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VOL. LI

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SOUTHERN BAPTIST CONVENTION,
RICHMOND, VA.



THE WORLD FOR CHRIST.

The King's Business Requireth Haste.

Our Foreign Missionaries.

SOUTHERN CHINA.

CANTON.—R. H. Graves, Mrs. Graves, E. Z. Simmons, Mrs. Simmons, Thomas McCloy, Mrs. McCloy, G. W. Greene,* Mrs. Greene,* Miss Annie M. Greene, Miss Lula F. Whilden,* Miss C. J. White,* R. E. Chambers,* Mrs. Chambers,* S. T. Williams, Miss Annie J. Kennon.
 SHIU HING.—(P. O. Canton).—Miss H. F. North.*
 WU CHOW.—Miss Mollie McMin.*
 Native Helpers.—Eight ordained preachers, 10 unordained preachers; 3 colporters, 7 Bible Women.

CENTRAL CHINA.

SHANGHAI.—E. P. Tatum, Mrs. Tatum, R. T. Bryan, Mrs. Bryan, Miss Willie Kelly,* Miss Lottie W. Price,
 SOOCHOW.—T. C. Britton, Mrs. Britton,
 CHINKIANG.—W. W. Lawton, Mrs. Lawton, Miss Julia K. Mackenzie, Miss Alice Parker, W. E. Crocker.
 YANG CHOW.—L. W. Pierce,* Mrs. Pierce.*

NORTHERN CHINA.

TUNG CHOW.—*Shantung Province*.—J. B. Hartwell, Mrs. Hartwell, Miss Anna B. Hartwell,* Miss Lottie Moon, J. C. Owen, Miss Mattie Dutton.
 HWANG-HIEN, *via Chefoo*.—C. W. Pruitt,* Mrs. Pruitt,* Peyton Stephens, Mrs. Stephens, Miss E. B. Thompson,
 PINGTU, SHANTUNG, *via Kiaochow*.—W. H. Sears,* Mrs. Sears,* J. W. Lowe, Mrs. Lowe.

AFRICA.

LAGOS.—J. C. Dawes, M. L. Stone, with three native assistants and teachers.
 ABBEOKUTA (Ibadan).—W. T. Lumbley and Mrs. Lumbley.
 AWYAW (Ibadan).—S. G. Pinnock, Mrs. Pinnock.
 OGBOMOSHAW (Ibadan).—C. E. Smith, Mrs. Smith, and one native teacher.

ITALY.

ROME.—George B. Taylor, 52 Via Giulio Romano, Sig. Paschetto.
 C. J. F. Anderson, Mrs. Anderson, 161 via Sistina Primo Piano.
 Florence.—Signor Galassi.
 Milan.—Nicholas Papengouth.
 Venice.—Signor Bellondi.
 Genoa.—Signor Colombo.
 Cannes.—Signor Ferraris.
 Carpi.—Signor Stanganini.
 Perti.—Signor Basile.
 Bari.—Signor Volpi.
 Naples.—Signor Fasulo.
 Torre Pellice.—Signor Milan.
 Miglionico.—Signor Piccini.
 Cagliari, Sardinia.—Signor Arbanastich.
 Cuglieri.—Signor Cossu.
 Iglesias, Sardinia.—Signor Tortonesi.

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 San Fidels.—Joas Manhaes.
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 MACEIO.—J. E. Hamilton, Mrs. Hamilton.
 MANOAS.—E. A. Nelson, Mrs. Nelson.

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 TOLUCA, *State of Mexico*.—R. P. Mahon, Mrs. Mahon, Ben Muller.
 Villa Guerrero.—Moses Guajardo.
 LEON.—R. W. Hooker, Mrs. Hooker, Felipe Jimenez.

JAPAN.

FUKUOKA.—J. W. McCollum, Mrs. McCollum, W. H. Clarke, Mrs. Clarke, 99 Daimyo, Machi.
 NAGASAKI.—E. N. Walne, Mrs. Walne, 29 Sakura Baba.
 KOKURA.—N. Maynard, Mrs. Maynard, 141 Koya Machi.

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

* At present in this country. | Supported by the church. || Supported by the Coahuila Association.

The Foreign Mission Journal.

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JANUARY, 1901.

No. 7.

THE WHEAT FIELD AND THE HARVEST.

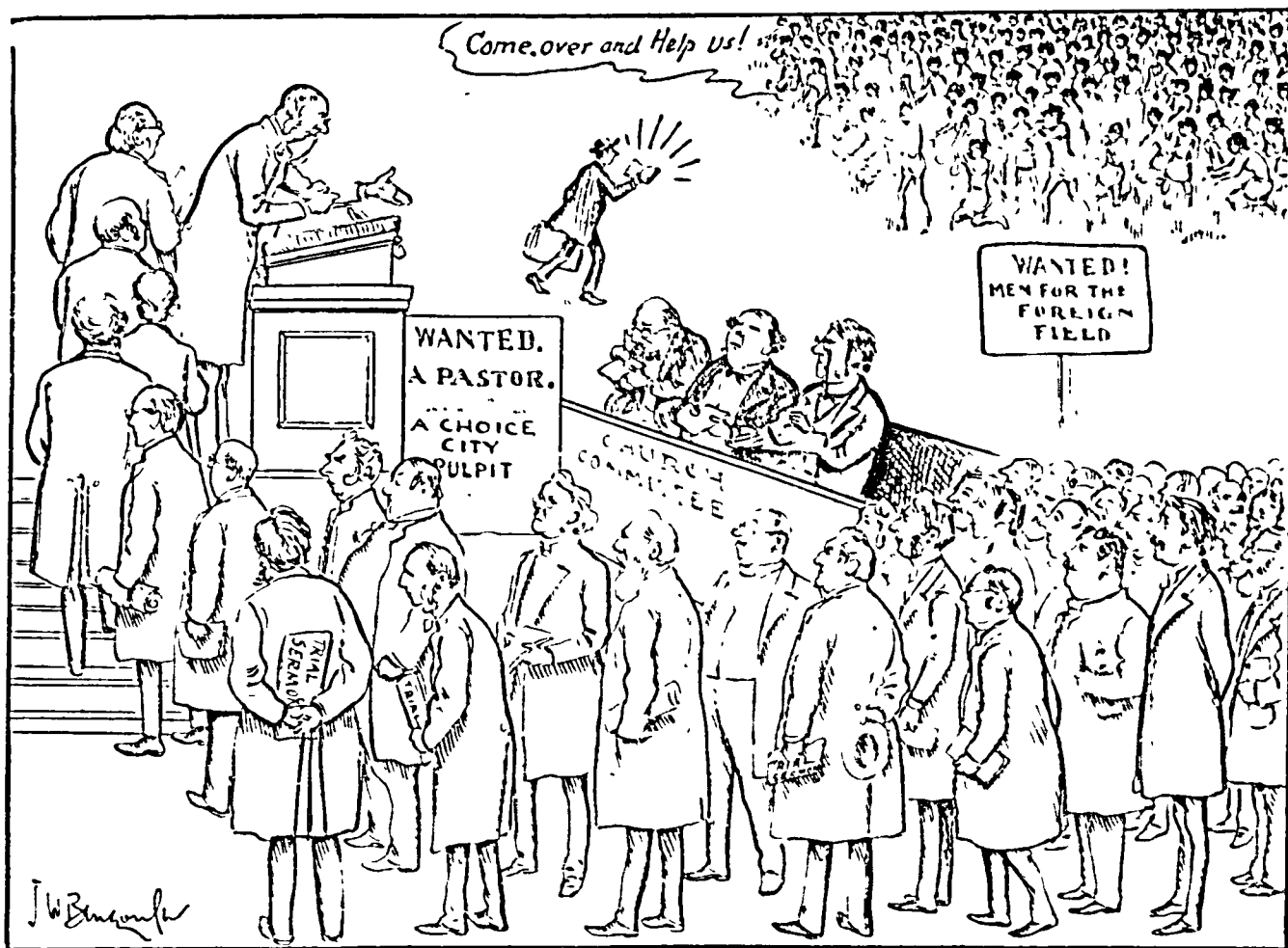
I went into a wheat field, verdant and beautiful. The stalks waved in the glorious sunshine. One of them said: "My master wants a good harvest this year on this spot where I grow. There was not such a yield last year as he had cause to expect. I will do my best and try to increase the yield this year a hundred-fold." "What can you do, brother stalk?" said another. "You are only one, and your effort will amount to very little even if you succeed." "I am only one," said the stalk, lifting up his head, "but I will do my best, and so serve my master." "You are right," said other stalks, waving their heads. "We have a good master, and he has put us in a goodly place, and we will try also. If we cannot make an increase of a hundred-fold we will try to increase some thirty, some sixty." As they said this they waved their heads in the sunshine. Soon after a shower came upon them. Others saw how they strengthened and grew and rejoiced in trying to serve their master. The spirit of loving service and earnest effort spread over the field. The briars and brambles wondered as they saw the wheat grow and wave and bear abundant grain. Never was there such a harvest before in that field. There was bread to supply the hungry in home and for distant foreign lands. The famishing ate and lived. The stalks had each and all done their best. The master was pleased.

Knowest thou the field, the stalks of grain? Learn the lesson, pastor, layman, each in his place. Oh, that we may say, when the year's work is done that the parable applied to us! Will you, in your place, try to bring a richer yield for the Master? Perishing millions need the bread of life; the Master is calling to us to give it to them. May this year be the best of all for our Lord.



Is there any pastor who has ever tried to take a collection for foreign missions and failed? Try, and see the blessed result?

Only four months remain on this Convention year. The brethren in Hot Springs told the Board to increase the work. Many new missionaries have been appointed. Now let each and every church come up with an increase, and let us go up to New Orleans with praises to the Lord.



Arbuthnot Bros. & Co.

If we did not know it to be a fact, how incredible it would seem! We Southern Missionary Baptists have 300 preachers at home to every one on the foreign field. A preacher can go where Christ has not been named, and preach to those who have never heard of our God. When he would have 500 people under his care here, he can have 500,000 there. Yet we sometimes hear in the home land of consecrated men "scrambling for pulpits." There is a wide field open, and God is calling for earnest men to enter in and reap the harvest.

Some people say we give too much for foreign missions. What do we give? Of all we contribute for benevolence we keep \$19 at home and send \$1 to foreign lands, where millions are dying without the knowledge of Christ. Let us keep up our noble, blessed enterprises at home. Do not give less, give more for these, but vastly more for giving the Gospel of God's love in Christ to the perishing millions.

Information is what our people need. This inspires new interest. Any one who gets subscribers for the Journal, or who distributes mission tracts, is doing missionary work. Sample Journals and tracts will be sent free to any one applying for them.

Now is the time to get up a club for the Foreign Mission Journal.

NOTES FOR PASTORS.

A true pastor is a God appointed teacher and leader.

No man can teach what he does not know, nor lead where he does not go.

A coward can never be a great leader.

A missionary pastor makes a missionary church.

No church calling itself missionary ought to have an unmissionary pastor.

A pastor who cannot or will not lead God's people to keep in the great missionary work ought to resign and make room for some one who will.

A pastor who is afraid to talk mission collections for fear he will not get his own salary is ignorant of God's plan of working and blessing. Unless he reforms he does not deserve a salary.

The church was not made to support the pastor, but to carry forward God's work in the world.

When the pastor loves foreign missions he gives for it. A pastor said: "I just kept preaching and preaching foreign missions to my people, but they would not give much. Finally I told them we had to move forward, and I led off myself." Their gifts increased that year ten-fold—from \$54 to over \$500.

A pastor said: "Brother Secretary, you can certainly count on my church doubling her gifts for foreign missions this year, for I intend to give myself as much as all the church gave last year, and they will give besides." The devil could not well meet a leadership like that.

It is wonderful how the people will follow and give for missions when the pastor leads them. We have noticed time and again that when the pastor made a good contribution the church gave more for foreign missions than he asked for. Besides, we have noticed that soon after the church decided they were not paying the pastor enough, and increased his salary. A pastor who earnestly leads his people to do God's work is worth more to them than one who is shortsighted, negligent, or indifferent to the work.



The Foreign Board has on hand a large lot of missionary tracts, which will be sent free to any one who will apply. Drop a postal to the Corresponding Secretary, and he will send tracts by return mail. You can do missionary work by distributing these tracts. A brother in Texas recently told us of a tract being the means whereby a man was induced to giving \$3,000. How little did the giver of the tract know what he was doing.

We need several men for important points on the foreign fields. Let our people pray God to thrust them forth.

ENTHUSIASTIC GIVING TO FOREIGN MISSIONS.

By W. C. Tyree, D. D.

Giving to God is always a serious thing, and should never be done thoughtlessly. God only accepts and puts to our credit offerings made in a right spirit and from proper motives. Especially is this true in regard to foreign missions. This is, I am sure, the object about which God is most concerned. Christ died for the whole world. According to the Bible, God's final and all-embracing purpose is to make Jesus king of all the world, and history teaches us He is making everything work together for this end. Every cent we give to foreign missions, if properly done, is prompted by the same motive that brought Christ from heaven, and helps to carry out God's supreme purpose. It is difficult for us to realize the magnitude and importance of this glorious enterprise. None have fully appreciated its wonderful significance. Many who are really Christians have not yet gotten any true conception of it, and they give nothing, or but little, and this grudgingly.

The grandeur and glory of this great work is beginning to dawn upon some, and they are giving with increasing liberality and cheerfulness. Only a few have sufficiently comprehended the meaning of foreign mission work to do all they can and ought to do. The interest we all feel in this world-embracing enterprise, which carries out God's final purpose concerning our race, and involves the eternal destiny of millions, is far below the proper and reasonable level. We live upon such a low plane, and our vision is so contracted by a selfish and worldly spirit, that we may be sure our zeal is always less than the cause deserves. About some things we may act rashly and unwisely, when enthusiasm lifts us above a rational level. But not so about this. Under the most favorable conditions it is impossible for us to see it as fully as God sees it and properly realize its real importance. Let no one think there is danger of giving too much for foreign missions, under some powerful appeal or when moved by some sudden and powerful impulse. As we all must surely give to God an account of our stewardship, the real danger is we will not give enough. As our interest in this great cause is naturally sub-normal, then it is certainly safer and wiser to act when enthusiasm lifts us up to something like a just and proper conception of its importance and our responsibility. What we decide upon then will be more reasonable and correct than if we decide in our sub-normal condition. A sick man must not decide what medicine to take, or how much, when he is in a stupor, but when the nurse, for the moment, arouses him. The traveller cannot correctly take his bearings, or decide his course, when surrounded by the fog of the valley, but when he gets on the hill-top, where the view is extended and the atmosphere is clear.



The Foreign Board will meet during the first week of the year every day at 5 o'clock P. M. in the Mission Rooms, to ask God's guidance and blessing in the great work we have before us. We have a mighty God. We believe one reason He has been so richly blessing the work is because His people have been earnestly appealing to Him. We ask that our brethren will join with us in prayer, not only during the week named, but all through the year.

LEADING LAYMEN.

In the development of our churches in missionary effort we are glad to see the number of laymen who are coming to the front and taking a leading part. One brother sends every Christmas a check for \$600 for himself and wife to pay the salary of a missionary—"not any particular missionary," he says, but he "wants an interest in all, but will pay the salary of one."

Two other brethren have promised that their churches will each give at least the salary of a missionary. Whatever is lacking in their churches they agree to give.

A consecrated sister sends her check for \$500 a year, to pay the salary of a young man in China.

Two young men recently, at the close of a service, said: "Our church is not doing enough. We will each pay \$25 towards raising the salary of a missionary." They were advised to talk, and give time as well as money, and then the church would do nobly. A week after, their church rejoiced in becoming responsible for \$600 for the year.

One night recently a physician (a Luke), at the close of a missionary service, where no collection was taken, came forward and said: "I want our church to go forward. If they will raise \$500, I will give a tenth of it." A brother standing by said: "I know another man who will give \$50 also. They were advised to work as well as give. A few days after the church decided to send up the full salary of a missionary this year.

Coming from a missionary service one night a brother said to the Secretary of our Board: "Did not you say \$100 would pay the salary of a native preacher in China for a year?" He was assured that it would. "Well," said he, "I have already sent on my contribution for missions, but put me down for \$100 more."

And so we might go *ad infinitum*, giving instances. We want to say that it is not simply what we can give ourselves, but what we get others to give. If we can give \$1, and by talking and working, get others to give \$100, have we not done much more good than by simply giving ourselves? One reason we rejoice in the noble effort of the women is that they not only give money, but they give time and information for the Master's work.

The next four months will mean much to our mission work. We need consecrated men and women who will work for the Master—those who will strengthen the pastor in his efforts for world-wide evangelization. If you who read this will go to God and ask Him to use you, blessed indeed will be the results.



We give the valuable tables found on pages 224-225 as taken from the Almanac of Missions of the American Board, prepared by Dr. E. E. Strong.

THE SITUATION IN CHINA.

The dark cloud of leaden hue still hangs gloomily over China. The hope of the missionaries for an early adjustment has been deferred. The powers of the nations have found it difficult to arrange terms of settlement. But let us not be discouraged. China is a great nation. World-wide interests are involved. This is not a schoolboy question, to be settled in a day. The wisest men of earth may well take time to deliberate. Questions commercial, political, social, financial, religious, widely international, are being considered. Not only are custom and manners of past ages to be changed, but the future destiny of nations and the whole world is to be affected by what is done. Let us be patient. Millions have prayed to God for His overruling in this matter, and He will direct. There are good results which we can see already here, or will direct. There are good results which we can already see have, or will come from all this upheaval.

(1) The fidelity of the native Christians in China has been shown to the whole world. Their noble suffering and dying for Christ light up the gloom as did the dying martyrs in Nero's garden, when their burning bodies lit up the night. From those torches God made a light indeed for Rome and for the world. From these dying martyrs in China God is now getting, and will in the future get great glory. Again will the blood of the martyrs prove to be the seed of the church.

(2) Attention has been drawn to China as never before. Religious and secular papers, with magazines, have contained for months leading editorials with the latest information on the situation in China. A number of books have been written and eagerly read. The world is commencing to find out that old China is a mighty nation. She numbers a fourth of all the world's population. Her history runs back before the time when Athens was in her glory, or when Romulus laid the foundation for future Rome. Her millions cannot be hidden longer. God is not only stirring up China, but stirring up Christian nations to see their duty. We are learning of this nation and our obligation to her millions as never before.

(3) The nations have been brought to consider China, and whatever be the settlement made, China, as old China, is gone forever. A new civilization, with commerce, railroads, steam navigation, postal service and telegraph communication will rapidly change all conditions. Likely, the accumulated wealth of millions from Christian lands will be poured into this country, which is so rich in mineral, agricultural and other resources. Who can say but that China will be the great manufacturing nation for the world? Enough to say the nations are looking at her with eager eyes. China's development is surely coming. Let us see that Christ shall go in and take possession.

(4) All of these commotions are going to awaken and arouse the thinkers of China. Trials are often a blessing to a nation just as to an

individual, by showing the weak points and quickening to more earnest thought and higher effort. The rulers of China have seen her weakness. Too late to restore her to her old position, but not too late to help to prepare her for the great future she is to hold among the nations of the earth.

No missionary of our Convention has suffered any bodily harm in China. They have all been kept in safety. Some of them have continued right on with their work. Others who fled for a while have returned to their posts. In some cases it may not be advisable for the missionaries to return for several months.



OUR STATE CONVENTIONS.

The State Conventions for the past three months have been remarkably good. We have not attended a poor or even ordinary Convention. They have been excellent. Without disparaging any of the others, we can say that the Texas Convention was the best we have ever attended, taking into consideration numbers, brotherly love, spiritual power, and bringing things to pass for the Master. It continued for four days at high-water mark. Texas has had this year two of the greatest floods or waves ever known—one at Galveston, when winds and waves broke upon her, overpowering and destroying; the other at Waco, when the spirit of God moved mightily, uplifting, strengthening, saving.

At all the Conventions a good opportunity was given for the discussion of foreign missions, and many brethren showed deep interest in this department of our work. While other objects are claiming their attention, they do not feel that they can neglect sending the Gospel to dying men and women. After all, every other department of our work is for this. Let the love of God be known to all men.



NOTES.

Rev. Geo. F. Hambleton expects to leave for his work in Japan the latter part of January.

Bro. Lyman Bryan, of Dallas, Texas, has recently given a good organ for the work at Durango, Mexico.

Rev. W. B. Bagby and family, from Rio, Brazil, arrived at Waco, Texas, just in time for the great Texas Convention.

Dr. Yates once wrote to the missionary society of the S. B. T. Seminary: "The least we will accept for China is unconditional surrender."

We are glad to hear that Rev. E. Z. Simmons has arrived safely in Canton. See his letter in this Journal

Besides our missionaries, we have about one hundred and forty native assistants. That is about two hundred and forty workers in all.

Rev. F. F. Soren, who has been attending school in this country, has returned to Rio, and will preach in his native land. He made a good impression while in this country.

The reports will soon be coming from the mission fields telling us the visible results of the work for 1900. But beyond these things that we see, God sees forces set in motion of which only eternity can tell the results. •

The devil is glad when he can get a prominent layman to oppose the work of foreign missions. He likes to have such an agent. But how sad it looks to God and angels for a redeemed one to oppose the work for which Christ died.

Some people say: "I have my own idea about foreign missions." There are only two ideas—one is God's, and the other is the devil's. If you have not God's, you have the devil's. God's idea is, "Go ye into all the world and preach the Gospel to every creature."

Sixty-six young men who have attended our S. B. Seminary have gone to foreign fields. We are glad to see that so many who attended there and have not gone abroad are foreign missionaries in spirit, and are leading their churches to nobler effort in world-wide evangelization. President Mullins, who is winning such a high place in the love and esteem of his brethren, is world-wide evangelistic in spirit. He said some time since in an address: "Every drop of blood in my veins is committed to the foreign mission enterprise." We want to see every president of our schools and every teacher thoroughly missionary.



NOTICE AS TO THE JOURNAL.

If you fail to get your Journal promptly or hear of any one else who does, will you please drop us a postal and promptly notify us.

We want ten thousand new subscribers at once. Will you send a club of ten or more?

The Journal now has a very large subscription list, but we ought to issue 40,000 a month, instead of 20,000. The sisters help us much in procuring subscribers.

PREMIUMS FOR THE JOURNAL.

For 40 cash subscribers, at 25 cents each, we will send free to the one getting up the club a copy of "Italy and the Italians," by Dr. George B. Taylor.

For 30 subscribers, at 25 cents each, one copy of "The Story of Yates," by Dr. Charles F. Taylor.

For 20 subscribers, at 25 cents each, one copy of "Romanism In Its Home," by Dr. John H. Eager.

For 10 subscribers, at 25 cents each, a copy of "The Crisis of Missions," by Dr. A. T. Pierson; or "How Christ Came to Church," by Dr. A. J. Gordon; or one year's subscription to the Journal.

These are very valuable and interesting books.

Sample Journals will be sent free to any one who will write for them.



NEW MISSIONARIES.

For the first time in the history of our Convention, the number of our missionaries is over one hundred. Others are applying, and the Board wishes to enlarge the work. God by His providence seems to be calling to us to enlarge. Since the Convention the following new missionaries have been appointed. We give their names, with their native States, and the fields to which they go:

Rev. Frank Marrs (Texas) and Mrs. Marrs (Texas), to Durango, Mexico; Mrs. Lilla Nelson Hooker (Mississippi), to Leon, Mexico; Rev. D. F. Sutherland (Kentucky) and Mrs. Sutherland (Kentucky), to Mexico; Rev. C. J. F. Anderson (Virginia) and Mrs. Anderson (North Carolina), to Rome, Italy; Rev. Geo. F. Hambleton (Virginia), to Japan; Dr. T. W. Ayres (Georgia), Mrs. Ayres (Alabama), to China; Rev. D. G. Whittinghill (Kentucky), Rome, Italy; Rev. W. F. Hatchell (Louisiana), and Mrs. Hatchell (Alabama), field not decided on yet.

We take pleasure in giving pictures and short life sketches of four young people recently appointed as missionaries of our Board. They all come very highly commended, and we hope to see them make excellent missionaries.

MRS. REBECCA MILLER OWEN was born April 25, 1872, in Mechanicsburg, Pa. She united with the Presbyterian church on March 12, 1885. At the age of seventeen she was graduated from the Mechanicsburg High School, at the head of her class. A four-years' course at the Western, Oxford, Ohio, followed, where she completed the course in 1893. From early childhood she desired to become a missionary to China, and never for a moment lost this desire. She was sent by the Presbyterian Board to the Shantung Mission, and arrived in Chefoo Oct. 12, 1893. She was at Wei Hien for a year and a half. Most of this time was spent in studying Chinese. She was in the country two months with another missionary, and rendered what help she could to those women who came to study the doctrine.



In 1895 she was transferred to Tengchow, and from August of that year until June 30th of this year has taught in the Presbyterian Girls' School. Part of the time, during the illness and absence of

her colleague, she has had charge of the school. In addition to this work,

she has spent her vacations itinerating, teaching women's classes, and doing house-to-house visiting in Tengchow. On June 30th she was united in marriage to Rev. J. C. Owen. She was baptized by her husband in the presence of about thirty witnesses on October 22d at Yokohama, Japan. She expects to return to Tengchow as soon as the Consul's permission can be obtained, and will there take up work with her husband.

On December 4, 1900, she was regularly appointed as a missionary of the Southern Baptist Convention.

DENTER GOOCH WHITTINGHILL, son of Rev. David and Margaret Whittinghill, was born in Hopkins county, Ky., April 7, 1866. He was early taught



to work and not to eat the bread of idleness. His father sent him to the county seat, Madisonville, where he had good school advantages. After graduating in the Madisonville Normal School and Business College, at the age of nineteen, he taught school at Mason Hall, Tenn., one term; afterwards he became editor of his county newspaper, the Madisonville Times. In 1888 he felt called to the ministry, and resigned the position as newspaper editor to more fully fit himself for his life work, and entered Bethel College in September, 1888, where he took a four-years' course in Latin and Greek in two years, besides taking a gold medal for scholarship.

In 1890 he entered the Seminary at Louisville, where, at the end of four years, he graduated with the Doctor's Degree in theology (Th. D.). During his Seminary course he was editor-in-chief of the Semi-

nary Magazine from 1893 to 1894, and was pastor of Forks Elkhorn church two years.

In the year 1894 he was called to the pastorate of the Coliseum Place Baptist church, in New Orleans, which he served for five and a half years. His work was signally blessed during his stay in that most difficult field. More than 300 were received in the church, 125 of whom were baptized. There were about twenty Catholics received, also one Chinaman, three Italians, Swedes and Frenchmen. The building was improved to the extent of about \$2,000, and the contributions to missions increased threefold.

His trip to Europe in 1897 was cut short by an outbreak of yellow fever in New Orleans, to which place he returned, and was himself stricken.

While pastor at Coliseum Place he was also busy in other ways. He was intimately associated with the late Dr. Edward C. Mitchell in Leland University, of which institution he was the secretary and a trustee. In the Pastors' Conference of Louisiana, held in New Orleans for two winters, he lectured on homiletics and New Testament interpretation.

Brother Whittinghill has been pastor for seven months at Bonham, Texas, where he has already been blessed of the Lord in his work. There have been about fifty additions and advancement along other lines of work.

Brother Whittinghill's record speaks for itself. He is known as a cultivated, consecrated brother of fine spirit, and we feel that he will do a fine work in Italy. He was appointed December 20, 1900, to the Italian Mission. He will likely start for Rome in about two months.

WILLIAM FELIX HACHELL was born January 29, 1870, in Livingston parish, Louisiana. When twelve years of age his father and mother moved from Louisiana to Texas, locating in Houston county, near Crockett, where they still reside.

While living upon the farm and attending school, at the age of seventeen, he was brought to Christ through the influence of his teacher. To this godly woman (Miss Mary Denny), who was called to her reward a year ago last August, he was indebted for great assistance and encouragement in his early struggles for an education and efforts to lead a Christian life.

Several years later he was called of God to preach the Gospel of Christ, and after many days and nights of fighting against it, he yielded and was licensed by the Nacadoches (Tex.) church in June, 1892.

He entered Nacadoches University in 1889, and spent two years in that institution. After leaving Nacadoches he taught until 1893, when he entered Baylor University, where he spent one year, after which he again engaged in



WILLIAM FELIX HACHELL.



MRS. W. F. HACHELL.

teaching. In 1895 he entered the Seminary at Louisville, Ky., where he spent two years, taking the Th. G. degree. From 1892 till the close of his course at the Seminary he preached in destitute places and missions when an opportunity was afforded. He was ordained by the Broadway Baptist church, of Louisville, Ky., June 2, 1897, and became pastor at Atlanta, Tex., June 6th, where he remained fifteen months, and then took charge of his present work at Albany, Tex. He was married to Miss Jessie Ennis, of Abilene, Tex., March 14, 1900.

While in the Seminary he was drawn toward foreign missions, and those

impressions have increased as the years have gone by, until now he gives up all for this most blessed work.

MRS. W. F. HATCHELL, formerly Miss Jessie Ennis, was born in Madison county, Ala., April 4, 1875. Her parents moved to Abilene, Tex., in March of 1881, when it was a new town. She graduated in the High School of Abilene at the age of eighteen. She was converted under the preaching of the faithful pastor, Rev. G. W. Smith, when fourteen years of age. She lived in Abilene till she was married to Rev. W. F. Hatchell, pastor of the Baptist church at Albany, Tex., March 14, 1900. Knowing her husband's strong impressions to go to the foreign field, she willingly consents to join him in this work for the glory of Christ.

Both Brother Hatchell and his wife come to us very highly commended for their true worth and noble Christian characters. They were appointed by the Board December 20, 1900.



FOREIGN MISSIONS IN 1800 AND 1900.

Wonderful, indeed, are the stately steppings of Jehovah in the earth. He works out His plans in ways that men cannot understand. Out of wars and tumults He gets glory to His name. Alexander the Great, conqueror, went forward bringing nation after nation under his sway. This meant Greek letters and learning throughout the known world. The language was made ready for another King. Caesar's victorious legions went out to conquer and bring nations under one common rule. A Roman citizen could then go throughout the world protected and safe. But a greater than Caesar was to follow after. Neither of these great world conquerors dreamed that they were only instruments in the hands of Him who ruled the nations to set up a kingdom which should spread through all the earth. Before either Alexander or Caesar was born God had selected Abraham and his posterity. God had made Moses a mighty leader, and the Jews, strangely religious to Roman and Greek, were to furnish Him who would use both the learning of Greek and the sway of Rome for the advancement of His kingdom. Pilate wrote wiser than he knew when he put over the cross in three languages—Hebrew and Latin and Greek—"Jesus of Nazareth, the King of the Jews." These three nations had been used to prepare the way of the Lord.

As we look back to-day it appears that the fulness of the time had come indeed, and that the world was ready for the preaching of Christianity in the first century as it had never been before nor has ever been since, unless it be right now.

Before looking further at past and present conditions let us remember that in this foreign mission work there are certain great fundamental principles which change not. God is the same unchangeable God of love. He has given His Son for a lost world. He wants that world to hear and know of this love; He has called all who love Him to help let the glad tidings be known. These are truths which change not, but remain eternally the same.

But there are conditions which have wonderfully changed. So much so that the Christian of to-day will find it hard to realize the true conditions of a century ago. There was then deep prejudice against foreign mission work. Some thought it a useless waste of life and money. Others, the dream of a dreamer, or the sophistry of a madman. Learned and unlearned scoffed at the idea. Information was lacking as to the fields, customs, languages, and peoples,

and also as to the best methods of prosecuting the work. Access to the nations in many instances was well nigh impossible. Means of communication were poor. The missionary fared badly for want of protection.

See how marvellously all these things have changed. Prejudice has been largely swept away. To-day the mission enterprise is understood as the very heart of the Gospel and as carried on by the Spirit of God working in and through His people. The great Ecumenical Conference in New York in May, 1900, showed how mission work is regarded to-day. Presidents, governors, lawyers, financiers, and leading men of all professions vied with each other in honoring the missionaries and their work. Policemen stood at the doors of the great hall of concourse, already overcrowded, and turned away thousands who were anxious to gain admittance. This meeting with representatives from all over the earth told of how the leading nations to-day regard missions.

Information about the work is being disseminated everywhere. The religious papers and newspapers publish it, tracts by the millions are distributed, many books on missions are being written, schools and colleges are teaching of what is being done. Pastors and Sunday school teachers, Woman's Missionary Unions, Young People's Bands are learning and telling of the great work. With this information is rich experience in methods for work both in home and foreign lands.

Means of communication have been greatly increased. The missionary can now go in a few weeks with security and safety where it took him formerly months of trial and anxiety. We can talk with the messengers of the cross almost anywhere on earth. The ocean cable keeps them in close touch with us. See how all has changed since 1880! The steamboat in 1807, the railroad in 1828, the telegraph in 1846, and the ocean cable in 1858, all meant drawing the world into close relationship. The Suez canal, in 1868, brought the far East nearer still to England's door. The Trans-Siberian and Cape to Cairo railroads now being built mean more still of world-wide affiliation.

But see what has been done in opening the nations. One hundred years ago one-third of the world was unknown and much of the other two-thirds was closed against the Gospel. Behold, what wonders God has wrought. Look how the doors have been thrown open. Since 1800, India, Madagascar, Turkey, Persia, China, Japan, Central Africa, Italy, Spain, Austria, South America, Mexico, Corea, Cuba, Puerto Rico, and the Philippines have been opened—most of them in the past fifty years.

England and America, both Christian nations, and the two strongest nations of earth, stand behind the missionaries. They furnish seven-eighths of the money and three-fourths of the workers, and furnish protection for them. We believe in separation of church and State, and yet there is a use God makes of government, and even Paul claimed protection as a Roman citizen. The missionaries often experience what a blessed protection it is to be an Englishman or an American (citizen of the United States).

See how God's Word has been disseminated. At the beginning of this century four-fifths of the people of the world were without the Bible in their language, and were practically barred out from the truth of God. To-day it is printed partially or entirely in 421 languages and dialects. More copies of the Scripture were printed in the year 1900 than were in all the world in 1800. To-day it is said nine-tenths of the people of the globe have access to God's Word

in their own tongue. No one can estimate what this means. Wycliff, Tyndale, and Luther wrought mightily, because they gave the people God's Word in their own language. History proves clearly that where it is withheld superstition and ignorance beget unbelief and vice. The unparalleled dissemination of the Word of God will yield a mighty harvest for His kingdom.

At the beginning of this century there were only seven missionary societies. To-day there are 449, and including women's auxiliary societies, over 500. There are 15,460 missionaries and 77,338 native assistants—an army of over 92,000 workers. Besides these, there are thousands in home and foreign lands preparing for the work. We have only to lift up our eyes and see that God through His people is moving for universal conquest. The time would fail us to tell of the wonderful work in India, with the marvels of grace in Burmah. See Madagascar with the noble band of those who have come through blood. Look at China, seven years for one convert—twenty-seven years and four converts—then the work moves more rapidly; in 1890, 37,000 converts, and in 1900, 100,000 standing on God's side. See Satan trying to overthrow the work, and now there is such preaching as never before; men and women are suffering and dying deaths of torture. These are successors of Stephen in China. Surely God will be glorified there, also; for when did Satan so fight and God not lead His people to victory? If we look at Japan, we see a wonderful change. Where it meant death to open God's Word only a few years ago, we see to-day hundreds of churches and thousands of converts.

Africa is a marvel to the world. She is attracting the attention of the leading nations. Four-fifths of her territory is under European protection. Thousands of her people are enjoying the blessings of the Gospel.

In the Turkish Empire there was not a Protestant church in 1812. Now there are hundreds of churches and thousands of converts. It is a remarkable fact that nearly half the Moslem population of the earth is under Christian rulers.

See what wonderful achievements have been made in the New Hebrides, Fiji, and Sandwich Islands. Peoples which sat in savagery and cannibalism now joyfully worship the only true and living God.

We cannot take time to tell further of the 11,039 churches and 1,317,684 converts in foreign lands, with the hundreds of thousands whose hearts are touched and yet have not confessed Christ. But when we consider the wonderful preparation which has been made, the hearts of the people turning more and more to this work, the vast amount of information which has been and is being disseminated, the means of ready communication, the open doors of the nations, the hospitals and schools already opened and at work, publishing houses printing millions of pages in heathen lands, the dissemination of God's Word, the tens of thousands of workers on the fields, and the thousands more preparing to go; the hundreds of thousands of converts already won, and above and over all, our Master calling to us to go, it does seem that the obligation is supreme. Our faith should be strong, our purpose fixed. Our Christianity means the taking of the world or nothing.

The review of the work of foreign missions would be incomplete without reference to the mighty reflex influence it has had on the home churches. God's way is best. The people who give the Gospel receive as well as give great blessings. Andrew Fuller deplored the low state of his church until Carey set on

foot the great missionary movement. Then all was changed. One hundred years ago in this country we had one out of fourteen of our population as church members; to-day there are about one out of every four, and one out of every fourteen are Baptists. When Judson went out (1812) there were 173,000 Baptists in America. To-day there are 4,181,983—over twenty now to one then. With the missionary movement came the Sunday school and a great revival of purer religion in the churches. It will be noticed that churches thoroughly missionary are free from discord, doubts, and doctrinal declensions, and, we might add, burdensome debts.

But while we consider all of these things, we should ask what is our duty before God? He has a work for us. In the light of His Word and His works we face wonderful opportunities, vast responsibilities. Let us each and all—pastors and laymen—consider them well:

1. It is a great duty laid on us to give the Gospel to all men. We talk of doctrines and implicit obedience to Christ. Here is a doctrine of doing the Master's will. The time has come when every church and every member should know it is a duty to obey. The former century has only partially taught the command of Christ.

2. The pastor and church should urge this doctrine more and more. The pastor who cannot or will not develop his people in missions is unworthy or incompetent, and should resign and make way for some one who can and will lead God's people in this great work which He wants done. May the new century see more zealous pastors to save not simply their local flock, but the world for Christ.

3. Much of this work has been done heretofore as a matter of duty. May the new century see us take it up as a glorious privilege. Then we can rejoice in presenting it to the people, talking about it, giving for it, and in all gladly say, the love of Christ constraineth us. Then shall law turn into love, and labor become sweet luxury because done for the Master's sake. Thank God for the blessings of the past. With grateful hearts we bow before Him. But oh, that His Spirit may be upon us in power to fit us for service in witnessing to His love unto the uttermost part of the earth. May no Christian, no church be satisfied who is not directly a co-worker with the Lord in His plans for a world's redemption.



FINANCIAL.

Below are the receipts of the Board from each State from May 1st to December 15th. For items and indebtedness see last page:

| | | | |
|----------------------|-------------|----------------------------|-------------|
| Virginia | \$10,243 09 | Louisiana | 1,039 61 |
| Georgia | 8,896 35 | Arkansas | 741 01 |
| South Carolina | 5,590 74 | District of Columbia | 232 06 |
| Kentucky | 5,585 78 | Florida | 123 98 |
| Texas | 5,486 21 | Indian Territory | 76 15 |
| Alabama | 3,726 96 | Oklahoma | 57 38 |
| North Carolina | 3,219 48 | Other sources | 38 25 |
| Missouri | 3,140 26 | | |
| Tennessee | 2,865 03 | Total | \$56,161 54 |
| Mississippi | 2,588 83 | | |
| Maryland | 2,510 37 | Annuity gift | 3,000 00 |

PRINCIPAL FOREIGN MISSIONARY SOCIETIES OF THE EVANGELICAL CHURCHES OF
THE UNITED STATES, 1899-1900.

| SOCIETIES. | Date of Organiza- tion. | Principal Stations. | Out-stations. | American Miss'aries | | Native Laborers. | Churches. | Communicants. | Added last year | Under Instruction. | Native Contribu- tions in Dollars. | Total income in Dollars. |
|---|----------------------------|---------------------|---------------|------------------------|---------|------------------|-----------|---------------|-----------------|--------------------|---------------------------------------|-----------------------------|
| | | | | Male. | Female. | | | | | | | |
| American Board.... | 1810 | 102 | 1,268 | 177 | 319 | 3,472 | 495 | 51,699 | 4,523 | 59,671 | \$156,612 | \$737,957 |
| Presbyterian Board (North)..... | 1837 | 117 | 1,172 | 293 | 435 | 1,701 | 626 | 37,820 | 4,412 | 23,929 | ... | 889,667 |
| Presbyterian Board (South)..... | 1861 | 41 | 149 | 69 | 94 | 98 | 37 | 4,074 | 642 | 710 | 7,573 | 161,531 |
| Reformed Church in America (Dutch) . | 1832 | 23 | 230 | 36 | 58 | 380 | 39 | 4,597 | 269 | 6,793 | 16,704 | 116,313 |
| United Presbyterian Board. | 1859 | 20 | 278 | 38 | 68 | 750 | 69 | 8,379 | 889 | 20,910 | 23,868 | 136,870 |
| Reformed Presbyte- rian Church (Cov- enanters)..... | 1856 | 5 | 11 | 8 | 15 | 38 | 2 | 310 | 43 | 730 | .... | 29,135 |
| Cumberland Presby- terian Church*.. | 1852 | 14 | 27 | 11 | 25 | 53 | 14 | 788 | 100 | 200 | 1,127 | 29,079 |
| Reformed Church of the U. S. (German) | 1873 | 3 | 50 | 10 | 12 | 50 | 15 | 1,930 | 341 | 190 | 3,950 | 34,087 |
| Reformed Presbyte- rian General Syn- nod (Covenanters). | 1837 | 5 | 12 | 2 | ..... | 9 | 11 | 1,500 | 20 | 1,125 | 180 | 6,000 |
| German Evan. Syn- nod of N. America.. | 1850 | 4 | 15 | 7 | 5 | 71 | 7 | 1,274 | 270 | 1,350 | 277 | 28,000 |
| Associate Reformed Synod of the South | 1874 | 4 | 14 | 4 | 6 | 7 | 6 | 302 | 34 | 153 | 1,000 | 7,982 |
| American Baptist Missionary Union | 1814 | 94 | 1,692 | 197 | 292 | 3,662 | 1,110 | 105,212 | 8,283 | 37,297 | 141,920 | 543,048 |
| Southern Baptist Convention.... | 1845 | 30 | 150 | 41 | 53 | 133 | 113 | 6,537 | 1,341 | 1,278 | 7,095 | 140,102 |
| Free Baptists | 1833 | 7 | 11 | 8 | 16 | 232 | 13 | 819 | 92 | 3,358 | 175 | 24,415 |
| Seventh Day Bap- tists | 1842 | 1 | 1 | 2 | 4 | 14 | 1 | 51 | ..... | 213 | 600 | 4,220 |
| Ger. Baptist Breth- ren (Tunkers) .. | 1886 | 11 | 12 | 5 | 6 | 22 | 10 | 191 | 44 | 200 | ... | 9,821 |
| Methodist Epis. Ch.. | 1819 | 135 | 560 | 253 | 417 | 4,547 | 680 | 91,821 | 5,726 | 40,306 | 260,584 | 1,065,289 |
| M. E. Church South. | 1845 | 75 | 139 | 75 | 62 | 197 | 214 | 9,958 | 581 | 1,501 | 21,251 | 289,077 |
| Meth. Prot. Church | 1888 | 3 | 23 | 5 | 11 | 16 | 6 | 475 | 116 | 271 | 998 | 12,663 |
| Free Meth. Church | 1882 | 4 | 11 | 4 | 8 | 18 | 4 | 100 | 30 | 330 | 92 | 11,233 |
| Wesleyan Methodist | 1890 | 2 | ..... | 2 | 3 | 3 | ..... | 18 | ..... | 21 | ... | 7,000 |
| Prot. Epis. Church | 1835 | 118 | 119 | 51 | 59 | 467 | 50 | 5,851 | 269 | 4,520 | 16,714 | 357,889 |
| Evangelical Ass'n. | 1876 | 1 | 20 | 2 | 4 | 23 | 16 | 893 | 51 | 5 | 170 | 12,036 |
| United Brethren in Christ..... | 1853 | 17 | 120 | 7 | 11 | 32 | 32 | 1,000 | 150 | 800 | 15,000 | 20,000 |
| Evang. Lutheran, General Synod | 1841 | 6 | 422 | 12 | 12 | 168 | 428 | 6,862 | 575 | 6,014 | 7,671 | 48,600 |
| Evang. Lutheran General Council*.. | 1867 | 7 | 205 | 6 | 8 | 276 | 7 | 2,410 | 63 | ..... | 5,368 | 18,751 |
| United Synod of Evang. Lutheran Ch. in the South.. | 1893 | 3 | 5 | 2 | 2 | 6 | 1 | 82 | 22 | 150 | 275 | 4,000 |
| For. Christian Miss. Soc. (Disciples...) | 1875 | 40 | 101 | 63 | 61 | 146 | 79 | 2,447 | 730 | 1,406 | 12,952 | 167,063 |
| Christian Church.. | 1886 | 2 | 23 | 2 | 4 | 12 | 7 | 344 | 26 | 659 | 140 | 9,797 |
| American Bible Soc | 1816 | ..... | ..... | 20 | 14 | 286 | ..... | ..... | ..... | ..... | ..... | 151,221 |
| American Tract Soc | 1825 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 2,753 |
| American Friends.. | 1871 | 19 | 36 | 15 | 45 | 109 | 23 | 1,662 | 383 | 1,442 | 2,051 | 41,872 |
| Woman's Union Miss. Society | 1861 | 7 | 15 | ..... | 16 | 267 | ..... | ..... | 31 | 3,569 | 2,000 | 56,153 |
| Totals..... | | 920 | 6,891 | 1,427 | 2,211 | 17,565 | 4,135 | 352,436 | 30,092 | 219,107 | \$706,977 | \$5,209,654 |

* Statistics of previous year.

SUMMARY OF PROTESTANT FOREIGN MISSIONS.

| COUNTRIES. | Stations. | Out-stations. | For. Missionaries. | | | Native Laborers. | Churches. | Communicants. | Native Contributions. | Contributions from Home and Foreign Sources. |
|---|-----------|---------------|--------------------|---------|--------|------------------|-----------|---------------|-----------------------|--|
| | | | Male. | Female. | Total. | | | | | |
| United States | 920 | 6,891 | 1,427 | 2,211 | 3,638 | 17 565 | 4,135 | 352,436 | \$706,977 | \$5,209,654 |
| Canada | 112 | 293 | 171 | 206 | 377 | 629 | 44 | 15,939 | 4,723 | 372,949 |
| Great Britain.... | 3 165 | 10,302 | 2,826 | 2,979 | 5,805 | 28,398 | 5,100 | 381,877 | 797,355 | *8,338,974 |
| Continental Europe.. | 707 | 2,536 | 1,175 | 945 | 2,120 | 9,237 | 799 | 214,271 | 164,002 | 2,252,799 |
| Asia, Australia, Africa and W. Indies.. | 1,327 | 2,044 | 758 | 398 | 1,156 | 15,308 | 907 | 316,464 | 212,530 | 886,123 |
| Totals.. | 6,261 | 22,066 | 6 357 | 6,739 | 13,096 | 71,137 | 10,985 | 1,280,987 | \$1,915 587 | \$17,060,504 |

* Including \$1,591,730 expended for foreign work by British organizations not enumerated.

Letters from Our Missionaries.

CHINA.

Get Ready Now.

Shanghai, China, Oct. 20, 1900.

Dear Brother,—Last Sunday was Bro. Bryan's birthday. He was forty-five years old. We hope he may be spared to pass many more birthdays in the work here. On last Sunday, too, a church was organized at the place of our new quarters. Seven members from the First church, and two from the Second church, were organized to form the Third.

We are blessed in being able to go on with our work in this station. We can preach to large congregations of heathen in the foreign concessions. They may listen with more of a critical spirit than at former times. Almost none are inclined to commit themselves as inquirers, but we are thankful to be able to sow the seed, we can leave the increase to Him who is able and willing to give it. I hope no one in the home land will be discouraged because of the behavior of these heathen Chinese. We knew they were bad before we tried to give them the Gospel. If they were good and always acted

the part of Christians, then we might go away and let them alone. Then, too, we do well to remember that there are Chinese and Chinese. Some do live the lives of Christians, and they constantly remind us of the possibilities in these heathen, if they were only brought to God.

It is no strange thing to see missionaries in Shanghai. Besides scores who have gone to Japan and the home land for a few months, there must be five or six hundred remaining here. They long for the time when they may be able to return to their stations. In the mean time they wait upon the Lord in prayer, and the study of His Word to know His will. A convention of eight days has been held. Much emphasis was laid upon the conditions for, and the need of, being filled with the Spirit. There seems to be more willingness to preach and live Christianity here for the autumn and winter, perhaps; and, with resignation, await the Lord's time to return to their fields.

Bro. Britton and family, Miss Mackenzie and Miss Parker are among the waiting ones, and are with Miss Price. Bro. Britton agrees to join me in

preaching to these Shanghai folk. His dialect is well understood here. We have no guests this week for the first time in three months. Our guests were pleasant, and we miss them. Mrs. Lawton and Mary have gone to join Bro. Lawton at Chinkiang a few days, to test the possibility of their staying there. Bro. Crocker has returned from Japan, and is paying a visit to his station. We are so sorry for him on account of the death of his wife. He seems to try to be brave and resigned under his unspeakable misfortune.

Glad to hear that Bro. Simmons is returning to Canton. Hope he was able to get the help needed to put the Publication Society on a sure foundation. In two or three years from now, when Bro. Bryan goes home, I hope the denomination will be in a position to contribute a building for our Associational school here. I believe that in a few years the presses and Christian schools will be patronized and filled to their utmost capacity. Now is our time to be making ready. With love and good wishes,

Yours fraternally,

E. F. TATUM.

Returned to China.

Canton, China, Nov. 13, 1900.

Dear Brother,—We arrived here on the 9th, after a very pleasant voyage. It is good to be at home again, and after a few days of unpacking and putting things to rights, I expect to begin such work as may come to hand. On Sunday we had a fairly good congregation of men and nine women at the noon service. Pastor T'sang, of the Shiu Hing church, who is in Canton getting married, preached a very good and appropriate sermon from Ps. 34: 7: "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

Seven of our chapels have been wholly or partially destroyed. We will

probably get an indemnity from the Chinese government, enough to make good our losses in dollars and cents, but our losses in hindrance to the work cannot be recovered. Many of our people have acted nobly amidst their persecutions, sufferings and losses. Matters seem to be quieting down, and many of the missionaries that have been away are returning and gradually resuming their work.

We had a warm welcome from Dr. Graves, Bro. Williams and Miss Greene. The other members of our mission were in Macao. Dr. McCloy is to bring up his family to-day. The ladies are carrying on some school and class work for women and girls in Macao for the present.

Our great need is a practical printer, to take charge of our press work. But Bro. Chambers will tell you of this need. And we need another man for our Hakka work, to be associated with Bro. Williams. They can study the language one or two years in Canton profitably. Pray for us and our members. With love, I am,

E. Z. SIMMONS.

Faith and Faithfulness.

Dear Brother,—When I was appointed to come to China in the spring, I thought I would like to wait until fall, but I am glad I came when I did. True, this has been a trying year in many respects, but there has not been a minute, yea, even a moment, since I landed in China when I would have been away if I could (notwithstanding the many appeals of many good friends to do so). These have been months of valuable schooling, with a profound teacher—God's providences. I have been at Canton all the time, with the exception of a three weeks' vacation. Dr. Graves and I have been alone at our mission compound the greater part of the time. It has been a real pleas-

ure, and a great privilege to be so intimately associated with him. His counsel, ripened by many years' experience, has been helpful already, and I am sure it will so long as I am a missionary in China.

I have been greatly disappointed in not getting to my field; besides, the outlook is such now that it will be many months before we can safely go to the interior. But I am glad that I can be of some service to the mission. Since Brethren Greene and Chambers left I have been quite busy, as I am treasurer of the mission, and have the care of the Publication Society for the present.

Canton has been greatly blessed so far, but the outlook at this time is rather gloomy. There has been much destruction of property and persecution of the native Christians all around recently. We do not know what God has in store for us, but we do know that all things work together for good to those who love God—Precious promise.

May God bless you and all who are holding up your hands in these times of trial doing our Master's will and work.

Your missionary,

S. T. WILLIAMS.

Canton, China. October 15, 1900.



ITALY.

Rome, Italy, Nov. 5, 1900.

Dear Brother,—We arrived in the "Eternal City" on Saturday about noon. Dr. Taylor met us in Naples, and was exceedingly kind to us. He and his two daughters gave us a warm welcome to their home.

For the present we are with them, but hope soon to have appointments of our own. I find that rents are high in Rome. We will begin at once the study of the language under Mr. Paschetto, the native pastor.

Yesterday we heard him preach. I very much enjoyed the singing. Mr.

Paschetto understands English, and interpreted for the congregation every few remarks. Dr. Taylor spent Sunday in Naples. The brethren and sisters were very enthusiastic in their hand-shaking, and seemed rejoiced over our arrival. It was comforting to find them so earnest in the work.

We had splendid weather all the way across. The ocean was as calm as a day in June, and the Mediterranean as placid as a lake. The entire voyage was delightful for me. I was not the least sick, and did not miss a meal from New York to Naples, but Mrs. Anderson proved to be a poor sailor, and was very, very sea-sick for five days. She says she despises a ship, and I noticed underscored in her Bible that vision of John in Revelation, where "there was no more sea."

Please remember me in love to the North Carolina Convention at Raleigh, which I am sure you will attend; also to your family and to Dr. Bomar.

With best of wishes, I am,

Very truly yours,

C. J. F. ANDERSON.



FROM BRAZIL.

In spite of bitter persecutions the Lord is blessing the cause. Since my arrival here, about a month ago, I've already baptized thirty-three believers—fifteen in Pernambuco, thirteen in Goyanna, and five in Nazareth. Four have been reconciled, and to-morrow I hope to baptize more in Nazareth, and many more are preparing themselves for baptism in Pernambuco, Goyanna, and Timbariba. Bro. Hamilton writes that he baptized lately six in Maceio.

We are working hard for a church building. Our hall is too small. There is a splendid plot near our preaching hall. Mr. Robinson thinks we ought to get it and build. So do I. Can we count on help from the Board?

SOLOMON L. GINSBURG.

Pernambuco, Brazil.

Woman's Missionary Union,

AUXILIARY TO S. B. C.

MOTTO: "GO FORWARD."

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

MISSION CARD TOPIC FOR JANUARY, 1901, COLORED PEOPLE.

"He hath anointed me to preach the gospel to the poor." There are nearly ten millions of negroes in the Southern States, over one-third of the entire population. Co-operative work done in several States by Home Mission Board, S. B. C., the Home Mission Society, N. Y. State Boards and Colored Baptist Organizations.

STUDY TOPICS—*Booker T. Washington and his work. The relation of the colored people to the evangelization of Africa. Volunteer Bible readers for the sick and other "shut-ins." Can I be one? What do I owe these people?*

PROGRAM FOR JANUARY, 1901.

Each new year is a new opportunity from God.

1. Song Service.
2. Thanksgiving: For the privilege of entering another new year.
Petition: That God may be glorified by every life.
3. Scripture Selection: "True Christianity," 1 Cor. 13: 1-13.
4. Leaflet: "The Negro in the South," by Rev. C. C. Brown, D. D.
5. Leader: Christian Charity requires that we labor for the uplifting of the Colored People; 8,000,000 are in our midst. Bar-rooms, bad leaders, and

many forms of temptation are playing havoc with them. What is to become of them—what is to become of us—if we fail in duty? The Home Board in its co-operative work, by the holding of New Era Institutes, is doing much for the training of the leaders among them. Seed Thought: Who has made us to differ? "What owest thou thy Lord!"

6. Inquiry: As to personal service given during the past month for the uplifting of the colored people.

7. "Pray for these wandering ones, Jesus prays for thee;

If He should weary grow, where would'st thou be?"

8. Roll Call: Each responding with a verse of Scripture.

9. Discussion of ways and means for increasing the zeal and numbers of the Society.

10. Business. Collection, etc. Closing Hymn: "Our Master Has Taken His Journey."



MONTHLY MISSIONARY LITERATURE.

FOR PASTORS AND PEOPLE; FOR LEADERS AND LED.—With "The Colored People" for the monthly topic, Dr. C. C. Brown has contributed the leaflet, "The Negro of the South." (Price, three cents; Baptist Mission Rooms, 214 N. Howard street, Baltimore). And well has he done his difficult task, writing freshly, pointedly, practically of conditions which are not theories, and of theories which when put into practice will materially alter conditions. We could hardly do better service with our department than to give space to the leaflet to insure its largest circulation. Yet we may not do that; but we earnestly hope the little leaflet may have a large audience, not only among ladies' societies, but among pastors and all others. When the individual negro becomes an individual problem we believe the solution will be nigh. An instance in point: One of the colored sewing schools in Baltimore, formerly conducted by some earnest Christian women of the white churches, has graduated into self-help. Welcoming visits and suggestions from their former leaders, they are now able to start alone. This is substantial progress

A very interesting course of world-wide study of missions has been planned as an outgrowth of the Ecumenical Conference by the World's Committee of Women's Missionary Societies. While Woman's Missionary Union, S. B. C., cannot adopt it as its own course, having already a specific course on Foreign and Home Missions, any leaders or societies who may desire to take additional studies can readily do so by individually corresponding with Mrs. Abbie B. Child, Chairman, 704 Congressional House, Boston, Mass.



WORK AMONG NEGROES.

They are turning to us for help as never before since the war. On the plea of poverty, we can no longer excuse ourselves. The existence of nearly ten million negroes in our midst and in the condition in which they are, is not a fact which can be ignored. The co-operative work of the Home Board with the Home Mission Society needs to be supplemented in some other way.—Convention Report.

"It is well worth while just now to glance at the progress the negro has made educationally. Professor DuBois, a negro alumnus of Harvard, and now a resident of Atlanta, Ga., supplies the statistics. He has been able to find 2,414 negroes, including 235 women, who have taken degrees from institutions of every sort. So far as he could learn, all of these have been self-supporting, and letters from half of them report an average assessed valuation of real estate of \$2,500. The fact must be taken into consideration that the negro has had little time and small means since his emancipation for self-advancement, and there is plenty of hope for the future, if only the white man will treat him fairly."



CHRISTMAS OFFERING AND WEEK OF PRAYER.

From the material side, as far as judgment may be formed from the call for literature, the interest in the Christmas offering is on the increase. Already 72,000 envelopes have been issued as against 65,000 for last year. Accepting the wide-awake views of the missionaries on the field that with the settlement of Chinese troubles will come greatly increased openings for work, it is earnestly hoped that the offerings will be greatly increased. Can they not be also thank-offerings that none of our faithful men and women were taken through cruel persecutions from their posts of duty?

The observance of the Week of Prayer arranged for January 6-12 (or any other more convenient season) has ever been a source of spiritual power. With the carefully-prepared programme of suggested topics and exercises it is earnestly hoped that an increasing number of societies may unite in this most helpful service. This literature may be had free by application to the different State Central Committees. It will be found very stimulating and helpful.



THE NEW CENTURY MOVEMENT.

There is a fresh stir and a warmer throb in the veins of all of us as we feel ourselves in the opening days of a new century. What does this turning point mean to the world's history as its distant lands touch each other closer to-day by telegraph than did adjacent villages of the opening days of the last century? What does it mean to our own loved country, which has grown from a young republic to a great world power grasping after empire? What does it mean to Baptists who were a pitiful handful, but who now have become great in numbers, wealth and educational institutions? What will it mean to us women whose organized influence is just beginning to be felt as a factor for general helpfulness?

These are mighty questions, whose positive answers will await the developments of years. Could the proper answers to similar inquiries proposed at the beginning of 1801 have been dreamed of by the wildest visionary of that day? Yet as with the acorn the completed oak is enfolded within, let us appreciate that the efforts of to-day will in their measure decide the trend that affairs—world-wide, national, Baptist and womanly—shall take through the century.

For Southern Baptist Convention affairs "the greatest and most urgent of all needs is the need of some more effective plan for 'eliciting, combining and directing the energies of the whole denomination in one sacred effort for

the propagation of the gospel.' After fifty years, not one half of all the churches have been reached; nine-tenths of the membership give nothing. Until this problem is solved, our denomination will continue simply to play at missions, and our God-giving Baptist church polity will be discounted among men for its inefficiency." The women are now counted in among the forces to help solve the problem, and they were publicly called on by the Convention to help do it. These opening days of the century will see a well-digested plan put into operation whose aim will be to enlist the aid of pastors in securing the formation of woman's missionary societies in every church. With 18,000 churches there are but 5,000 societies and bands! As these societies and bands are now recognized as the church at work in a wise and helpful way, the pastors all over the land will be written to asking for names of prominent women in the churches where no societies exist, who may be addressed on the subject. Such ladies will be written to by the Secretary W. M. U., and their names will also be sent to the respective Central Committees to be at once connected with their individual States. This is a tremendous undertaking, and may be made successful by many earnest prayers and use of personal influence. Let the General Secretary be remembered in her great and growing burdens. ALICE ARMSTRONG.



The following story was written and set up in type for the November topic, "Missions in Southern States," and was crowded out:

A LITTLE SEED.

By Mrs. Susan M. Griffith.

"I be bodaciously wore out to a frazzle, Liza. You un's hev to finish up the dinner doin's. Yo' pap'll be yere, 'n yo'll hev to hev the table sot 'n the things acookin'."

"Pap is out thar now," said Liza, peering through a big crack between the logs, "an' the dogs is a makin' a heap of racket. I reckon summins a comin'."

"I'd be plum glad t' see summin that could tell some news," said the tired, discouraged looking woman, gathering her ragged and dirty gown about her and going to the door. "Yaas, them is summin, Liza. He-uns is on hoss, an' he's goin' t' 'light. Yo' pap'll be brungin' him in yere t' dinner. Put a heap o' 'taters in the ashes, honey, 'n take a lot o' pone. I be frazzled clar out, 'n' that a fac'," and, with a sigh, the woman returned to her broken-backed rocking chair, sat down in all her untidiness, and began to creak back and forth and suck her snuff stick with intense satisfaction.

Meanwhile the little girl, Eliza, a twelve-year-old lassie, with dirty, bare legs and feet, greasy cotton dress, and tangled hair, which looked as if a comb was an unknown and little regarded article in the house, stepped quickly about the unclean apartment, which served for parlor, dining-room, bed-room, and kitchen together, heaping a goodly pile of sweet potatoes in the ashes of the big fireplace, and covering them with coals, deftly mixing the corn-pone and pouring it into a skillet with long legs, which she also set over a bed of red-hot coals, and filling the iron tea kettle with spring water and swinging it on the huge crane; having accomplished which, she went to the door to peer at the stranger.

"He-uns don't live on the mounting," she said to her mother in a shrill, sharp voice. "He-uns is from town. He-uns has got on store cloes."

"I reckon," said the mother, sleepily, creaking away and enjoying her snuff stick. "Whar's Sammy 'n' the rest of the young uns?"

"Down t' the branch. Maw, pap's abrungin' him in yere! Pap's abrungin' him in!"

"Wall, let him brung," remarked the mother, in her mildest, don't-care way, shoving a chair forward with her foot. "Giv' he-uns a chair, and put some sweetmeat on t' the table. I reckon he-uns'll choose everythin'."

As Liza turned to obey her father, a sturdy, grizzled mountaineer, entered the cabin, followed by a pleasant looking gentleman in a business suit. This gentleman settled himself among them in the most home-like way, shaking hands heartily with the faded, dirty woman, patting Liza kindly upon her touzled head, gathering the two little ones, who had strayed in from their play, upon his knees, and when dinner was announced sat down with them at the table, which piece of furniture consisted merely of some rough, unplanned boards, one end resting on a huge stone, the other being inserted between the chinks of the logs of the cabin, and ate with seeming relish the hot corn-pone, sweet potatoes, bacon, and black coffee, sweetened with molasses; all the time talking rapidly and cheerfully of the great world, which, to these people of the mountains, seemed almost like an idle tale.

"Have you a church up here?" he asked, at last. "I am a travelling-man, selling goods for a house in Prattsville; I have never been this mountain trip before, but I always try to find a church wherever I go, and to-morrow is Sunday."

"A what?" asked the woman, while the man of the house looked foolish and muttered something about "thar bein' somethin' of the kind in his young days," and the children stared.

"A house of worship." Then, as he began to realize that he was not understood, he explained still further, going on to speak tenderly of the Christ and His atoning death.

"Land!" exclaimed the woman, "that's the fust I ever done heerd tell on't. When did he-uns die?"

Finding himself on missionary ground, the gentleman did an hour's very faithful work, concluding with the timely suggestion that, if such a thing were possible, a meeting might be held upon the morrow at some point convenient to the neighborhood.

"Thar's the ole school house down by the branch," said Liza, speaking up hurriedly. "Thar's a heap o' folks on the mounting. If pap'll lemme 'n' Sammy take the mule we kin go 'n' tell 'em t' come. I'm dead sot on it, pap," as her father laughed and hesitated, and then finally consented.

"I used ter know somethin' about these yere things," he said. "When I was a young feller thar was a preacher come round onct in a while, an' I mind the things he said was powerful like what you're been atellin' of. But I hain't hearn nothin' sence, 'n' we-uns'd be monstrous glad to hear you-uns speak, stranger."

The meeting was held—a wonderful one, especially to Eliza, who drank in thirstily the beautiful story of Jesus and His love, so new to her, so old to him who told it, and so tenderly told. That was the most wonderful Sabbath Eliza had ever known, and when, early Monday morning, she stood with tear-dimmed eyes, and bade the town gentleman good-bye, she was a very different little girl from what she had been but two days before.

"Don't forget what I have told you about Jesus, Eliza," said he, taking her hand at parting. "Tell the story over and over to every one you meet, and here is His book. I want you to learn to read. Your father says there will be school again by-and-by, and you are to go. Study hard so you can read the Bible. Some time I may come this way again, and I hope to find a church here then."

And Eliza never forgot. The little seed the good man had planted in her heart grew into something very beautiful, and she repeated the story about Jesus to the children, talked it to the birds in the beautiful, solemn old woods, and sung snatches of the songs he had sung, until she began to be an influence and an inspiration everywhere. Not only did her own family become interested, but the neighbors loved to come and hear her tell again the story the stranger had told, and sing the songs he had sung. Under this secret influence Eliza's father,

recalling his early instruction, gave his heart to Christ, and then the wave spread, until, when some twelve months after, the gentleman returned, he found an eager people ready to be gathered into the kingdom, and, soon after, not far from the old school house, a little church was built.

"Only a thought, but the work it wrought
Could never by tongue or pen be taught.
For it ran through a life like a thread of gold,
And the life bore fruit a hundredfold."



BOXES TO FRONTIER MISSIONARIES.

From the following Woman's Missionary Union Societies boxes of supplies, valued as below, have been reported as sent to Home Missionaries since November 10th:

ALABAMA.—W. B. U., First Ch., Birmingham, \$95; Pastor's Aid, First Ch., Birmingham (contribution), \$60; Sunbeams, First Ch., Birmingham (contribution), \$60; South Side L. C., Birmingham, \$200; South Side Sunbeams, Birmingham (contribution), \$16.75; Talledaga, \$50; Parker-Memorial Ch., Anniston, \$160; L. A. S., Pratt City, \$88; Decatur, \$24; New Decatur (contribution), \$52.57; L. A. S., Woodlawn, \$69.80; Union Springs, \$15.

ARKANSAS.—Jonesboro, \$75.

DISTRICT OF COLUMBIA.—Kendall Ch., Washington, \$45.40; Grace Ch., Washington, \$62.80; Immanuel Circle, First Ch., Washington, \$100.

FLORIDA.—Palmetto, \$27.15; Tampa, \$94.

GEORGIA.—Warrenton, \$58.42; Davisboro, \$25; Cordele, \$50; Wrightsville (contribution), \$20; Dublin, \$45.83; Tabernacle Bapt. Ch., Atlanta, \$165; First Ch., Rome, \$95; Mission Workers, Second Ch., Atlanta, \$45.29; Hawkinsville, \$71.41; Fort Valley, \$30; White Plains, \$16.15; The Francis A. Chle Soc., Madison, \$44.50; Baconton, \$42; Duffey-Street Ch., Savannah, \$101; Carrollton, \$43.

KENTUCKY.—Glen's Creek, \$30.10; Lebanon, \$45; East Ch., Louisville, \$87; Murray, \$50; 22nd and Walnut, Louisville, \$105.

LOUISIANA.—Coliseum Place Ch., New Orleans, \$37; First Ch., New Orleans, \$75; Monroe, \$57.60; First Ch., Shreveport, \$145; Coliseum Place Ch., New Orleans, \$58.75.

MARYLAND.—Maryland Home Mission Society (contribution of bedding), \$152.80; Caporma Circle, Eutaw Place Ch., Baltimore, \$263; Volunteer Soc., Scott-Street Ch., Baltimore, \$105.50; Eutaw Place Ch., Baltimore, \$252.25.

MISSISSIPPI.—Macon, \$80.25; Lexington, \$47.

MISSOURI.—Mrs. T. C. Carleton's Bible Class, Lafayette Park Ch., St. Louis, \$62; Young Ladies' Sewing Circle, East Sedalla Ch., \$37; Stanberry, \$57.60.

NORTH CAROLINA.—Scotland Neck, \$95; Lumberton, \$75; Sunbeams, Henderson, \$40; Whiteville, \$40; Chadbourne (contribution), \$7; Greensboro, \$82.25; Young Ladies, Greensboro (contribution), \$82.25; Busy Bees, Greensboro (contribution), \$10.25; Reidsville, \$63; Winston, \$60; Young Ladies, Winston (contribution), \$5; Hendersonville, \$52.75; Rutherfordton, \$38.27; Waynesville, \$60; Fayetteville, \$55; Asheville, \$100; Rockingham, \$30.46; Pittsboro, \$25; First Ch., Durham, \$144.22; Charlotte, \$225.

SOUTH CAROLINA.—Beech Island Bapt. Ch., \$45.35; Rutherford-Street Ch., Greenville, \$44; First Ch., Anderson, \$161.60.

TENNESSEE.—Trenton, \$65; Cleveland, \$71.57; Trenton-Street Ch., Harriman, \$68; Central Ch., Nashville, \$98.30; First Ch., Knoxville, \$140; Young Ladies' Mission Soc., First Ch., Memphis, \$137.

VIRGINIA.—First Ch., Lynchburg, \$140.21; Sunbeams, First Ch., Lynchburg (contribution), \$8.47; Singer's Glen, Augusta Assoc., \$30; Salem Ch., Salem, \$100; Mt. Hermon Ch., Goshen Assoc., \$47; W. M. S. and Aid Soc., Concord Ch., \$35.60; Bainbridge-Street Ch., Manchester, \$175; Mount Zion Ch., Accomac Assoc., \$66.16; Venable-Street Ch., Richmond, \$50; Chase City, \$34.15; Sunbeams Soc., Chase City, \$1.20; Crews, \$99.17; Cave Spring Ch., Valley Assoc., \$34; Calvary Ch., Roanoke, \$135; Charlottesville, \$142.53; Freemason-Street Ch., Norfolk, \$105; Calvary Ch., Richmond, \$100; South Boston Ch., South Boston, \$82.50.

TOTAL—\$7,533.27. Previously reported, \$4,063.87.

GRAND TOTAL—\$11,597.14.

SUNDAY SCHOOL MISSIONARIES.

ALABAMA.—First Ch., Montgomery, \$201.01; Young Ladies, Parker-Memorial Ch., Anniston, \$80; Tuskegee, \$70.

DISTRICT OF COLUMBIA.—Brookland Ch., \$50.

GEORGIA.—Woodville, \$53.68; East Macon Ch., \$63.47; Cartersville, \$60.

KENTUCKY.—McFerran-Memorial Ch., Louisville, \$133.50.

MISSISSIPPI.—Lebanon Association, \$130.25.*

MISSOURI.—Sweet Springs, \$20.57; Fulton, \$70; Shelbina, \$53; Tabernacle Ch., Kansas City, \$107.65; Calvary Ch., Kansas City, \$75.

SOUTH CAROLINA.—Graniteville, \$44.30; Aiken, \$61.30; Pickens (contribution), \$7.05.

TENNESSEE.—W. M. S. and Church, Fellowship, \$20; Humboldt Mission Circle, \$73.62.

VIRGINIA.—Winn's Creek Ch., Dan River Assoc., \$39.04; Aaron Creek Ch., Dan River Assoc., \$30.73; Lexington Ch., \$50; Mattaponi Ch., Rappahannock Assoc., \$44.09; Chatham Ch., \$31.43.

TOTAL—\$1,441.99. Previously reported, \$1,200.14.

GRAND TOTAL—\$2,642.13.

Corrections:

*This box was reported in December JOURNAL as "Hattiesburg, \$125."

The box reported "North Carolina, Carey, \$28," should have been credited to Apex. (Also in December JOURNAL.)

Band Department.

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

FOR 1901.

While all the world is talking of the wonderful changes in the century just closed, and prophesying still more remarkable ones for the next hundred years, the Sunbeams, I believe, cannot do better than to take a missionary tour of the world, and see the changes God has wrought in the last years.

I therefore write all Southern Baptist children—in Sunday-schools, Sunbeam Bands, Christian Endeavors, Junior Unions here at home or in mission fields abroad and any too remote to reach Sunday school or society, and most especially any little people not so strong and well as their companions, to join us in this long imaginary journey. We will set sail from San Francisco, sailing out through the beautiful Golden Gate, which opens from our country to the far East, make our first stop at Hawaii, then pass on to Japan, and from there to China, so around the world in the wake of the missionaries. Each month our tour will be divided into three parts: "A Glimpse of the Country," "A Sketch of a Missionary Hero," and "A Missionary Quiz." The questions are intended to be asked at the beginning of the next meeting, so that the leader may discover just what you remember from the last meeting, and if there are any questions, as there will probably be, not answered in the Glimpse or Sketch, just who has searched them out. At the end of six months there will be given here examination questions, and I wish to ask each leader to use this examination and to make a reward, in some way, each traveller who can successfully pass these examinations. It will greatly help each traveller to have a copy of the Journal in his own home, and for this reason Dr. Willingham offers to send it for the whole of this year to any boy or girl under fifteen years of age for twenty-five cents.

Before we start on our journey let me say that the study is not intended to take the place of the topics on the mission card, but only to supplement them. We trust that they will ever have a large place in your thoughts and prayers.

IN THE WAKE OF THE MISSIONARIES—Chapter 1. A GLIMPSE OF HAWAII.

The passengers of the great ocean steamer crowded the deck eager to be on land once more after their ocean voyage of 2,000 miles from San Francisco. But the school mistress gathered her little group of travellers around her, and, as was her way, began to tell them something of the land they were nearing. "Not so fast, children," she said. "There is plenty of time, and here from this high deck and seated under this wide awning we can get a splendid view of our new possessions, for you know we are still in the United States.

"What?" exclaimed a half-dozen eager voices.

"Yes, this is the Hawaiian Territory of the United States Government; very much like the territory of New Mexico. It became a part of our country nearly two years ago at the request of its own people. And it all came about through missionaries from our own land. But for them these islands would still be as full of fierce savages as it was when it was discovered by"—

"Captain Cook," eagerly broke in Fred Raynor. "In 1778, when he tried to land here on his tour around the world. He was killed and eaten."

"Yes, Fred, those were dark days in Hawaii, or the Sandwich Islands, as the English named them for Lord Sandwich. Cannibalism and child murder, with every other cruel practice, reigned among the one-fourth of a million people Captain Cook found living on the seven inhabited islands of the group of twelve. It was forty years after Captain Cook's discovery before the first missionaries reached the island. Two Hawaiian boys had, in some way, reached America, and Christian people became interested in them and their country. In 1819 the American Congregationalists sent out seventeen missionaries to begin mission work here. Strange to say, the people had become angry with their idols, and thrown them all away. They were waiting for a new religion when the missionaries came."

"There's a verse about that," said Jessie Moore, softly. "The islands shall wait for Thy law."

"And many another promise, dear child," replied the school mistress, looking at her kindly. "And never were they more quickly fulfilled than here. The missionaries came, as I have said, in 1819; nine years later a great revival began. One missionary, the noble Titus Coan, received many thousands into membership. The Hawaiians formed a missionary society of their own, and sent missionaries to other islands further south, and they to others, until the whole island continent has heard of Christ, and many of them, like the Fijis, Friendly Islands, Harvey and Samoan groups, have become civilized, and have not a heathen among them. In 1863, twenty-four years after the missionaries landed, the whole of the Hawaiian group was Christianized. They had a civilized government, churches, schools and colleges. So far had they advanced in Christian life that the churches of America ceased to send missionaries here, except to aid and advise the native Christians in their own home and foreign mission work—. But," said the school mistress, breaking off abruptly, "I should never get through with the wonderful story. It is time we went ashore to see our new territory."

"I hope they will not have more than two earthquakes while we are here," said Robert Mason, seizing his big bag and looking up doubtfully at the mountains that are towering behind the little capital city of Honolulu, which would have looked much like an American town, with its telegraph wires, electric lights, and church steeples, but for the people of every race crowding its peers and its strange tropical foliage.

"Just wait until you see Kilanea, on the biggest island, before you begin to shake," laughed John Bean. "It will make a good note in your diary to say you have seen the biggest volcano in the world."

"Did you ever see so many kinds of people," exclaimed Jessie, looking down upon the wharf, to which they were now anchored.

"No," replied the school mistress. "The ends of the world are met here. The native people are decreasing. There are nearly as many Chinese or Japanese as Hawaiians, besides people from every other land. The Christians here have a great home mission work to do."



JAMES CALVERT.

A SOUTH SEA ISLAND HERO.

Doubtless James Calvert thought his work wearisome and monotonous, as day after day through the seven years between 1826 and 1835 he bound the books of his master, the postmaster and printer of the small English town of Maltan. Little did he dream that he was being taught how to print the Bible in a language not one syllable of which had ever yet been written—the language of the Fiji islanders.

When James was nineteen he became a Christian, and joined the Methodist church, and when twenty-four offered himself for mission work. Three years before this the Methodist missionaries had dared to enter the Fiji islands, the most terrible of all the cannibal islands of the Southern seas, and now they sent back, by the slow sailing vessels of the time, a great cry for help.

In answer to this James Calvert, his wife and his friend, John Hunt,

were sent out and sighted the islands after many weary months of travel. The terrible cruelty of the Fijians in the eighty inhabited islands of this group can hardly be imagined. It was the custom of the chiefs to mark the number of human beings they had eaten by a line of stones, placing one for each person. Two chiefs had thus placed nearly 900 stones. When a new house for a chief was to be built live men were put into holes dug for the great corner posts and then buried alive that their sacrifice might induce the idols to long uphold the building. Old and feeble people were often buried alive. Children were thrown away by their mothers as "too much trouble to take care of," while wives were killed and buried with their dead husbands.

But, for all this, the people of the islands were not totally ignorant. They made cloth from the fibre of a tree and ornamented it with many-colored designs, built houses, made earthenware, and were, in many respects, the most advanced of all the South Sea islanders.

Such were the people to which these brave young missionaries went. And now the knowledge of printing came to James Calvert's help. He had brought a printing press with him, and it was little wonder that the natives, when they understood that this machine talked their language, now for the first time reduced to writing, almost worshipped it. This, however, was but a small part of the missionaries' labors. A few people joined the Lotu, as the Christians were called, but the chief of the first island on which Mr. Calvert settled continued for a long while to steadily oppose them, and to annoy and persecute those who joined them. But these were so full of zeal that they could not be kept silent. Some of them went to trade with the people of Oneata, an island forty miles away. A church and school were built, but in a few years (1842) it was necessary to build a bigger church. They built one big enough to hold every person on the island, and had it full every Sunday. These Oneatas carried the religion of Lotu to another island and soon a great chief made a long voyage to beg the missionaries to send them a teacher also. Thus island after island was reached, and everywhere, back and forth, in spite of storm, in spite "of perils by sea and perils by land," went the devoted missionary. In 1856, nearly twenty years after he had left his native land, Mr. Calvert returned to England in order to have the completed translation of the Bible printed and then to hurry back to his adopted country.

Fifteen years ago the fifty-year jubilee of Christianity was to be celebrated in Fiji. James Calvert, the aged missionary, at home in England, felt that, in spite of his seventy-two years, he must again see his beloved people. Accordingly he set out alone for the voyage around the world. And now, what a change from his first landing! Now not an avowed heathen remained in any one of the eighty inhabited islands, while dotted thick among them were more than thirteen hundred churches crowded each Sunday with the most church-going people on the globe. Well, indeed, might the old missionary exclaim: "Lord, now lettest thou thy servant depart in peace, for my eyes have seen thy salvation." Was not James Calvert indeed a hero of the faith?



A QUIZ.

How far is Hawaii from San Francisco?

How many islands in the group are inhabited?

Who first discovered them, and when?

What is the name of the largest volcano in the world?

What is the capital of Hawaii?

To whom do the islands belong, and how are they governed?

When did the first missionaries reach the islands?

What had been done with the idols?

In how many years were the islands Christianized?

What group of eighty islands was Christianized in fifty years?

When did James Calvert go out?

What heathen customs did he find?

What did he find on his return in 1885?

RECEIPTS FOR FOREIGN MISSIONS

From November 15 to December 15, 1900.

ALABAMA.—W. B. Crumpton, Sec'y, as follows: From Mussel Shoals Ass'n, \$19.25; from Pea River Ass'n, \$9.13; from Shady Grove Ass'n, \$1.60; from Livingston Ch., \$9.70; from Evergreen Ch., \$3; from Adger S. S., \$1; from Cullman Ass'n, \$12.75; Sumterville Ch., \$3.55; Columbia Ass'n, \$35.87; Lost Creek Ch., 55 cents; Enterprise, L. A. S., \$5; Christian Valley Ch., \$1.72; Town Creek S. S., \$1.40; Salem Ch., \$3.89; Newton Ass'n, \$31.45; Salem Ass'n, \$12; Mt. Pisgah Ch., \$1.85; Spring Bank Ch., \$1.40; Shades Valley Sunbeams, \$1.45; Flomaton Ch., 50 cents; Calhoun Co. Ass'n, \$43.50; Rock Mills Ass'n, \$11.50; Newton Ass'n, \$10.62; Woodlawn Ch., \$3.75; Harris Ass'n, \$50.75; Oswichee Ch., \$2.85; Shiloh Ch., \$1.10; Athens Ch., \$23.45; Mt. Pleasant Ch., \$1.55; Fitzpatrick Ch., \$2; Leesburg Ch., \$2.12; Shiloh Ch., \$1.10; Helena Ch., \$1.50; Eufaula Ass'n, \$148.18; Eufaula Ass'n, \$17.70; Andalusia Ch., \$3.52; Clayton-Street S. S., Montgomery, \$2.56; Shady Grove Ass'n, 75 cents; Huntsville, First Ch., \$5; Bethsaida Ch., \$2.20. Total, \$500.89.

Previously reported, \$3,226.07. Total this year, \$3,726.96.

ARKANSAS.—Columbia Ass'n, by O. J. W., \$10.25; L. A. S., Rehoboth Ch., by J. E., \$2; W. M. U., Beirne, by Mrs. M. M. D., \$1; Brethren in Arkansas, \$6; Gainesville Ass'n, by T. L. B. T., \$2.42. Total, \$21.67.

Previously reported, \$719.34. Total this year, \$741.01.

DISTRICT OF COLUMBIA.—"Father Lights Circle," W. Washington Ch., \$1; Class No. 9, S. S. W., Washington Ch., \$2.13; "A Friend," \$10; Christian Endeavor Soc., First Ch., Washington, by E. T. E. (Teacher at Villa Guerrero, Mex.), \$15. Total, \$28.13.

Previously reported, \$203.93. Total this year, \$232.06.

FLORIDA.—Corinth Ch., Mrs. M. E. T., \$2. Total, \$2.

Previously reported, \$121.95. Total this year, \$123.95.

GEORGIA.—Consolation Ass'n, by S. A. O., \$7.15; East Macon Ch., by J. C. J., \$50; Mrs. B. E. Barksdale, \$1; New Providence Ch., Guyton, by B. J. C. (Nat. Mis'saries), \$11.86; Miss'y. Soc., Griffin, by E. W. D., \$12.50; M. L. Carswell and wife (Africa), \$5; Bethlehem Ass'n, by H. T. R. M., \$2.91; Jackson Ch., by F. S. E. (Miss'y), \$41.66; R. E., Neighbour Pastor, \$80; Johnnie Davidson, by Mrs. W. F. D., \$1.20; (two Chinese pupils—Miss Moon); Infant S. S. class, by Mrs. W. F. D., \$1; W. M. S., Dublin Ch., by E. C. W., \$5; S. Y. Jameson, Treas., \$1,147.10; Med. Miss'ns, \$10.10; Mrs. McCullom, \$4; Bible Woman (China), \$32; Miss Parker, \$21.91; Native Helpers (China), \$11; G. Barden, for Ch., \$2; Mrs. B. E. Barksdale (Africa), \$7. Total, \$1,375.33.

Previously reported, \$7,520.97. Total this year, \$8,896.35.

KENTUCKY.—Springfield Ch., by G. F. H., \$11; J. G. Bow, Cor. Sec'y, (China), \$8.14; Mahon's School, \$10), \$718.96; Third

Ch., Owensboro, by J. G. B., \$50; B. Y. P. U., McFerran-Memorial Ch. (Miss Mackenzie), Louisville, by G. W. L. (Nat. Chinese Miss'y), \$20. Total, \$799.96.

Previously reported, \$4,785.82. Total this year, \$5,585.78.

LOUISIANA.—New Friendship Ch., by M. O. S., \$1.70; W. M. S.; Shreveport, by Mrs. T. H. T., \$225; J. W. Bolton, Treas., \$246.83. Total, \$476.53.

Previously reported, \$563.08. Total this year, \$1,039.61.

MARYLAND.—Mrs. A. G. Schimp (Mex. House), \$10; Fourth Ch., Baltimore, by F. R. H., \$7.27; Huntington Ch., by L. S. C., \$6. Total, \$23.27.

Previously reported, \$2,487.10. Total this year, \$2,510.37.

MISSISSIPPI.—Pleasant View Ch., by N. F. M., \$7; F. E. Pitts, Nixon, \$5; Gen. Ass'n, by F. L. B. T. (J. G. Chastain), \$150; Bethlehem Ass'n, by D. T. C. (W. T. Lumbly), \$5; Immanuel Ch., by C. G. E., \$3.40; Clinton Ch., by G. W., \$5; A. V. Rowe, Cor. Sec'y, \$200. Total, \$375.40.

Previously reported, \$2,213.43. Total this year, \$2,588.83.

MISSOURI.—Mrs. E. H. Kuykendall, \$3. Previously reported, \$3,137.26. Total this year, \$3,140.26.

NORTH CAROLINA.—Sandy Plain Ch., by J. J. F., \$1.45; Jno. Cates, Moore (China), 50 cents; "A Baptist," \$2; J. D. Boushall, Treas., \$900; "Friend of Missions," \$5. Total, \$908.95.

Previously reported, \$2,310.53. Total this year, \$3,219.48.

SOUTH CAROLINA.—G. Pond Ch., A. J. M. (W. E. Crocker), \$5; Saluda Ass'n, by R. M. B., \$478.19; Chesterfield Ass'n, by A. E., \$31.92; Sav. Riv. Ass'n, R. T. C., \$107.85; Welsh Neck Ass'n, by A. C. C., \$43.86; Thomas-Memorial Ch., by J. T. D., \$25; Goucher Creek Ch., by J. W. B., (W. E. Crocker), \$13.50; S. C., First Ch., Gaffney, by L. G. B., \$5; Buck Creek Ch., by G. M. G., \$5; Welcome Ch., by J. P. M., \$8.70; Wolf's Creek Ch., by R. G. C., \$20.78; Swift Creek Ch., by R. L. B., \$11.39; Mt. Creek Ch., by N. C. B., \$19.75; Fair View Ch., by H. L. B., \$1; Whitney Ch., by H. L. B., \$1.45; Cedar Grove Ch., by H. L. B., \$1; Abner's Cr'k Ch., by H. L. B., 52 cents; Boiling Sp'ng S. S., by H. L. B., \$5; New Pisgah Ch., by H. L. B., \$1.30; Bethlehem Ch., by H. L. B., \$2.99; Cash Col. at Spart'burg Ass'n, by H. L. B., \$20.51; S. S. Gethsemane Ch., by W. H. S., \$5.15; First Ch., Gaffney, by V. C. C. (W. E. Crocker), \$28.61; Kershaw Co. Ass'n, by I. G., \$4.31; Summersville Ch., by D. L. A., \$9.87; Lowndesville Ch., by O. J., \$37.62; Mrs. John Stout, Cor. Sec'y, C. C., \$97.64; (Brazil, \$8; Griffith-Memorial Chap., Pernambuco, \$36.43; Canton, \$2;) Enoree Ch., by J. B. W., \$2.50; First Ch., Spartanburg, by J. H. M., \$154.65; Sumter Ch., by Mrs. C. C. B., \$10.20; Phillippi Ch., by S. W. S., \$3.95; Dry Creek Ch., by J. H. W., \$8.35; Fairmount, by J. W. H., \$1; Montmorenci Ch., by D. L. T., \$1.80; Philadelphia Ch., by M. A. F., \$18.17; Westville

Ch., by J. C. C., \$1.71; DeKalb Ch., by J. C. C., 86 cents; Berea Ch., by Mrs. I. H., \$10. Total, \$1,172.24.

Previously reported, \$4,418.50. Total this year, \$5,590.74.

TENNESSEE.—Miss Alice Routh, by E. E. B., \$5; Second Ch., Cleveland, by H. D. H., \$30 (Ocoee Miss'y); W. M. Woodcock, Treas. (China \$2, China boat \$5), \$178.49; Bethany Ch., by T. M. B., \$3.37. Total, \$216.86.

Previously reported, \$2,648.17. Total this year, \$2,865.03.

TEXAS.—Amity Ch., by H. B. W., \$3; Dallas Co. Ass'n, by D. Q. M., \$45.50; Estate W. W. Harper, \$259; W. S. Stevenson for son, \$3; Shady Grove Ch., by E. D. R., \$8; Stewart's Creek Ch., by J. F. A., \$3; A. B. Caldwell, by Bro. F., \$1; Garland Ch., by S. J. A., \$15; Bethlehem Ass'n, by T. C. (Jose Domingues), \$22.50; J. B. Gambrell, Supt., \$1,915.19; (Eliza McCoy Estate, \$873); Mt. Pleasant Ch., by R. H., \$4.50; New Bethel Ass'n, by A. F. P., \$19.90; W. R. Selvedge, Forney, \$20; Hepzibah Ch., by C. P., \$5; Iredell property given by Bro. Sellers, by J. P. W., \$62.85; J. B. Gambrell, Supt., \$118.45; R. M. Alexander, Mountain, for Ch., \$9; East Texas Con., by C. A. L., \$7; Whitney Ch., by D. S. M., \$25; Mrs. M. C. Atkinson, Cuero, 65 cents. Total, \$2,638.54.

Previously reported, \$2,847.67. Total this year, \$5,486.21.

VIRGINIA.—W. M. S., Walnut Grove Ch., by Mrs. B. (Ah Ying), \$15; Y. P. M. S., Hanover Ch., by T. L. W., \$3.25. Total, \$23.25.

Previously reported, \$10,219.84. Total this year, \$10,243.09.

INDIAN TERRITORY.—W. T. Moncrief, Viola, \$5; Mrs. J. F. Ingram, Eufaula (Xmas offering), \$1. Total, \$6.

Previously reported, \$70.15. Total this year, \$76.15.

ILLINOIS.—D. S. Hall (new Century Mission movement), \$8.

MASSACHUSETTS.—"A Christian," \$5.

OREGON.—First Ch., Monmouth, by C. L. M., \$6.25.

Previously reported, \$4. Total this year, \$10.25.

Total this month, \$3,591.32.

Previously reported, \$47,570.22. Grand total, \$56,161.54.

GIFT ON ANNUITY PLAN.—Invested, \$3,000.

Amount on hand May 1, 1900, \$8,459.83.

Expenditures, \$84,586.83.

Indebtedness, \$19,965.56.

SPECIAL NOTICE.—Please notify R. J. Willingham, Corresponding Secretary, if receipts are not promptly received for contributions, as they are always promptly sent.

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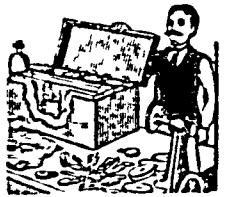
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