for China, in connection with the China Inland Mission.

At Ganking she met her future husband, and they were married in 1880. During the five years of their labor in Chekiang their three children were born. After a change home to England and a visit to America, she returned to China in December, 1889, since which time she has labored in Shantung province without once leaving it.

L. W. PIERCE (Yangchow, China).

Son of Sydney H. and Susan E. Pierce, was born in Fannin county, Tex., October 24, 1864. He joined the Little Jordan Baptist church at the age of fourteen; was baptized by Rev. E. M. Hunt. Attended Savoy College; graduated with degree of A. B. in 1885; taught one year in the same college; spent three and a half years in the Southern Theological Seminary, graduating in the Th. M. course in 1891. A part of the time while at the Seminary he was pastor of Middle Creek and West Port churches; also, one summer he supplied at Warsaw Baptist church, Kentucky. He was appointed to China in June, 1891, and the following fall was sent to Chinkiang, China. February 24, 1892, he married Miss Nellie Miner, who had been appointed to the same station as himself.



MRS. NELLIE MINER PIERCE.

Born in the city of New York, August 18, 1866. Her parents are Elon G. and Margaret B. Miner. At the age of seventeen her parents moved to Virginia, and until she was fifteen years old they lived at Springfield Farm, in Henrico county. Then they moved to Richmond, where she attended the public schools, graduating from the Richmond High School June, 1887. At the age of sixteen she was baptized by Rev. S. C. Clopton, D. D., then pastor of the Clay-Street Baptist church. In the winter of 1890 she applied to the Foreign Mission Board to be sent to China. She was accepted, and in the fall of 1891 was sent to Chinkiang, Central China. Later the Mission sent her to the newly-opened station of Yangchow.

WESLEY WILLINGHAM LAWTON (Chinkiang, China).

Born October 31, 1869, at Allendale, S. C. He is the eldest son of T. O. and Mary P. Lawton. He joined the old Allendale church in 1879. Attended school

at Patrick Military Institute, Furman University, and Southern Baptist Theological Seminary, taking degrees at both the latter. Was licensed in 1889 and ordained in 1894 by the Lawtonville church. He sailed for China October 30, 1894. Was married to Miss Ida C. Deavers October 14, 1897. He first located at Soochow, then at Yanchow, but in March, 1896, moved to Chinkiang.



MRS. IDA DEAVERS LAWTON.

Is a native of Pennsylvania. Her mother died when she was only seven years old. Her father died when she was fifteen. She lived with her uncle at Williamsport, Pa., and graduated at the Seminary there. She taught school for a while at Altoona, Pa., but feeling that it was her duty to go as a missionary, she gave that up and attended the First Pennsylvania Normal School, so as to better prepare herself for her life work. She went to China in 1896, and was married to Rev. W. W. Lawton, of Chinkiang Mission, October 14, 1897.

C. W. PRUITT (Hwang-Hien, China).



REV. C. W. PRUITT.

Born in Dawson county, Georgia, 31st January, 1857; was baptized and united with Concord church, Forsyth county, in October, 1871. Attended school in country near home, in Dahlonega (North Georgia Agricultural College), in Norcross, in Furman University, in Louisville Seminary. Left his native State for China 12th December, 1881, and reached Tungchow 11th February, 1882. He lived in Tungchow six years, in Hwang-Hien ten. Has been pastor of three churches (at present two). Has established two churches (Hwang-Hien and Saling), and has aided in the establishment of two others.

His family now consists of himself, wife, and three children. The Lord has afflicted him in the removal of his first wife and two of his children. He spent one year in the United States on furlough, mostly in his native State.

MRS. ANNA SEWARD PRUITT (Hwang-Hien, China).

Born in Northeast Ohio in 1862, of Puritan ancestry. When eleven years old joined the Congregational church. About the same time a dear cousin started to China as a missionary, and she desired to give herself to the same work. Both her parents have always been thoroughly consecrated to missions, and Henry Martyn, Healdy Vicers, the Judsons, and Newells were the heroes and heroines in the home. At nineteen she graduated from Lake Erie Seminary, an undenominational school, with strong religious and missionary influence. For six years she taught school, first at home, then in Southern California. In California her church connections were Presbyterian, so in 1887 she joined the Presbyterian Mission at Tungchow, where



eleven years before her cousin had laid down his life. In 1888 she married, and the same fall was baptized. She had always been taught the scripturalness of immersion, and had for several years disbelieved in infant baptism.

MISS JULIA K. MACKENZIE (Chinkiang, China).

Born in Hardinsville, Ky. She joined the First Baptist church, of Owensboro, Ky., and was baptized May 29, 1893, by Dr. F. D. Hale. She was very active as a church worker, especially did this manifest itself in the Sunday school and Young People's meetings. She became deeply impressed that it was her duty to go as a missionary, and on the recommendation of her church was appointed by the Board to work in China. She sailed October 30, 1894.

She has remained all the while at Chinkiang, and has already shown herself an efficient worker. She is now supported by the Third church, of Owensboro, of which she is a member.



MISS EDMONIA BELL SALE (Wuchow, China).



Born in Bedford City (then Liberty), Va., June 3, 1870. She attended the public schools of that place till the age of eighteen, at which time, having won the Peabody scholarship, she entered the Nashville Institute, receiving her third year there the degree of A. B. Miss Sale was raised an Episcopalian, but, being led to accept Baptist doctrines, in August, 1893, she was baptized into the fellowship of Liberty Baptist church at Bedford City by Rev. R. L. Motley. For some time Miss Sale had felt called to the foreign mission work, but the Foreign Mission Board being then unable to support more missionaries, she was adopted as a special missionary by the Strawberry Association, to be sent out and supported by that body. In January,

1896, she sailed for China, her chosen field of labor, and has since been connected with the South China Mission.

T. C. BRITTON (Soochow, China),

Son of Noah John and Frances Britton, was born in Northampton county, N. C., August 25, 1862. In August, 1877, he was converted and joined Potocasi Baptist church. He began preaching in the spring of 1881, and entered Wake Forest College the next September, and obtained the A. M. degree June 10, 1886. He was ordained to the work of the ministry August 9, 1885, J. N. Hoggard, T. G. Wood, and J. C. Fleetwood constituting the presbytery. After spending two years in the Seminary at Louisville, Ky., he went before the Foreign Mission Board for appointment June 4, 1888. He was united in marriage to Nannie E. Sessoms October 3d, and they sailed for China November 28th, and arrived in Shanghai December 31st. In October, 1889, they moved to Soochow, which has been their station ever since.



MRS. NANNIE SESSOMS BRITTON (Soochow, China).



Nannie E. Sessoms, daughter of A. S. and N. F. Sessoms, was born in Bertie county, N. C., March 6, 1867. She united with the Coleraine Baptist church in 1880, and in 1881 moved her membership to Mars Hill Baptist church, near her home. She graduated from Chowan Baptist Female Institute, Murfreesboro, N. C., in 1887, and spent a short term teaching school the following winter. On October 3, 1888, the subject of this sketch was married to T. C. Britton, who was then under appointment as missionary to China. They sailed from San Francisco November 28, 1888, for their new field of labor. One month and three days of travel put them in Shanghai, China, where they remained till October, 1889, studying the Chinese language. Since that time their home has

been in Soochow, and their efforts to give the Gospel to the Chinese have been confined principally to Soochow, Quinsan, and the surrounding towns and villages. A furlough for recruiting health was taken to the homeland, 1895-'96.

JESSE BOARDMAN HARTWELL (Tungchow).

Comes of a line of Baptist preachers. His grandfather was the Rev. Jesse Hartwell, of Massachusetts. His father, Rev. Jesse Hartwell, D. D., was a pastor in Providence, R. I., and a professor in Furman Theological Institute, South Carolina. He had prayed long for a son who should become a missionary. The subject of this sketch was born at Darlington, S. C., October 17, 1825. On that day Luther Rice called on Dr. Hartwell, and was met by the announce-



Lottie Hartwell. Charles Hartwell.
 Mrs. Beattie and child. Dr. Hartwell. Jas. Hartwell. Mrs. Hartwell. Miss Anna B. Hartwell.
 Claude Boardman Hartwell. Ernest Boardman Beattie.

ment: "Brother Rice, the Lord has heard my prayer. My missionary son was born to-day." This son graduated from Furman University in 1855. He served as professor of mathematics in Mount Lebanon University, Louisiana, until the end of 1857. On February 1, 1858, he was appointed a missionary of the Southern Baptist Convention. He was ordained in Greenville, S. C., May 2, 1858, and with his wife sailed for China in the following November. He labored for a time in Shanghai, but eventually went to Tungchow.

Returning to America in 1877, for his wife's health, Dr. Hartwell took charge of the work among the Chinese in San Francisco, under the Home Board of the Southern Baptist Convention, in 1879. In 1884 he was appointed by the American Baptist Home Mission Society Superintendent of Chinese Missions for the Pacific coast. In July, 1892, Dr. Hartwell sailed for China, where

his heart had been during these years. He labored successfully in his former field, Tungehow, until failing health compelled him to return. He is now in Santa Clara, Cal., under physicians' care. Many are praying for his speedy recovery and restoration to active service.

MISS ANNA B. HARTWELL (Tungehow, China).

On March 6, 1870, at Tungehow, China, great excitement reigned in one house over the news told by Missionary Hartwell to Mrs. Holmes, as she ran hurriedly in, offering congratulations and inquiring, "Is it a boy or a girl?" He replied, "Both!" Yes, there were twins, and the prominent facts in the life of one of them, briefly told, are: She was baptized by her father and joined the First Baptist church, San Francisco, Cal., in May, 1881; attended the public schools of San Francisco until she graduated from the High School in June, 1889. Attended the Baptist Missionary Training School, Chicago, for two years, graduating in June, 1891. Under appointment of the Women's Home Missionary Society, of Chicago, she labored for a little over a year as missionary to the Chinese in San Francisco. Appointed by Foreign Mission Board of the Southern Baptist Convention as missionary to China, and sailed December, 1892. Stationed at Canton till July, 1895, when she removed to her present station, which is Tungehow.

MRS. CHARLOTTE NORRIS HARTWELL.

Mrs. Hartwell was born in Baltimore, Md., and educated in the same city. She was baptized in 1864 by Dr. R. Fuller. She was married to Dr. Hartwell August 30, 1881.

In China she has taken active part in teaching in both the school for boys and the one for girls; this in addition to the care of her family.

MISS LOTTIE MOON (Tungehow, China).



Born in Virginia in 1840; united with the Charlottesville church in 1858, during the pastorate of Dr. J. A. Broadus. Was educated partly at Hollins Institute, then, as now, under the management of Dr. C. L. Coker. Later she spent four years at the Albemarle Institute, during the early days when Mr. John Hart was principal, with a very able faculty, made up mostly of University of Virginia men, and the institute was conducted as nearly as possible on the University model. After the war she spent several years teaching in Kentucky and in Georgia. Miss Moon went to China in 1873; was for some years in charge of a boarding school for girls in Tungehow; later she lived a part of each year in Pingtu, where she was joined by Miss Knight.

On her return, in 1893, from a visit to America, she settled again in Tungehow.

Letters from Our Missionaries.**BRAZIL.**

Droughts in North Brazil—Ships Crowded With Persons Leaving: Others, Too Poor, Compelled to Remain—Establishing Government On Islands in the Amazon—One Island Large as England—Scattering the Bible.

Para, June, 1898.

Dear Brother,—Two of the States lying in Northern Brazil—namely, Ceara and Piniky, have often in former years been subject to terrible drought, and are again going through the same visitation. Already hundreds are suffering for lack of food and water—food because of the lack of a desire or energy to provide for to-morrow, so that only one year of drought is enough to cause fearful sufferings. Every steamer from those States is crowded with passengers, and there are thousands who are waiting opportunity to embark. Others too poor, are left to beg for their living. As usual, one calamity follows another. Yellow fever has broken out in the smaller villages in the interior. Where do these people go? They come to the States of Para and Amazonas, where we live on the rubber trade, and know of no droughts of any description—only lack of dwelling houses—so that the price of house rent has trebled in a very short time, ranging from \$25 to \$50, and shanties of the poorest description \$10 to \$15.

The government of the State of Para is opening colonies on the islands of the Amazon river, one of which—the Marajo—it is said, is larger than England. It is the hope and prayer of this mission to scatter the Bible in these colonies, and if possible visit them and open work among them; also to visit, as in past years, the vessels as they arrive and when they sail, distributing the Word to them. We

have now 1,100 Bibles in the custom-house, and expect to have another lot by the last of August, through the kindness of Mr. Tucker, the agent of the American Bible Society. But it may be news to the most of the readers of the Journal that it costs about 2 1-2 cents a pound in duty to get the Bible out of the custom-house, or about 5 cents for each Bible, which is sold for 15 cents. In order to accomplish this great work, much money and many workers are needed. But the work is the Lord's, who never has lacked either men or means. We are often tempted to think so, like Moses when he smote the Egyptian; but forty years later was God's time. He had a field and a "patient" man for it. What this Mission asks of its more (apparently) favored brethren in the United States is prayer in our behalf, that God may bless the field and workers. Later we hope to describe the difficulties. E. H. NELSON.

Campos, June 2, 1898.

Dear Brother,—At last I am able to forward you a picture of our new and beautiful little church. Don't you think it looks a beauty? We are all very proud of it, and praise our Heavenly Father for having given it to us. All are proud of it, and talk about it. Even the unbelievers seem to take a great interest in it. The Journals, when they refer to it, always say, "a linda Igreja Evangelica" (the beautiful Evangelical Church). Since its dedication our meetings have been wonderful. Every night almost the hall is crowded. It is really surprising how the people come to our meetings, especially if you take into consideration that we have never suffered so much persecution as the last few days. But the people are getting tired of

their yoke. Romanism has no hold upon the people. They are longing for the sweet message of love. So they come to our meetings and go away glad and satisfied and come back for more.

Brother Joyce is doing wonderfully well. The people like him and he preaches well. He seems to be just the man for the place. I think that he will do a great work. His wife, also, is a great helper and is doing good work amongst the ladies. It seems to me that we could not have got a better helper, and I hope that the Board will not make any question about his appointment, for really without him I do not know what I will do with the Campos work.

The work in Macahe is going ahead. If I say that the whole city is revolutionized I do not exaggerate. The priest had the misfortune (though fortunate for us) to publish a very independent article against us, and he did it in such abominable language that the people got quite disgusted with him. My answer, of course, was a little strong, but calm and to the point. The people now are all in our favor, even our enemies. The work, therefore, there is a reality. Praise be the Lord.

Last Sunday I baptized another candidate, a young man of a very good family. There are many more to follow. Pray for the work there. If the Lord will permit I hope to move there with my family for about two months.

Next Sunday I am off to San Fidelis. Three ready for baptism.

Brother Bagby has been very sick for about ten days, but writes to say that he is now much better. I hope to go with him next week to Santa Barbara (S. Paulo).

Our children are still suffering from the whooping-cough, and my wife is feeling a little tired. However, they

are all getting better. Pray for us and the great work before us.

Yours truly in Christ for Brazil,
SOLOMON L. GINSBURG.

ITALY.

Rome, June 2, 1898.

Dear Brother,—In my journey to Sicily, to which I alluded in my last, my younger daughter accompanied me, both for her own pleasure and instruction and for the help she could be to me, but entirely at my expense. We spent Easter Sunday at Boscoreale, assisting in good service. There was present a young mother with her baby boy in her arms, whom I baptized when she was not over 12 years old. How much greater the advantage, thought I, of that boy with two generations of Christians for his forbears; and it gave me hope for the growth of the work in this land that hundreds of children are coming up blessed with pious parents and grandparents.

The young minister, required to do military duty from March to November, and, as is always the case, stationed far away from home, has not failed to hold high among his comrades the flag of his divine Captain, and his frank testimony to the Gospel, along with exemplary conduct, has not been in vain. On the other hand, the little congregations of Boscoreale and Boscotrecase, supplied with preaching from Naples, suffer for the want of pastoral care and training, and the members have not been taught either to give of their certainly small substance, to hold a service themselves in the absence of a minister, or even to take any part, save to sing, in the meetings.

The evangelist in Naples has long pleaded for a helper, on account of the size of the city and his own increasing years. After correspondence and pro

longed interview. I consented to pay the weekly travelling expenses of his nephew from and back to Caramleciola, where he is exercising his profession of engineering. This young man, who has long aspired to become a preacher, seems to me at once plous and gifted, and it may be that he will one day regularly enter our work. His wife, too, is an excellent person, and as they have no children, the salary need not be large. This arrangement was made over a month ago, and already, I hear, has borne good fruit.

The family in Messina, of which I have baptized the widowed mother, three daughters, and the oldest son, had removed to the heights overlooking the city, and in scaling these we enjoyed a stupendous view of earth and sky and sea, all bathed in the golden light of evening. How doubly delightful are such pleasures, when not gone after but found incidentally as the path of duty is traversed. We had a service of prayer and song, every member of the household being musical, and God's Word was read and briefly commented.

The child baptized by me on my previous visit I now found a handsome young woman. The second son also expressed himself as believing in Jesus and desiring baptism, but as he was almost ill from studying for an examination which would, if successful, open to him a life career, and as every hour was precious to him, I suggested the postponement of the rite; but I expect to baptize him and the younger brother, too, which will make a Baptist family of seven persons—surely, in this case, a perfect number.

The second daughter, a very attractive young lady, has just declined, for the sake of her religion, an otherwise very desirable marriage; truly, a great sacrifice—greater in this country, where marriage is deemed so important and even necessary for a woman.

Things in Palermo looked prosperous, and the youthful preacher showed that he had profited by his private studies, as I trust he will even more during the years he is destined to spend at school in Rome. His mother elected to remain in Palermo, at which I was glad, since she is greatly revered by the brethren as the widow of their late beloved minister, and so will continue to be an element of strength in the Church.

Sunday night, after all the services of the day were over, some of us tarried long to consult for the interests of the local work. The senior deacon, a man whose whole heart seems to be in the Church, said to me something like this: "You will have the expense of Arthur's board at school, and you are caring also for his mother, so do not send us another minister, at least not immediately; for we have gifts among us, and we will carry on the meetings ourselves." At first I demurred, fearing lest outsiders could not be reached, and the work could not be extended by the brethren alone without a minister to give his time to preaching and pastoral service; but, reassured on this point, I felt great comfort and relief, for where to get the minister I did not know, not to speak of the money; and I rejoiced to find so young a church thus able and willing to stand alone.

We have a beautiful hall in Palermo on a frequented street, with a small apartment attached. Our widowed sister will continue to occupy these rooms, will carry on the Sunday school, and receive a small monthly allowance, all as hitherto, and the brethren are very kind to her.

The journey from Naples to Sicily and return was made by sea. Would that all my travelling could be thus done, for I am a good sailor, and love the sea, while, on the other hand, railroad travel fatigues me, especially

when done in third-class cars, suffocated by the fumes of tobacco smoke.

It would have been possible with this journey to combine another to the south, which needed to be made, but the Gravina brethren had rented a new locale and urged my presence for the opening services, which could not be till the third Sunday in May. It seemed wise to fall in with the wishes of brethren who had shown so much initiative and well-directed zeal, so that I returned home, cleared the epistolary docket, saw a brother who had come from Sardinia for the purpose, and in due time set out again, this time on a railroad journey of 1,450 kilometres (about 1,000 miles).

Gravina was reached late Saturday night, but I was met by many brethren, and as the guest of the church was assigned to the home of the minister, where I was made very comfortable and shown great kindness. At 9 o'clock the next morning the new locale was solemnly opened, the evangelist preaching well to a large congregation; then, at his request, I baptized five candidates, and as the arrangements were excellent and the behavior of the candidates left nothing to be desired, the administration of the rite proved most impressive. At night it fell to me to preach, after which the day closed with the celebration of the Lord's Supper. The services continued two other nights, with sermons from other invited brethren, and with short addresses. The crowd continued, and the attention was serious. The locale, on the ground floor and opening upon a public square, struck me as a great success, and, best of all, the entire expense of rent, adapting it to its new use, frescoing and furnishing were all paid for by the brethren, led by the minister, who, as preachers ever must, did a lion's share of the giving. I felt that the result had justified my putting him

there, even when the Board could not encourage the expense. I remembered, too, that less than ten years ago a single evangelist carried the Gospel thither at the risk of his life, while the Lenten preacher cried: "Say with me, O people, 'death to the Protestants!'" Such a revolution will not go backward, and God, I believe, will crown with fire from Heaven the sacrifice of His servants there.

Two days were spent in Bari, where I had the pleasure of mingling with Sig. Volpi's singularly interesting family, including him who has since become his son-in-law, and whom I learned to esteem and like. He is a member of the Bari church, and in a good position, while the girl he has married has for years successfully run and increased the Sunday school. Humanly speaking, the more of such intermarriages of young Italian Baptists the better. As for present fruit, I feel that I and my brethren who work and pray and give for Italian missions are chiefly sowing for future harvests, to be garnered on earth and in Heaven. I had great pleasure in preaching to the Bari congregation, which is ever singularly appreciative and affectionate. While in the city I visited with the evangelist a new locale which he wished to take, and authorized the extra expense, if the place could be gotten, for there were difficulties in the way, but ere I left these were overcome, and the contract was signed. It seemed not only a wise but a necessary outlay, a true economy, in such a city with such a minister, especially as the other denominations had already taken the forward step.

The arrangements of my journey did not permit a visit to Barletta, but my ticket taking me to Brindisi, the people of the hotel where I put up invited me to preach in their parlor, which I was glad to do, as there is no regular

evangelical service held in the city. I tried to show, my hearers being chiefly professed Christians, that in as much as the essence of true religion consists of communion with God, plenty need not suffer from the want of public services, secret prayer and meditation on God's Word sufficing for the soul's nutriment and growth; and that it is the duty of all isolated Christians to render such a testimony that they cannot long remain isolated.

I reached Miglionico only to go to bed fevered and prostrated, so that my stay there seemed love's labor lost, but we cannot be sure. All the brethren and sisters came to see me in my sick room. Ten days of illness have left me almost as good as new. Dr. Brown tells us that sickness, in many ways, prolongs life; it is certainly a painful path towards longevity; but the Lord's will is ever merciful and good.

Your very affectionate brother,

GEO. B. TAYLOR.

JAPAN.

Nagasaki, May 26, 1898.

Dear Brother,—It has been quite a while since we had any good news to send you from this part of the field. There have been so many disappointments that we have grown reluctant to tell of hopeful prospects before they have materialized. I came to Nagasaki just two years ago to begin a new work, and during that time there has been nothing to report in the way of tangible results. This is said to be the most conservative city in the empire.

Though the Mission work has been continuously carried on here since the country was first opened up, less than a dozen natives of the city have been

converted. The Christian community is composed of people who have come here from other parts of the country. The recent commercial prosperity of this port has drawn together here a large number of people from other sections, and it is almost exclusively among these that we get a hearing.

Recently our congregations have been larger than ever before, and among those who attend more or less regularly are several whom we hope to see converted ere long.

One of my out-stations is located in a town where there is a large naval station. We invariably preach to large and attentive crowds there, and after the service talk late into the night with those who are interested enough to come up to our room over the chapel. It is difficult to estimate the results of work in such a place, for the sailors are continually coming and going. I have nowhere else seen the people so willing to hear, and there are now a dozen or more who are studying the Bible under our instruction.

The second week in June our evangelists and missionaries are to assemble in Fukuoka for a week of Bible study and lecturing. We have four such meetings during the year in different parts of the field. We study together during the day and scatter out for street preaching in the evening.

Fraternally yours,

E. N. WALNE.

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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 Baptist Mission Rooms, 304 N. Howard St., Baltimore, Md.

MISSION CARD TOPIC FOR AUGUST, 1898.

THE HOME BOARD.

HOME BOARD.—"Bear ye one another's burdens and so fulfill the law of Christ." Missionaries, 467; churches and stations, 1,960; baptisms, 4,739; churches constituted, 103; houses of worship built, 45; Sunday schools, organized, 297; teachers and pupils, 7,710. Receipts of Home Board, \$86,887.27.

STUDY TOPICS.—*Our Home Board: its methods; its missionaries; its territories; its opportunity and its pressing needs.*

PROGRAM FOR AUGUST, 1898.

"God's greatness flows around our incompleteness,
Round our restlessness, His rest."

1. Chant—"The Lord is my Shepherd."

2. Short prayer for special blessings on this meeting.

3. Scripture—"Stir up the gift which is in thee." with crisp, pointed comment by leader.

4. Missionary Budget—With leader as editor. Have several members prepare bright two-minute papers on lines of Home Board effort. See Convention Report, W. M. U. Report, Home Field, Foreign Mission Journal.

5. Discussion of methods of work for coming year. See Recommendations of Home Board.

6. Items—Home Board receipts, \$86,887; of which W. M. Union contributed in cash \$11,283, in boxes, \$24,352. Suggestion: One cent of each dollar in the hands of American Christians would put into Home and Foreign treasuries

\$57,000,000, instead of \$5,000,000 now given.

7. Hymn—"Souls of men, why will ye scatter?"

8. "Fifteen fixed facts." Let leader take the leaflet, "Home Missions," by Dr. I. T. Tichenor, and write out as concisely as possible fifteen items, distributing them to as many people, calling for them by number.

9. Prayer for our country and the spread of a pure Gospel as its salvation.

10. Business. Reports. Secure subscriptions to Our Home Field—10 cents per year; club rates, 5 cents.

11. Obtain Frontier Missionary's letter from Central Committee and lay plans for the fall box.

12. Closing prayer.

Monthly Missionary Literature.—The leaflet for the month, helpful alike to pastor and people, to leader of society or band, has been supplied by Dr. I. F. Tichenor, than whom none knows better the situation and none can do it better justice. The leaflet is called "Home Missions" (price 3 cents, Baptist Mission Rooms, Baltimore). It is a compendium of the fields of work needing cultivation by the Home Board.

She doeth little kindnesses
Which most leave undone or despise;
For aught which sets one heart at ease,
And giveth happiness or peace,
Is low esteemed in her eyes.

—J. R. LOWELL.

"Every hour comes with some little fagot of
God's will fastened upon its back."

Work of the Home Board.

[A paper read at Annual Meeting at Norfolk by
Miss Carolyn Palmer.]

The field of Home Mission work is as wide as our country. It spreads from Cuba to the Klondike, from the emigrant pier of the East to the immeasurable plains of the West. It

embraces all sorts and conditions of men, from the newly-landed Swede by the Great Lakes, to the aged African by the Gulf. That part of this field given for cultivation to the Southern Baptist Convention lies between the ocean and the plains, the mountains of Maryland and the war-wasted, famine-devoured Island of Cuba. Within this territory live more than one-half the Baptists of the world, one adult white person in every seven being of that faith, and one in six of the negroes.

This the Mission Board is faithfully, conscientiously endeavoring to supply. With constant demands and entreaties from every side, no wonder that those who compose our Board feel like the "lad with two barley loaves and a few small fishes." To distribute these supplies to the needy multitude requires a consecrated wisdom, which can be obtained only from Him who fed the famishing on the mountain side. With what inspired wisdom the distribution is made, I need not tell you. Read the reports. But in spite of inadequate supplies and many discouragements, our Board is doing a magnificent work, which, in its increasing ramifications, is almost overwhelming in its magnitude.

Beginning with the newly-arrived and homesick immigrant, it meets and greets him in his own language, places in his hand the Bible, and wins his heart by sympathy and aid in many ways. It sends its messengers to the city slums to point the fallen ones to the risen Saviour, and lead the wayward into better and holier ways of life. It sends them into the recesses of the mountains to seek those almost as wild and shy as the birds of the mountain, and to fill them with aspirations to dwell "in the secret place of the Most High." It sends

them to the vast plains to make the acquaintance of the cow-boy and the fast-disappearing red man, to whom they carry the seed which shall "make the desert bloom as the rose." It forgets not the brother and sister who, as Shakespeare so delicately expresses it, wear "the shadowed livery of the sun," and strives to lead this pathetic race toward the "liberty wherewith Christ shall make them free." It plants churches in the new towns which think so well of themselves that nothing but an expensive church and a "smart" man can satisfy them. Many, I think, may truthfully say, most of our wealthy city churches are the children of the Southern Baptist Convention, and many of these, now grown independent, give their parent a loyal support. With the broad charity which loves its neighbor as itself, it oversteps strict geographical limits and embraces the brave unconquerable Cuban, who sits, as we were, at our feet pleading for help in an unequal struggle for liberty. Long before our nation heard his cries the Home Mission Board of the Southern Baptist Convention was pointing the way to real freedom.

Ladies of the Woman Missionary Union of the Southern Baptist Convention, what are we doing to help our Board to lift this great weight of need and responsibility? I know that the weight of the women on the end of the lever is a mighty force, but are we all on? And are we who are on, bearing down with all our might? Are we calling as loudly as we can for others to come and help? Do we ever become excited or even enthusiastic over the matter? Do we bring to this work a tithe of the thought which we bestow upon our embroidery, our social engagements, or our wheels? I know that this sort of exhortation has become trite, but, like the Proverbs of

Solomon, though trite, it will bear repetition.

The most prominent methods of helping our Home Board are direct contributions, boxes to missionaries, and the observance of the week of self-denial. Our corresponding secretary tells me that the appeal for boxes is generously answered. Should the tithing system ever become universal, all other methods might, perhaps, be abandoned, and the heart of our Home Board be made to sing for joy. "But," you say, "there are so few women who have stated incomes to-tithe." True, but we can tithe what we do have as fast as we get it. And there are other things besides money which can be tithed—one's labor, one's reading, one's writing, one's prayers. Yes, one's prayers, for,

"More things are wrought by prayer
than the world dreams of.

Wherefore let our voices rise like a
fountain day and night.

For what are men better than sheep or
goats,

If, knowing God, they lift not hands
of prayer,

Both for themselves and for those
who call them friends?

For so the whole round world is, every
way,

Bound by gold chains about the feet
of God."

Since self-denial is supposed to be the peculiar privilege of women, why do we not magnify our office? Why may we not show to the world what real self-denial is? Have we ever really, deliberately denied ourselves a luxury—not to say a necessity—for the cause for which we profess to be working? I know very well that every contribution represents some sacrifice. To very many every week is a week of doing without. But do any of us know what it is to be hungry? Really

hungry? Now suppose that every Baptist woman within the bounds of the Southern Baptist Convention should deny herself one meal a day during the third week in March. Even making allowance for the extra amount eaten at the other meals, the lowest average amount saved would be not less than 25 cents each.

Now, do you know what this would aggregate? About \$200,000.

Home Board Recommendations to Woman's
Missionary Union, Adopted at Norfolk, Va.,
May 9, 1898.

The Home Mission Board acknowledges with pleasure the generous and efficient aid rendered during the past year by the Women's Mission Societies, and earnestly solicits the continuance of these helpful efforts for the year to come.

1. It asks that the societies raise for its work thirty-five thousand dollars, twenty thousand in boxes of supplies for frontier missionaries, and fifteen thousand in cash to aid in their support and the general work of the Board. We respectfully suggest that the Young People's Societies and the Children's Bands be requested to contribute two thousand dollars of this amount, and that our Sunday schools be urged to give more earnest attention to the observance of Missionary Day.

2. The Board regards with special gratification the increased interest manifested in the observance of the Week of Prayer and Self-Denial as shown both by the increase of numbers and the enlargement of contributions, and asks its continuance for another year.

3. While great blessings have attended our work among the foreign popu-

lation at the Immigrant Landing in Baltimore, among the Cubans in Florida, the Chinese in New Orleans, in the budding mission among the Italians of Baltimore, and among the Germans and Mexicans, the Board realizes that these are but the beginning of a great work which must increase from year to year.

4. Religious work among the colored people must continue until that race shall have become so elevated as to be able to care not only for themselves, but for their kindred in darkest Africa. The colored women in and about our homes should not look to us in vain for spiritual help.

5. If "Our Home Field," the organ of our Board, could reach a circulation of fifty or a hundred thousand, it would be a most efficient auxiliary to our work, and we are satisfied with the earnest aid of our Women's Societies this number can be speedily reached.

Letter from Dr. I. T. Tichenor to Woman's
Missionary Union, Explanatory of the Re-
commendations.

Dear Sisters.—In submitting to the Woman's Missionary Union recommendations concerning the work of the Home Mission Board for another year, the Board desires to express not only its thanks for their efficient work in the past, but its growing conviction of the value of their organization in the development of the benevolence of our churches. We are sure that a wide field of usefulness is open to them in stimulating the masses of our Baptist people to more earnest efforts for the world's conversion.

Our recommendations present nothing new. They ask only for increased help along the old lines of our work,

and give their indorsement to the methods of help hitherto adopted.

The rapid increase of our population and the establishment of new centres of industry are multiplying points of destitution, and creating demands upon our resources far beyond our ability to meet. There is every probability that this destitution will become greater and its needs more imperative, until they require for their healing far greater liberality on the part of our people.

We trust that the year upon which we are just entering may be one marked by the great enlargement of every department of our mission work, and signalized by the marvelous richness of the Divine blessing.

I. T. TICHENOR,
Corresponding Secretary.

Atlanta, Ga.

A Letter from Texas.

Dear Sister,—My wife and I have been sick for two weeks. I am hardly able to sit up; have fever now, but I feel very thankful to God for His goodness and mercy. I tried to fill my appointment last Sunday; had a good congregation. The Sunday school came up with their nickels for the State work. While I try to go cheerfully in this work, I have many hindrances. I write this, asking you while you read this, you will offer a prayer for me and the work. I am so discouraged to-night, but for the precious promises of my Saviour, I would give it all up, yet I know that He does all things well. We are so needy; my boys plowed to-day barefooted, for want of shoes, which is rough on them in this country, but they go on cheerfully. I told them this morning that the Lord would open a way for us, and

my dear sister, I believe this with all my heart.

May the precious Saviour bless and keep you, and I know He will.

Yours in Jesus,

P. S.—Please do not think I want you to make any extra effort for me, but I came across your letter, was reading it, and wanted to write to you.

WHY DO I TEACH A COLORED SUNDAY-SCHOOL?

BY H. L. BROWN.

Because I cannot help it. My conscience will not let me rest. Here is a people needing instruction, willing to be taught; there is no one else to teach them; they are my own people—Baptists. These are the impelling motives, reinforced by the grateful remembrance in which a former work is held. Other denominations, notably the Catholic, are devoting time, labor, money in endeavors to influence this naturally-inclined Baptist host. Shall I not occupy an open field?

How do I run my school?

For the present, I am sole teacher. Before me on hard wooden benches sit my dusky-faced infants, some of them as pretty and attractive as their white sisters. One by one they are called on by name to rise and recite their Scripture portion for the day. First, the Lord's Prayer was conquered. Now, in homeopathic doses, they struggle through the Ten Commandments. After the school closes this class flock around my table, each eager for the blue or red ticket which will bring in time the reward-card or book. When the primary class is through there is a short lesson in Baptist catechism, specially provided

for the intermediates. This has proved to be one of the most enjoyable features of the school.

We use the Prize Catechism, written by Mr. Charles Keyser, and I would recommend it to all teachers of our young. It might strengthen the weak hands and confirm the feeble knees in these days of denominational laxity, with its consequent deplorable scarcity of Baptist esprit de corps. Phillips Brooks says: "Truths are the roots of duties. A rootless duty—one that has no root below it, out of which it grows—has no life, and will have no growth." We believe we hold the Truth, but our churches are full of people that have no just conception of this truth, and consequently are lifeless and growthless.

After the catechism the whole school resolves itself into a general Bible class, and for about fifteen minutes we study together the life of Christ. Thanks to liberal grants of Testaments from the American Baptist Publication Society, and our own Sunday School Board at Nashville, all can take part in the responsive reading.

I will say here that we are not beggars nor paupers. A liberal collection is taken up every Sunday, and we became beneficiaries rather through the kindness of friends than through our own seeking. Prayer and song hallow and brighten these exercises.

The colored brethren are the prayer-leaders, and the younger men are called on for the minor duties.

What are the encouragements?

The support of their best people; a good attendance, specially of boys and young men; close attention; hearty co-operation of the pastor.

In conclusion, I would say to the southern brother and sisterhood: Go into this work. You will bless and be

blessed. Like our Holy Example left us, have compassion on the fainting multitude scattered abroad. We can thus answer our own prayers for more laborers by ourselves going into the fields and gathering in the sheaves of this plantation's harvest.

Casanova, Va.

Oklahoma.

Oklahoma is some 250 miles one way by 150 the other. Some parts of my work are very pleasant, especially as I know I am working for my blessed Master, and when I see souls converted to God, oh, it makes my heart glad to know that as humble an instrument as I am can be used to His honor and glory in the salvation of the world, or rather, poor lost sinners. My work as superintendent of missions and general missionary gives me plenty of chance to see all of the country; I get to see the poorest as well as the wealthier classes. The people are mostly poor, especially in the country, yet quite intelligent, and it takes a man that is capable of using at least good language to be a successful missionary, with plenty of the grace of God in his heart, and a burning desire for the salvation of souls. That man will succeed. He must be able to meet everything—Mormons, Campbellites, Adventists, Soul-Sleepers, Universalists, Infidelity, and every ism that his Satanic Majesty can invent, for all are here in Oklahoma. When I came to Oklahoma nine years ago, there was no organization whatever. Now we have ten associations, one State convention, and a Sunday school convention: all Baptist, and most all sound Baptist.

J. W. BLACK.

Band Department.

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

THE PICTURES.

Look well at these pictures, and you will find that the little boy and girl in Chinese dress are the same little Americans who stand together in the other picture. Valleria and William Green, of Canton, China, to whom I have the pleasure of introducing you this month, do not usually wear the Chinese dress. They have put it on that you may see how real Chinese boys and girls look. Notice, boys, that the boy wears dresses, and the girl "pants."

Valleria and Willie are now in Oxford, N. C., but hope before very long to return to China. In the meantime if any of you wish to write to them while your letters will not have to go half around the world to find them. I am sure they will be glad to hear from you.

A CHINESE SUNDAY-SCHOOL.

In almost every Southern city where gathered them into Sunday schools, there are Chinese Christian people. There are Chinese, Christian people have been brought to Christ. The little glimpse into one of the oldest of these schools, that of the Presbyterians in New Orleans, will be interesting. The scholars, sixty or more, are neatly dressed, and so quiet and respectful

that here we find another of the "lessons the heathen may teach us." We are glad to know, however, that most of these young men have ceased to be heathen, and are learning of Jesus. They do not sit by twos at desks, or in rows on benches, as we do in our schools. Nor do they recite in classes. Each



Chinaman is supposed to have his own individual teacher. There he sits at a little table, and by his side is his teacher, often one of our loveliest Christian girls, who cheerfully does for Christ's sake this service which the world thinks so useless and humble. How interesting it is to stand on the platform and look over the large room and see these scores of men from far-away China, who in childhood had been taught to bow and burn incense before hideous idols, now patiently learning to read God's Word, and as patiently taught of Jesus by the refined Christian women of our Christian land! It is a noble work, such as even

angels might wish to do. We almost wonder if Peter had scenes like these in his mind when in his first epistle he writes of "things which the angels desire to look into!"

At first the scholar knows little or no English, and the teacher no Chinese. But gradually the English alphabet is learned, then words and sentences, then hymns and catechism questions, and finally verses and chapters of the Bible. Thus, year by year, these strangers from a heathen land are patiently taught by their faithful teachers, and it is beautiful to see their gratitude. No people were ever more grateful. When their new year comes (a little later than ours) they always give their teachers valuable and handsome presents, besides inviting them to a nice reception, where they show in many ways how grateful they are. Three hundred Chinamen have thus been taught in this New Orleans Sunday School and Mission, and fifty of these have learned to love the Lord Jesus and joined the church. Most of these Christians are now back in China, where in many of their native villages and towns they are living godly lives and trying to lead their friends to Christ.



FOREIGNERS IN AMERICA.

Two-thirds, or 2,500,000, of the people of New York city are either foreigners or the children of foreigners. There are in New York city more Germans than in any German city, save Berlin; twice as many Irish as in Dublin; 170,000 English; 105,000 Russians, and 100,000 Italians.

Chinese began to come to America in 1848. There are now less than 100,000 in our country. There are several thousand Japanese in America.

Of the 250,000 Indians in the United States, 28,663 are Church members. There is a Young Men's Christian Association among the Chinese of Philadelphia, which has 165 regular and associate members. There are sixteen Sabbath schools among the Chinese in Montreal.

MISSIONARY EXERCISES FOR FOUR LITTLE GIRLS.

Each child presents a gift (letter) of the word G I V E at the close of her stanza.]

I.

From Greenland's icy mountains,
So runs the hymn of old;
Beside those mammoth icebergs
Dwell hearts perhaps as cold;
But warmed by Christian sunlight,
Illumining the land,
Bleak earth becomes an Eden,
And so for G I Stand.

II.

You know how run the verses;
"From India's coral strand"
Comes forth the call for workers—
A larger, stronger band.
Buddhist and erring Brahmin
The Saviour's call must heed,
And taste God's peace eternal,
And therefore I must plead.

III.

From far-off Venezuela,
To popish bonds a slave;
From Van and Voroneje,
Which Eastern waters lave,
The same loud voice is calling,
Which sounded years ago:
"Come over here and help us!"
The cry of Macedon.

IV.

From Ethiopia's borders
And wastes of burning sands,
Which cruel, dark-skinned Arabs



Infest with hostile bands,
By day and night unceasing
There comes a pleading cry:
"Bring us the truth you cherish!
Oh, bring it ere we die!"

(TOGETHER.)

Give of your prayers and blessings;
Give of your store, though small;
Give of your time and service;
Give self—best gift of all.

—In Mission Dayspring.

RECEIPTS FOR FOREIGN MISSIONS*From June 15th to July 15th, 1898.*

ALABAMA.—Crosskeys Ch., by C. J. B., \$9.50; La Pace Ch., by C. J. P., \$2.50; Millerville Ch., by C. J. P., \$1; Bethany Ch., by C. J. P., \$1; Shady Grove Ch., by A. J. H., \$3.63; W. C. Bledsoe, Tr., \$200; Lafayette 1st Ch. S. S., by G. E. B., \$20; G. W. Hilton (collection), \$1.10; Centre Ch., by J. J. S. W., \$2.71; Centre Ch. S. S., by J. J. S. W., 99 cents; Northport Ch., by J. H. C., \$4.23; Bethel Ch., by J. H. C., \$3.30; Grants' Creek Ch., by J. H. C., \$2.70. Total, \$252.66.
Previously reported, \$104.09. Total this year, \$356.75.

ARKANSAS.—First Ch., Faye'teville, by J. F. H., \$10.
Previously reported, \$145.25. Total this year, \$155.25.

DISTRICT OF COLUMBIA.—"A Friend of Missions," \$5.
Previously reported, \$1. Total this year, \$6.

FLORIDA.—Putnam Union, by D. Bohannon, \$6.11; John D. Beck, Cantonment, \$4.13. Total, \$10.64.
Previously reported, \$12.55. Total this year, \$23.09.

GEORGIA.—Mrs. B. E. Barksdale, \$1; Corinth Ch., by E. A. C., \$2; W. M. S. Woodville, by Mrs. J. M. R., \$5; Antioch Ch., by W. J. D. U., \$2.73; J. G. Gibson, Sec'y, \$80.19; Hephzibah Ch., by H. L. M., \$14.02; First Ch., Augusta (Miss Wright), \$50. Total, \$154.94.
Previously reported, \$720.23. Total this year, \$875.17.

KENTUCKY.—Brachen Ch., by J. F. G., \$5.70; Sand Hill Ch., by T. J. D., \$5; W. M. S., First Ch., Bowling Green (B. F. P.), \$14.40; First Ch., Frankfort, by S. S. S., \$63.03; D. F. Highbaugh, 65 cents; J. W. Warder, Cor. Sec'y, \$653.11; Third Ch., Owensboro, by J. W. W. (Miss Mackenzie), \$50; "Bud of Promise," East Ch., by Mrs. B. G. R. (Mrs. McCloy), \$5; Bardstown Ch., by Mrs. B. G. R., \$5; Carlisle Ch., by Mrs. B. G. R., \$1.70; McFerran Mem. Ch., by Mrs. B. G. R. (Mrs. McCloy), \$25; McFerran Mem. Ch., by Mrs. B. G. R., \$3.90; Gratz Ch., by Mrs. B. G. R., \$1.50; Carrolton Ch., by Mrs. B. G. R., 84 cents; Broadway Ch., by Mrs. B. G. R. (Mrs. McCloy), \$8.20; Flemingsburgh Ch., by Mrs. B. G. R., \$1; Cynthia Sunbeams, by Mrs. B. G. R., \$2.50; Highland Ch., by Mrs. B. G. R., \$6.05; New Castle Ch., by Mrs. B. G. R., \$1; Dayton Ch., by Mrs. B. G. R., \$3.34; Bloomfield Ch., by Mrs. B. G. R., \$1; Bloomfield Sunbeams, by Mrs. B. G. R., \$1; Walnut-Street Ch., by Mrs. B. G. R., \$3; Russellville Ch., by A. C. H., \$27.45. Total, \$892.47.
Previously reported, \$775.17. Total this year, \$1,667.64.

MARYLAND.—Francis S. Biggs, \$25; Hynesboro P'k Mission (Children's Day), by J. A. L., \$9; Franklin Sq. Ch., by J. L., \$75; Pitt's Creek Ch., by E. S. T. (McCloy), \$3.35; W. F. M. S., by Mrs. E. L. (Japan), \$40.75; Waverly Ch., Balto., by L. S. C., \$9.23; Brantley Ch., Balto., by C. W. W., \$10; Mrs. M. H. Pike (Lee Ah Wong, Canton), \$16. Total, \$183.33.
Previously reported, \$324.55. Total this year, \$512.88.

MISSISSIPPI.—B. M. S., Indus I. and C., by R. D., \$3.40; Pleasant Grove Ch., by J. L. H., \$5; Bethlehem Ass'n, by J. L. W., 60 cents; Friendship Ch., by W. T. L., \$3.35; Bethel Ch., by W. T. A., \$5; T. J. Bailey Treas., \$245.62. Total, \$262.97.
Previously reported, \$207.11. Total this year, \$470.08.

MISSOURI.—E. H. Sawyer, Treas., \$33.43; Slater S. S., by G. H. S. (S. S. Miss'y), \$15. Total, \$168.43.
Previously reported, \$574.60. Total this year, \$953.12.

NORTH CAROLINA.—Hope Mills Sunbeam Soc'y, by S. B., \$3.
Previously reported, \$107.94. Total this year, \$110.94.

SOUTH CAROLINA.—North Fork Ch., by S. A. C., \$1.01; Upper Duncan Ch., by C. H. R., \$2.57; Poplar Springs Ch., by C. H. R., \$5.50; Florence Ch., by J. G. T., \$103; W. M. S., Ebenezer Ch., by Mrs. D. L., \$1; Mary Har-ley Miss'y Soc'y, by W. T. (Mexico), \$1.30; Congaree Ch., by W. T., \$3.65; Congaree S. S., by W. T., \$2.62; Rocky Springs Ch., by H. O. W., \$1; Beech Island Ch., by J. C. G. (Lawton), \$1.72; Townville S. S., by C. E. F., \$9.20; Mrs. John Stout, Cor. Sec'y (Christ-mas Off., China), \$7.25; Sunbeam Miss'y \$17.39; Canton, \$2.35; Mrs. Entzlinger, \$3.52; Brazil \$3; Griffith Mem., \$3.25; \$195.76; King Grove Ch., by E. V. M., \$4; Beulah Ch., by B. J. H., 35 cents; Abner's Creek Ch., by L. C. E., \$3.13; Holly Springs Ch., by L. C. E., \$1; Antioch Ch., by L. C. E., 37 cents; Hurricane Ch., by C. C. Y., \$3.50; Hephzibah Ch., by C. L. C., 25 cents; Antioch Ch., by H. J. C., \$3.50; Richland Springs Ch., by H. Q. R., \$1.50; Parksville S. S., by W. M. R., 69 cents; Sardis Ch., by R. F. M., \$4.65; Bethel S. S., by J. W. M., \$2.70; Gowensville S. S., by D. R. E., \$1. Total, \$253.
Previously reported, \$403.25. Total this year, \$656.25.

TENNESSEE.—Beulah Ch., by E. F. H., \$1.14; Cornelia Hale Cannon (Miss Sarah Hale, for education of young minister), \$1; W. M. Woodcock, Treas. (Brazil), \$3; \$126.13; Third Creek S. S., by W. O. P., \$1.20; Chas. Brown, Newport, \$1. Total, \$133.47.
Previously reported, \$214.74. Total this year, \$348.21.

TEXAS.—Sid. Williams, \$25; J. B. Gambrell, Sup't, \$166.79; Ladonia B. Y. P. U., by L. B. (J. G. Chastain), \$18.75. Total, \$210.54.
Previously reported, \$363.66. Total this year, \$574.20.

VIRGINIA.—Reamy Mem. Ch., by W. S. H., \$3.78; M. J. Eastman (China), \$2.16; C. D. H. Staunton, \$2.50; Richmond College Mission Class, \$1.35. Total, \$9.79.
Previously reported, \$185.43. Total this year, \$195.22.

WESTERN NORTH CAROLINA.—John M. Stoner, Treas., \$33.25.
Previously reported, \$17.94. Total this year, \$51.29.

AGGREGATE.—Total this month, \$2,525.49. Previously reported, \$4,512.71. Total this year, \$7,041.20.

BEQUESTS TO THE BOARD.

In the past, some trouble has arisen by donors getting the name of the Board wrong when making their wills. The Board is regularly incorporated, and we give below the proper form for making bequests.

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