

Vol. LII

No. 3

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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.
WU CHOW.—Miss Annie J. Kennon.
SHIU HING.—(P. O. Canton).—Miss H. F. North.*
Native Helpers.—Ten ordained preachers, 23 unordained preachers, 3 colporters, 7 Bible Women.

CENTRAL CHINA.

SHANGHAI.—E. F. 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, Mrs. Owen, Miss Mattie Dutton.
HWANG-HIEN, *via Chefoo*.—C. W. Pruitt, Mrs. Pruitt, Peyton Stephens, Mrs. Stephens, T. W. Ayers, M. D., Mrs. Ayers, 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; Native Evangelist, James Odelayo.
OGBOMOSHAW (Lagos).—C. E. Smith, Mrs. Smith, and one native teacher.

ITALY.

ROME.—George B. Taylor, 52 Via Guilio Romano, Sig. Paschetto, 27 Via Teatro Valle, C. J. F. Anderson, Mrs. Anderson, 83 Via Arenula, D. G. Whittinghill, 83 Via Arenula.
Florence.—Signor Galassi.
Milan.—Nicholas Papengouth.
Venice.—Signor Bellondi.
Genoa.—Signor Colembo.
Cannes.—Signor Ferrara.
Carpi.—Signor Stanganini.
Portici.—Signor Basile.
Bari.—Signor Velpi.
Naples.—Signor Fasula.
Migliorico.—Signor Piccini.
Cagliari, Sardinia.—Signor Arbanasica.
Cagliari.—Signor Cessu.
Iglesias, Sardinia.—Signor Tortonesi.

BRAZIL.

RIO DE JANEIRO.—W. B. Bagby,* Mrs. Bagby,* W. E. Entzminger, Mrs. Entzminger, (Caixa 352) F. F. Soren.
SAO PAULO.—J. J. Taylor, Mrs. Taylor (Caixa 572), J. L. Downing, M. D., Mrs. Downing.
BAHIA.—Z. C. Taylor, Mrs. Taylor, Miss Alynne Goolsby, Joao Baptista.
Penedo.—Antonio Marques.
CAMPOS.—(P. O. Nova Friburgo).—A. L. Dunstan, Mrs. Dunstan, A. Campos.
San Fidelis.—Joas Manhaes.
PERNAMBUCO.—S. L. Ginsburg, Mrs. Ginsburg, Caixa 173.
MACEIO.—J. E. Hamilton, Mrs. Hamilton.
MANOAS.—E. A. Nelson, Mrs. Nelson, Rua des Andrades 33.

NORTH MEXICO.

SALTILLO, *State of Coahuila*.—J. S. Cheavens, Mrs. Cheavens, Miss Addie Barton.
TORREON, *State of Coahuila*.—A. C. Watkins, Mrs. Watkins, Florence Trevino, San Pedro.—Esequias Contreras. *Paras.*—Jose M. Gaftan. *Musquis.*—Pablo Rodriguez. *Al-lende.*—Porfirio Rodriguez. *San Felipe.*—Andre Rodriguez.
DURANGO.—Frank Marrs, Mrs. Marrs, Reinaldo Martinez.
ZACATECAS, *State of Zacatecas*.—Jorge A. Berumen.
DOCTOR ARROYO, *State of Nuevo Leon*.—J. Arredondo. *San Rafael.*—M. T. Flores.
Galeana.—S. Valero.

SOUTH MEXICO.

GUADALAJARA.—J. G. Chastain, Mrs. Chastain.
MORELIA, *State of Michoacan*.—W. F. Hatchell, Mrs. Hatchell, Josue Valdez.
TOLUCA, *State of Mexico*.—R. P. Mahen, Mrs. Mahen, Ben Muller.
Villa Guerrero.—Moises Guajardo.
LEON.—R. W. Hooker, Mrs. Hooker, Felipe Jiminez.

JAPAN.

FUKUOKA.—J. W. McCollum, Mrs. McCollum, 96 Dahmye, Machi.
NAGASAKI.—E. N. Walne, Mrs. Walne, 29 Sakura Baba.
KOKURA.—N. Maynard,* Mrs. Maynard,* Geo. F. Hambleton, Mrs. Hambleton, 141 Koya, Machi.
KUMAMOTO.—W. H. Clarke, Mrs. Clarke, 21 Kamitori Cho 4 Choma.

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.

*"And they that be wise shall shine as the brightness of the firmament;
and they that turn many to righteousness, as the stars forever and ever."*

The Foreign Mission Journal.

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VOL. LII.

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WEEK OF PRAYER.

It has been suggested that, during the week of September 1st to 8th, we make all through the bounds of the Southern Baptist Convention united prayer to God for the work of foreign missions. The Convention at New Orleans passed a recommendation "that our people everywhere unite in earnest prayer that God will send forth more laborers into the great harvest;" also another that "the Board seek to enlarge the work to the extent of sending out at least twenty-five new missionaries during the year." Here we have a definite work before us, for which we can pray.

It is a great privilege to go to God for guidance, direction and blessing in His work. He has time and again told us to look to Him. We have gone, and He has heard and blessed us. We are needing a great wave of missionary influence throughout our Southern Zion. We need men for the work. We need funds. Let us pray to God for them. Somehow very few of our young preachers are applying to be sent out to foreign lands. The calls are loud and earnest for more workers. Let us pray to God to thrust them forth. During the first week of September, which has been named, we think it would be well for pastors to preach on the subject, and for large numbers of tracts to be distributed, so as to enlist the attention of the people. Our people will pray more earnestly for those things about which they know. We hope that in secret, around the family altar, and in public worship, many hearts will plead with God for this work. If we go to Him in faith He will hear and answer us.



A COMMON MISTAKE.

Before us is a pamphlet issued by the Madras Missionary Conference exposing the pretensions of a certain party who has been gathering money in Christian lands professedly for mission work in his own land. The party claims to be "a high caste Hindu by birth," "of the princely class." The Conference says, "As a matter of fact, he is not in any sense a high caste man, much less 'a Hindu of the princely class,' whatever that may mean." He is said to have "left his first wife;" has been "an Episcopalian, a Wesleyan, an agent of the Free Church of Scotland, a Baptist, avowedly an adherent of no church, and lastly an Episcopalian again."

The pamphlet shows that much money has been raised by and for him for mission work, for which he has never given account. We only cite this case to call attention to the general subject. People would be surprised to know how often appeals are made to the Foreign Board by churches or individuals to send back converted foreigners to their own country. These foreigners seem to fascinate our people. They may be ignorant, know very little of the Scriptures, be puffed up with pride from foolish attentions, and only third or fourth rate people here or elsewhere, yet immediately somebody wants to raise money for them. The foreign mission boards have had such sad experiences with people of this kind that they are slow to take hold of them. In this country they are very mild; when they return home they are often wild. Of course, this is not always the case. The best way is to let these people *prove* themselves. If they are in earnest they can return to their country in due time. One case recently was urgently presented to our Foreign Board. We suggested his return at his expense to his home land, and then to confer with our missionary there. He instead returned to another denomination from whence he had come to us, probably expecting thereby to be sent home. Let our people learn to do the Lord's work with at least the same wisdom that we would give to matters of this world. This does not mean that we should not have charity and trust, but having these, let us be faithful in dispensing the Lord's money where it will be used for the highest good in the Master's service.



A SIGNAL OF WARNING.

How hard it is for us to have to call to our noble missionaries at the front and tell them that they are planning too largely. But such is the case. They have taken fresh hope from the way that the brethren in the home land have given for the past two years, and they are sending to the Board at Richmond continued requests for reinforcements and enlargement, so that if the Board should grant all, disaster would be ahead of us. That is, unless our brethren in the home land are going to give far in excess of what we have reason to expect.

At the meeting of the Southern Baptist Convention we were out of debt, and had a little money on hand, but all of this is gone now, and the receipts have been so small that we have a debt of about \$20,000. Let the earnest brethren at the front remember that the Board is in sympathy with them and wants to enlarge the work, but we have many missionaries and stations and have to look after the interests of all. It is natural for each missionary to look upon his or her work as very important. Not to so regard it would be a reflection on the missionary. All of our work is important. Let us pray God to open the eyes of our people to see it more like the missionaries see it, and then there will be more funds with which to increase and strengthen the work.

OUR VANTAGE GROUND.

The successes of the past years, through the grace of God, has given our foreign mission work of to-day a vantage ground over all preceding years. This must be kept and used for further advance. We are in a better position than we have ever been, but it is a position which must be used, not for rest, but for moving onward. We can only hold our own by getting more. The law of the kingdom of God holds true: "He that hath to him shall be given, and he that hath not from him shall be taken away even that which he hath." We must either press forward to higher ground, or lose the ground we stand on. What a calamity a retrograde movement would be! Now, now, of all times, there must be no falling off of receipts. In some sections bad crops will tempt some to draw back; in others, the spirit of speculation; in others still vacant pastorates and church debts. Many calls of many kinds will offer their temptations, but to draw back now would be to lose our vantage ground. What is that vantage ground? There are several things that enter into its constitution:

1. The fact that the Board has built well on the good foundation laid by our fathers. It was a good foundation, and it is a good superstructure. God has blessed the Board in its management. For four successive years it has gone to the Convention reporting no debt. Its income has grown from \$125,681 in 1897, five years ago, to \$156,083.33 this last year. The average for the past five years has been \$131,036.40. For the five years preceding that, which includes the special "Centennial effort" of 1893, \$123,892.60—an average advance of \$7,143.80. The management of the work is encouraging, and the Board, while keeping its affairs in hand, has the love and confidence of both the missionaries and the people.

2. The missions are growing. There is a steady growth in all, and in some a lively and most inspiring growth. God is giving fruit now to the earnest laborers of His vineyard. Wars, tumults, famines, sickness—all these trials have come over our missions, but they have stood the test. The Boxer riots in China have retarded the growth of our work, but there is every reason to believe that the check is only temporary. Even the civil war in America could not kill our foreign mission work. When it closed, Dr. Yates and four faithful missionaries still held on their way in China. The recent troubles in China are a light affliction compared with that awful war. These troubles, while reducing the immediate harvest of souls, may help to make that harvest greater hereafter. There were 597 baptisms in China in 1899, and 200 even in 1900. This seems a big decline, but the wonder is that so many should have turned to the Lord in such a troublous time.

There has been a considerable increase in our mission forces. In 1896 we had 80 missionaries and 110 native assistants; 1897, 76 missionaries and 117 native assistants; 1898, 82 missionaries and 128 native assist-

ants; 1899, 94 missionaries and 133 native assistants; 1900, 102 missionaries and 171 native assistants. Thus in five years, including native preachers and helpers, male and female, our mission force has increased from 190 to 273.

Baptisms are most encouraging. In 1896 there were 660; 1897, 710; 1898, 845; 1899, 1,341; 1900, 1,009. The average for the last five years is 915; for the last three years, 1,065. Within the last few years the work has so prospered that the need of training schools for native preachers has become urgent, and their good work apparent. Such schools we have established in China, Italy, Mexico, Africa, and Brazil. Within that period, also, our day and Sunday schools have prospered, and two publication societies—one in Brazil, the other in China—have been founded. A hospital in North China is being planned for, and two medical missionaries have recently been appointed and sent out.

3. But that which above all else gives us a vantage ground is the spirit of enlarged hopes and endeavor on the part of the pastors and the people in the South, as well as the missionaries at their posts. We would not exaggerate, but there is a stronger desire on the part of many pastors and churches to attempt great things for God. Those who have been interested are becoming more interested. The penny collection is giving way to a spirit of real sacrifice. May this spirit grow and spread! There are indeed hundreds of churches who do nothing, and hundreds more whose gifts indicate no fervent interest and sincere sacrifice, but there are others who are trying to devote their energies to the spread of the Gospel in all lands. A brother proposes that 100 churches raise \$1,000 each this year. Not only is this believed practicable, but a number of churches are looking to this very thing. We are looking up; we are on higher ground. "Look to yourself," said the Apostle, "that we lose not the things we have wrought, but that we receive a full reward."



SOMEBODY FORGETS.

Some years ago a pastor who would have been grieved and almost insulted not to be called a live missionary pastor, a man who usually worked and prayed for missions and who, indeed, had the missionary spirit, actually forgot to take any collection for missions, because his whole time and energies were taken up in beautifying and improving his church building. When the association time came around, he made a frank confession, for not until he was making up the church letter, and the blank column stared him in the face, did he recognize what he had failed to do. That was all well enough, maybe, the work of "fixing up," but what was that compared to the real business of the church in reaching out after the lost? It must be true that many of our pastors forget how great the work is which God has committed to them, and how his people look to him for leadership in this work. They neglect, postpone and

forget, while men are perishing for want of the bread of life. The following incident, taken from an exchange, illustrates the point:

We have seldom heard a more touching rebuke to the selfishness of the human heart than the answer of a poor boy who had been converted to Christ and was telling of his new Friend and heavenly Father, when an infidel, looking at his ragged clothes and half-starved face, harshly asked him, "How can God be your Father and the God you say He is, and leave you in this wretched condition? Why doesn't he tell somebody to help you?" The little fellow burst into tears, and looking up in the face of the skeptic said: "Perhaps He did tell somebody, and somebody forgets." It is not God's fault that the heathen are perishing, that the destitute are starving, that the slums are full of unpitied and unaided misery. God does tell somebody, but somebody still forgets. Beloved, find this verse and underline it in your Bible: "If thou forbear to deliver them that are drawn to death and them that are ready to be slain, if thou sayest. Behold we knew it not, doth not He that pondereth the heart consider it, and He that keepeth thy soul, doth He not know it, and shall not He render to every man according to his works?"



MISSIONARY DAY IN OUR SUNDAY SCHOOLS.

The Sunday School Board at Nashville, Tenn., has the literature ready for Missionary Day in our Sabbath schools. The program for the day has been prepared with care by the Woman's Missionary Union. The Sunday School Board is prepared to furnish the literature free to any schools that wish to use it. We hope that a large number of schools will study missions, and make a contribution for the work.

All funds given will be divided equally between home and foreign missions, unless direction is given otherwise.

There is no better time to implant in the minds of the children this work of God than while they are young. There is no time so good as this. Missionary Day ought to be made so interesting and impressive as to influence all their future.

Dr. J. M. Frost, Secretary of the Sunday School Board, writes:

This date (September 29th) is chosen because it is Review Sunday, and will not interrupt the regular lesson. Closing the summer term and opening the season of work for the fall and winter, it offers a fine opportunity for a campaign rally. The Sunday School Board has published a most excellent order of exercises, consisting of programme proper, a supplement, containing songs, recitations, etc., and mite boxes, all of which are furnished without cost, upon request stating how many are needed.

The money gathered in the collection on that day should be sent to the Baptist Sunday School Board, Nashville, Tenn. We send it to the Home and Foreign Boards, but if it does not come to us we can, of course, take no account of it in our report to the Convention. Be sure, therefore, to send it to us. These exercises carry missions into the Sunday school in a way to do great good. They are powerful, not simply in the way of collecting money, but as educating in missions and laying the basis of missionary life and activities. We have some striking illustrations of their wonderful power. It is the seed time, to be followed by glorious harvests.

HOW ARE YOU PRAYING?

Our supreme need is the prayer of faith. Some years ago, when Dr. Graves was in this country, he stood before the South Carolina State Convention and said, with choked voice and streaming eyes, "Brethren, before all and above all we want your prayers." That plea and that picture will abide with us as long as we live.

God help us to pray in great earnestness! Are we not tempted to forget this and even to lie, in that we promise ourselves and others, and then forget the promise? Our duty now is to pray. But how? As the Apostle prayed when he said, "Lord, what wilt thou have me to do." We need men, and money to sustain them. The fields are ripe, but where are the reapers? Are we praying for them, and if so, how?

"I have long since ceased to pray," said Dr. Gordon, "Lord Jesus, have compassion upon a lost world. I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion upon a lost world, and now is the time for you to have compassion. I have left you to fill up that which is behind in mine afflictions in the flesh for the body's sake, which is the church. I have given my heart; now give your hearts.'"



TRACTS.

Great good can come from the wise distribution of tracts. They are not to be indiscriminately thrown around any more than we would do so with seed corn. The person who gives away tracts should first read them, and then he will know better how to give them. Study each tract, and then study to give them out when and where they will do most good. It is easy to hand one of the little pamphlets to a friend and call attention to some point in it. If the receiver has his interest quickened, it is much more likely that the tract will do good. A good way to give tracts is in letters. In writing to a friend, have one of these missives at hand, and enclose it in the letter with or without comment.

The Foreign Board sent out over a half million tracts last year, and no one can estimate the amount of good which resulted. Any person can get a supply of these tracts free, postage prepaid, by dropping a postal card to R. J. Willingham, Corresponding Secretary, Richmond, Va. If you wish to do mission work, try the plan of giving out tracts.



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 22,000. 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 20 subscribers, at 25 cents each, one copy of "The Story of Yates," by Dr. Charles E. Taylor.

For 20 subscribers, at 25 cents each, one copy "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.



NOTICE THIS SPECIAL OFFER.

To any one sending twenty new subscribers, at 25 cents each, we will give as a premium "The Story of Yates," by Taylor. The book sells for \$1 by the Sunday School Board in Nashville, Tenn. Here is an opportunity to get it as a premium, postage prepaid. Renewals will count the same as new subscribers.



NOTES.

Rev. M. L. Duval is preparing to leave soon for Africa. He will go via England.

Dr. T. W. Ayers seems very much pleased with his work in North China, and writes hopefully.

Rev. Z. C. Taylor, of Bahia, Brazil, writes that he will send his son to attend school at Richmond (Va.) College.

Rev. W. B. Bagby, wife and four children, will leave soon for Brazil. Two of the children remain in Texas to go to school.

Rev. C. W. Pruitt and family started back for China August 12th. We wish them a safe, pleasant voyage. They are veterans in the service.

Miss Willie Kelly expects to start back for China about the middle of September. She has done much work while at home trying to stir up an interest among the churches in missions.

Letters from North China, containing interesting information, have come to the office too late for this issue. They give highly entertaining accounts of revivals in the churches, in which numbers have turned to the Lord. This was as the missionaries had thought. The Boxer troubles are followed by a time of awakening.

Rev. R. E. Chambers and family, with Miss Julia E. Trainham, expect to sail from Vancouver September 9th for Canton, China. On the

same date, Dr. P. S. Evans and family will sail for North China. Mrs. Evans' sister, Miss Martha Levering, will accompany them, to stay a year or two.

The Foreign Board has on hand a large number of excellent mission tracts, which will be sent free to any one who wishes them. A person can do good mission work by procuring these tracts and distributing them.

The noble father of Dr. D. G. Whittinghill, of Rome, Italy, died in Madisonville, Ky., July 7th, 1901. He had been in the ministry for over forty-five years. One regret the loving son had in leaving America for mission work in Italy was parting with his aged parent, whom he could hardly expect to see again until they meet in the heavenly home.

Dr. Robert N. Barrett, through his publishers, Fleming H. Revell Company, has issued a new edition of his highly-interesting book, "The Child of the Ganges." This book has done much to awaken missionary interest in the past, and will be read by many with great pleasure in this new form. Dr. Barrett has been elected professor of the Bible and missions in Baylor University, to succeed the lamented Dr. Tanner.

Rev. R. E. L. Harris, Thomson, Ga., writing about a club for the Journal, says: "These names come from a little country Woman's Missionary Society. Mrs. Harris went with me to my appointment yesterday, and had a called meeting of the Woman Missionary Society, gave them a little talk, revived them much, and got this club of subscribers in about ten minutes or less time. Think I will take her with me to some other churches."

Many of our associations are now meeting, and they will continue to do so for several months. We hope brethren who are succeeding in raising good collections for missions will tell how it is done in their churches. Let there be discussion on how to carry out our Lord's last command. It may be very beautiful to hear some eloquent brother make a "lovely talk" on missions, whose church is doing next to nothing for the work, but we prefer to hear those talk on the subject who give and lead their churches to give also.

In some parts of Japan there is a religious awakening. Our own missionaries there have already baptized more converts than for all the preceding year. The Reformed Church in America, through its organ, *The Mission Field*, says: "Each mail from Japan brings tidings of hundreds of decisions for Christ. The last total was over 3,000. Dr. Wyckoff writes of seventy inquiries in connection with the Meiji Gakuin and thirty-three of them applying for membership in the church. For many years such a movement has been expected. It is a harvest for which there has been long and broad sowing. Let us rejoice and pray for still larger fruits."

NEW MISSIONARIES.

MISS JESSIE LIGEN PETTIGREW was born April 7, 1877, in Tazewell county, Va. Her father is Thomas H. Pettigrew, of Fincastle, Va. She professed faith in Christ at the age of thirteen, and was baptized by Rev. P. G. Elsom into the fellowship of Fincastle church. She attended the public schools of Fincastle and the Fincastle Female Institute. In the fall of 1897 she went to New Orleans, La., to enter the Touro Infirmary for training as a nurse, and graduated in October, 1899. She has been engaged not only in the work of a trained nurse, but in Christian work in the First Baptist church of New Orleans, La., of which she is a member. Her purpose to enter on foreign mission work has been with her for years, and she has been trying to prepare herself for this work all along. Her mother has prayed for years that God would make her a missionary, and God has honored her by hearing her prayer. She is loved and esteemed by a large circle of friends. She was appointed a missionary to North China August 5, 1901.



MISS MARY DAVIS WILLEFORD, daughter of A. L. and A. N. Willeford,



is a native of Texas. Her father, Mr. A. L. Willeford, in his more vigorous days taught for many years in the public schools of Gonzales and Lavaca counties. He is, with his wife, an honored member of Seguin church, Seguin, Tex., where he is active in church work. Sister Willeford is a trained teacher, and has taught in the public schools of Flatonia, La Grange, and Bonham. She has been very successful as a teacher. She was converted at fourteen years of age, baptized by her uncle, Rev. A. S. Bunting, and united with the church in Moulton, where she was born. For the last three years she has been teaching in the public school at Bonham, and also conducting a large class in Sunday school. Sister Willeford comes to us with the love and esteem of all who know her. With a well trained mind and consecration to her Master, she is equipped for good

work. She was appointed August 5, 1901, to work in North China.



A BARBER SHOP IN CHINA.

INITIATED.

Rev. S. T. Williams.

Inasmuch as I was anxious to survey the field I had been looking forward to so long, because it was necessary that I get among the people who speak the dialect I am studying, but, above all things else, hoping to be of some help to the cause, though it was seemingly not practicable for any of our missionaries to accompany me, I decided to go alone.

GOING TO THE FIELD.

It was Tuesday, April 9th, when I, with my teacher and cook, took passage on a Chinese passage boat drawn by a steam launch for Tsing-Uen, where we were scheduled to arrive at 8 o'clock that night, but we ran into a sand bar and had to spend the night on the boat, arriving the next morning.

Tsing-Uen.—We have a chapel here. It was the first of those torn down last year, but it has been rebuilt. The chapel was our home. We enjoyed a day and night with the brethren, and were glad of the opportunity to spend a time in a Gospel chapel in a city where Satan has his seat. We had been there only a little while when I was asked to report at the Ya-Mun. I was treated very kindly by the official, who promised to protect and help me in any way he could.

Jin Tet.—We arrived here Saturday evening. This is a large walled city. No foreigners live here. The English Methodists have a chapel here. The native brethren were very kind. The chapel was our home. The true missionary has a home in China wherever he finds a Protestant chapel. The remainder of our trip (about 225 li, 75 miles) was overland. The brethren suggested that a guard accompany us, but the writer said no. The official sent for my card and recommended that we have a guard. To this I said, "No," but the official said, "The

country is full of robbers, etc.; a guard must go," so we had four big and two little soldiers—that is, the highest officer sent four and the lower two. They were with us two days, and were pleasant fellows.

Tai-Cheen.—Leaving Yin-Tet, and after a hard day in the rain more than half the time, we arrived here at dark. This is a large village, destitute of Christian influences. We had to seek shelter in a Chinese inn. We are not anxious that any one know the conditions under which we spent the night.

Tseong-Tong.—Another day's march, and we were at Tseong-Tong. There are a few Christians here, who were glad to see the missionary, treating him the best they could. The people were very anxious to see the foreigner. They rushed into the shop in great numbers, even climbing in at the window. The brother had to force them out, closing both the inner and outer doors. They stood about the shop in such numbers, clamoring to see the stranger, that the brother stood me the second time on the sidewalk for the people to see, telling them who I was, where from, and for what purpose I was here in China. As the writer looked into the greasy faces of, perhaps, one thousand men, he longed for apostolic power that he might do or say something that would show to them the only true God, Jesus Christ, and His power to save. Until a late hour we had all the callers the shopkeeper would admit. It was late when we retired, tired in mind and body, but grieved in spirit because of the spiritual condition of China's millions.

AMONG THE CHURCHES AND CHAPELS.

At Tong-Tsun.—After a half-day's walk we arrived here from Tseong-Tong, accompanied by four soldiers, as at Yin-Tet, against the writer's wishes. We have a chapel here, and several members, who seem to be faithful, but no regular preacher for them. We were here several days, including a Sunday. Sunday morning my tacher preached, and at night my cook spoke the Word to a large number, who listened very attentively.

Tsai-Ha.—Is ten miles east from Tong-Tsun. We have an organized church here with a very large membership. The brethren received the missionary very kindly, giving him many things, such as chickens, pigeons, eggs, etc. One poor brother brought one egg. Am sure it was a real sacrifice. The writer thought of the widow and her mite. Saturday, April 27th, at the request of the pastor and brethren, the writer went ten miles through the rain to immerse nineteen believers who had been received by the Tsai-Ha church. This was a happy experience, as it was the writer's first baptizing in China. The Lord's Supper was administered.

Cheu-Pi.—This is a large market town, six miles from Tsai-Ha. There are a few brethren here, but no chapel. The missionary, perhaps, will live here, but has not yet been able to secure a house.

Wung-Ngan.—Is a large district walled city about twenty-five miles from Cheu-Pi. We have a few brethren here. They have a self-supporting chapel and school combined, but no regular preaching. A brother who went with us was arrested and imprisoned, charged with being a graduate of the first degree; that he had believed Jesus, entered the church, and that he came with the writer to the district city. We begged that he be released, but our appeals were unheeded. We were given until the next day to leave the city or be bound. The missionary's heart was sad when he left the city with a brother in chains. Some two weeks later the brother was released.

Lung-Ten.—We have an organized, self-supporting church here about two and a half years old. We spent a day and night with the pastor and brethren. They seem to be very well.

Tsai-Ha.—We had two services Sunday. Three received and immersed. Only a few days ago two brethren were coming some fifteen or twenty miles to ask for membership, but in swimming a swollen stream on their ponies were both drowned.

Lung-Sen.—No chapel here, but many brethren who are anxious to be organized into a church. We had a very pleasant day and night with them.

Tong Shak.—This is one of our best stations. We were here several days, including two Sundays. Fifty-three were immersed, five of which were women—one woman sixty and one man sixty-four years old. The Lord's Supper was administered. These brethren are anxious to be organized into a church.

RETURNING TO CANTON.

As we leave Yang-Shak we feel we are starting home. After a four-mile walk we were at Sa-Ten. We had a pleasant half-day here with the brethren, notwithstanding the threats of the official and soldiers. Ten miles more, and we were at Yen-Tet. We had expected to spend only one night there, but as many made a great effort to run us off, even persecuting the brother with whom we were staying—stoned his house, fired guns, destroyed his rice, etc.—we did not run, but, on the contrary, remained six days. Many bought Gospels and heard the Word. Some ten or fifteen asked for baptism, but were asked to wait—learn more about the doctrine. We have four members here, two of whom I baptized at Yong-Shak.

From Yan-Ten to Pak-Sa, Yin-Tet, Tsing-Uen, and on to Canton, arriving June 13th. We travelled over 600 miles, more than 200 over land—in chairs, on ponies, and on foot.

CONCLUSION.

Our Hak-Ka work covers an immense territory. The work is very hopeful. The harvest truly is ripe. Oh, if we had the men and women to occupy the field. There have been ninety-two received this year, seventy-two of whom the whiter baptized during this trip. I don't believe there is a missionary of our Board that has a more hopeful work. The people, with the exception of the officers, were very kindly disposed. Opportunities for work are good. Many are asking for baptism. Unless we have help, the work is bound to suffer. The women have been neglected. No foreign lady has ever visited this field. Who will give their lives to this field? Are there not men and women who will say, "Here am I; send me"? May the Board, under God, give us reapers for this harvest.

As I enjoyed the fellowship of the brethren I could but feel that others had labored and that I had entered into their labors. As I was met by brethren who had come twenty miles to see me, begging me to visit their villages, etc, I "thanked God and took courage."

Canton, China, June 19, 1901.



IN ITALY WITH MEMORIES OF OTHER DAYS.

By J. H. Eager, D. D.

Before leaving Italy I must send my greetings to you and the Board and to the readers of the Journal. Our ten weeks' tour through Europe is rapidly

drawing to a close, only sixteen days remaining before we sail from London. We have had a delightful time—by far the best and most satisfactory vacation I have ever had. While in Holland, Germany, and Switzerland, able to understand but little and to speak less, I kept comforting myself with the thought that ere long we would be in Italy, where I would feel as much at home as in America. We have visited Milan, Venice, Florence, Rome, Naples, Siena, and Pisa. It seems that I had to come back here again to realize how much I love Italy, and, if I may be allowed to say it, how much the brethren here seem to love me. Surely no one could ask for a warmer welcome anywhere. We spent Sunday in Rome and Florence, and it was a great pleasure to preach again in these places. As I walked about the streets of Florence I could hardly realize that it was no longer my home, and that my loved ones were five thousand miles away, instead of in the mountains near by, where they always spent their summers. Of course, I find a good many changes here, the saddest being the death of several important men and women in the different denominations. It was quite a disappointment to me not to meet Dr. Taylor, who had left Rome before I arrived. My third and last Sunday in Italy was spent quietly by the seaside about fifteen miles from Pisa and in sight of the house where my family spent a part of two summers some years ago. Here I found Brethren Whittinghill, Paschetto, Galassi, and Colombo, and while our party were enjoying a restful Sunday in Siena, after the heat and fatigue of Rome and Naples, I was chatting away in Italian, calling to mind the days of auld lang syne. I am sorry to say that Signor Paschetto is not very well. After a few days by the sea he is going back for a couple of months to his native country, the Waldensian Valleys. He is a very valuable man, and money spent in taking care of his health will be well spent. I wish I had time for a long letter, for there is much that I would like to say. We leave here to-morrow for Paris, and then to London. This visit has made me feel a very strong desire to serve the cause in Italy, even while I am in the pastorate at home. I write from a beautiful point above Taki Como, about thirty miles from Milan(which is plainly visible, as well as the snow-capped Alps. I had to move from the balcony to the sitting-room, as I was getting too chilly.

Grand Hotel Bronate, Como, July 30, 1901.



EXTRACTS FROM MISSIONARIES' LETTERS.

Brother T. C. Britton, writing from Soochow, China, of his work, in connection with a native preacher in one of the suburbs of the city, says:

"We did not rent any house, but have been preaching in the streets. One of the three young men who joined us this quarter heard the Gospel there. We are thankful for the favorable prospects of that work."

Brother W. T. Lumbley writes from Abeokuta, Africa:

"As with many at home, our best workers and contributors are among those least able to do. Our members are nearly all poor, and it is sometimes touching to see how some, especially of the poor women, deny themselves and divide their small earnings in support of the work."

Miss Lottie Moon, Tung Chow, June 28th:

"Miss Dutton is taking hold of her work energetically. Mr. Owen and Miss Dutton are taking up a long neglected field, once worked very faithfully, but of late years necessarily neglected for lack of workers. Mr. Owen is brimfull of

energy, and makes things go, whether in the city or country. He preached very well, indeed, Sunday. This was the first time I had heard him, and I was surprised at his command of the language and the freedom with which he spoke. Our force is always lamentably inadequate to the needs of the work."

Brother J. J. Taylor, writing from Sao Paulo, Brazil, gives another of numberless incidents showing the implacable intolerance of the Roman Catholics. They are always the same—that is, those in authority—and where they cannot convert they seek to crush:

"In Bello Horizonte the pastor, a splendid man, has been disemployed because 'a Protestant.' He has been in the public employ, as I wrote you once, but now the Catholics have succeeded in throwing him out of employment. He was getting no salary from the mission. I have had to take him up to preserve our work there. The cause in Bello Horizonte is getting on nicely, and must not be suffered to go down."

Brother J. E. Hamilton wrote from Maceio, Brazil, July 2nd:

"Our work is getting on nicely in all points and along all lines. There is more hope and animation than I have ever before seen. Through his paper the boss priest of this city ordered the people not to buy our Bibles and Testaments, but I think his command will have little effect. We are enjoying splendid health and getting the very best out of life. Two baptized and six who have made profession, or expect to. During the quarter there were sold, I think, not less than \$50 worth of Bibles. Our brethren are keeping up well in their contributions, and are growing in spiritual activity."

God bless our noble and faithful missionaries to Africa, who toil on amid great difficulties. Brother W. T. Lumbley writes in his quarterly report:

"We rejoice in the consciousness that we have tried to be faithful in the interests of the Lord's kingdom. We have had only one baptism during the quarter, making two so far this year. But we have quite a number of enquirers before the church applying for the ordinance. One woman has just brought her great old African idol made of cowries, the native African money, and thrown it down, saying she wants to worship and follow Jesus, the Son of God. It is amazing what hideous and filthy things many of the heathen bow and make their sacrifices to."

Brother Z. C. Taylor, Bahia, Brazil:

"At Carralhina I preached to large congregations, having good order and five applicants for baptism. Ordained deacons in two churches, and three were elected in another. The church in Valencia has bought a good building for \$700, with running water across one end of the lot. All the churches are helping to pay this amount this year. The churches interior are sadly needing the attention I am now able to give them in ordaining deacons, encouraging them to build, praying and looking out for pastors, and uniting them on a Bible institute. There have been baptized (this quarter) in Bahia 22; Conquista, 6, and 7 by Brother Jackson in his trip in the State of Piahy. He baptizes slowly, but sows widely. He had requests to baptize as many as thirty persons, most of them in Piahy. All he baptized, except one, were believers for years. Give us another man like Brother Jackson for interior work. This trip of his was very important and full of interest."

A LAWSUIT.

By S. G. Pinnock.

It sometimes happens that missionaries have to seek for justice on behalf of their people before the native rulers of their adopted country. An interesting case in point has just been settled by the Alafin (king) of Oyo.

One Biri, a friend of mine, gave his child, a boy, to the mission to be taught and trained, if God willed it so, for Christian work. This was seven years ago, at the birth of the child. In token of his sincerity he asked us to bestow a name upon the lad, and he refrained from the usual custom of marking the child's face with the family token. Two years ago Biri died. I was with him during his illness, it being his last wish that I should be the guardian of his child, and that his child should grow up to be my friend in his stead. After his death his brother, Abioye, took possession of his house, his wives, children, and chattels, according to the usual custom. For six months Abioye has ignored his brother's wish that the child should be trained by us, and failing to persuade him to carry out the deceased man's will by friendly means, I sought the advice and judgment of the King. The King's statement of the case was very simple. He said that the father owned the child, and that he could do what he willed with it. He had evidently given the boy to the mission, and the uncle of the child must give him over to us for training, according to the will of the deceased. We are grateful for this judgment, as it protects the lad from heathenism, and secures for us a most desirable means of doing good—viz., laying hold through the good will of the fathers of the future generation. Had the case been lost to us, it would have greatly hurt our work, for our only hope lies with the young. We have three bright boys living with us—one an orphan, whose dying father gave him to us, and the other two also given to us by their fathers. Had judgment in this case been against us, it would be possible upon the death of the fathers for any heathen brother to take these lads from us. And so destitute of fraternal love are some of these men that they take their own children and pawn them as people pawn property in civilized countries. But in this instance native law says that the will of the father alive or dead shall be carried out, to the great advantage of our work.

Awyaw, West Africa.



BOOK NOTICES.

"TWO THOUSAND YEARS OF MISSIONS BEFORE CAREY." By Lemuel C. Barnes, D. D. Published by the Christian Culture Press, Chicago.

An excellent book, giving information and awakening thought along lines that will do good.

A CENTURY OF BAPTIST ACHIEVEMENT. Edited by A. H. Newman, D. D. Published by American Baptist Publication Society, Philadelphia, Pa.

This is a valuable book. Dr. Newman has selected leading men in the denomination to write on different subjects and has given us a readable and valuable work.



The Foreign Board keeps constantly on hand a good supply of neat collection envelopes, which will be sent FREE to any church which wishes them.

Letters from Our Missionaries.

SECTION OF MRS. PRUITT'S SCHOOL.

CHINA.**Visiting Old Friends—Working Again in Old Fields.**

Teng Chow Fu, Shantung, China,

June 29, 1901.

Dear Brother,—My report for the quarter is due. I have made five trips to the country. The first was to Buh Ko, where the Christians gave me a most joyful welcome. They could hardly talk of anything but the fearful perils through which they passed during two months of last summer. Out of them all the Lord delivered them. They were full of thankfulness for this deliverance. At Wu Shi Li Pu, which I used to consider very hopeful, the work seems to have gone backward. Poppy-planting is much in evidence, and I heard of many opium shops. Of course they have been there all these years; but I have never before seen the poppy growing there and women pressing out the juice. The women and girls came about me as usual, but the men, with

whom I used to be on excellent terms, were conspicuously absent.

At Mengchia considerable interest was manifested. I expect to go there again next week.

I teach as usual in the Sunday-school, though my old class of boys and young men is scattered. I have a small class of young men, none of whom can read.

We had a very pleasant mission meeting this week at Hwanghien. We regretted very much the absence of our Pingtu brethren, who are busy attending to indemnities and restoring their homes. They deserve our deepest sympathy. Their burdens are heavy. I heard yesterday that a new society has sprung up in Pingtu and Lai Yang, whose purpose is to resist the payment of indemnities. In Chihli seven hundred villages have banded together for this purpose and have united their forces with the Boxers. The Imperial troops have been defeated, and no one can foresee the end. We pray that the trouble may not extend to this part of

the country. A Boxer proclamation was put up on Mr. Stephens' door recently saying that his house was to be burned. Mr. Stephens was absent at the time, but Mrs. Stephens took vigorous measures, and the affair seems to have been nipped in the bud. The officials are sincerely anxious to keep down disturbances. If once they get beyond control, the scenes of last year will be repeated with added horrors.

I greatly enjoyed meeting Dr. and Mrs. Ayres. The Board made no mistake in appointing them, I feel assured.

We are rejoiced at the good report presented to the Convention and at the missionary spirit manifested at New Orleans. May the interest continue to grow. With best wishes,

Yours sincerely,

L. MOON.



Activity and Encouragement in South China.

Canton, June 10, 1901.

Dear Brother,—We are beginning to recover from the disasters of last year, and the work has some encouraging features. Most of the damaged chapels have been repaired or rebuilt. Brother Simmons has just made the contract for rebuilding the last one. Dr. McCloy is at Wu Chow making plans for the erection of the house there. He has already made the contract. A house for Brother Williams (and a colleague, we hope) must soon be taken up.

We have good news from Brother Williams, who has been up in the Hakkas country for over two months. He writes of forty-three baptisms recently at Clicung Ning, besides nineteen that he baptized in Tung Tuen. This makes eighty-five baptisms in all this year. Three girls and a woman from Mrs. Graves' boarding school were baptized on June 2nd. There are others among the girls who have asked for baptism.

We have twelve men in the training

class who are improving in the knowledge of the Scriptures. I trust God may call some of them to the ministry of the Word.

The plague is very bad in Canton. Mrs. G. has lost pupils from it in all her day schools, and the attendance is much reduced at all the schools. One of our deacons died a few days ago—indeed, we had three funerals in one week, but none of these was from plague.

We will have to wait for about a fortnight more before we can have news of the New Orleans Convention. I hope you had a good time and that our Board was free from debt. I trust a new impulse has been given to the work, and that the twentieth century may be ushered in by the outgoing of the hearts of God's people towards the unevangelized nations of the earth. Education and the extinction of mortgages and church debts are, I hope, only the prelude to a larger beneficence and an effort to send the Gospel throughout the whole earth. May our churches understand the meaning of God's providential gift of prosperity and use His gifts wisely as God's stewards. With Christian love to all,

Yours fraternally,

R. H. GRAVES.



A Cordial Welcome and a Cheering Outlook.

Yangchow, China, July 28, 1901.

Dear Brother,—I am glad to be able to give your readers some encouraging news from this part of the field. I have been back in Yangchow a month and three days. We had a pleasant trip across the Pacific, but our month in Yangchow has not been less pleasant. The people everywhere seem glad to see us back. I have spent one week in the country to the northwest of Yangchow, a section of the country that seemed so promising before we went home on the furlough. The people were

glad to receive me into their homes, and I find there are a number of inquirers in that section. One brother has declared his intention of putting up a house to be used as a preaching place and also to be used as a school building. One at home can hardly appreciate the necessity in a heathen land of having a Christian teacher to teach schools for native Christians. Idol and ancestral worship are interwoven in the heathen school, so that a Christian teacher or a Christian's child can hardly take part without being implicated in their worship. But where there can be a school under Christian influence, and not supported by a mission, it must be a great factor for the spread of the Gospel. Bro. Crocker, of Chinkiang, is now with me in a meeting. There are a number of inquirers. Several are desiring to enter the church. The congregations are good, and I never had better attention. The opportunities for preaching the Gospel with lasting results were never better than they are now in Yangchow. What we need now are four more workers for this field, and we will be very much disappointed if we do not have the privilege of welcoming them this year. Brethren, look you out those filled with the Holy Spirit and send them at once.

Yours fraternally,

L. W. PIERCE.

P. S.—On June 29th, after the Sunday services, there were ten who came forward and expressed their faith in Christ, desiring to enter the church.

L. W. P.

Rejoicing in the Work.

Pingtu (Via Kiaochow),

Shantung, China, June 8, 1901.

Dear Brother,—I am now in Pingtu with Bro. Lowe. Last Sunday was one of the best days of my life. Bro. Lowe and I had the pleasure of talking to two fine congregations, one in the city

chapel and one at Hwoa San church. It was certainly a pleasure to preach to a people that has suffered so much for the religion of Jesus Christ. Several of the number, like Paul, had been thrust into an inner prison and made their feet and hands fast in the stocks. Some will bear to their grave marks that will testify to the suffering that they underwent. They were hunted as in the days of some of the wicked Roman Emperors. Everything is quiet now. I have never seen the spirit of the people better. We can go everywhere without hearing our pet (?) name (foreign devils).

Mr. Lowe's house has been repaired, and he has gone to Kiaochow to bring Mrs. Lowe and Mrs. Sears to Pingtu. We are glad that we can live and work in Pingtu again. We have done nothing toward our house, but we hope to begin soon. The magistrate has already paid enough of the indemnity to repair our houses, and we hope to get it all in a month or two. The magistrate is very friendly, and I do not believe will have much trouble in settling the whole. The Governor wants to make good all the losses in this province. The native Christians have been paid back their losses some time ago. We have received back very few of the things that were stolen. The Chinese were so afraid that their sins would find them out that they broke, burned and buried all the things they could. I have received a few of my books.

We are glad to be back in China. The people gladly hear the Gospel. How we need more workers! The city of Lai Chow, 35 miles north of Pingtu, time and again has kept the missionary out. No house could be rented. One of the wealthiest men in the city has sent us word that there will be no trouble to get a house now. If we could man this walled city of 75,000 people this would be another link in

our Baptist work of North China. Tung Chow on the north; go 20 miles you have Hwang-Hien, then 60 miles you have Lai Chowfu, 35 miles will reach Pingtu, and 40 miles we come to Kiaochow, which is occupied by the Swedish Baptists. We must occupy that city. Other denominations want it, and will take it if we don't.

Yours very fraternally,

WM. H. SEARS.

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The black plague is very bad in Canton and in many other cities, towns and villages about here. A few foreigners in Hong-Kong have died with it recently. None have taken it in Canton.

I have just finished correcting the last page of John's Gospel in Romanized Canton Colloquial to-day. We are likely to need much of this Romanized printing in the near future. There are so many of the men, and nearly all of the women, that do not know characters, that if once there is a taking to this kind of educational work, as at Foo-Chow and other places in China, the demand will give us much work to do in our publishing department.

I sincerely hope you have had a good Convention, and that the future is bright for all of our work. With Christian love to you and Dr. Bomar, I am,

Yours fraternally,

E. Z. SIMMONS.

Canton, China.

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MEXICO.

Baptisms in Spite of Difficulties.

Durango, Mexico, July 22, 1901.

Dear Brother,—Our work here moves along rather encouragingly. Last Wednesday night I baptized four—three women and one man. All seemed quite happy in following their Saviour by baptism. This makes twelve that have been baptized here within nine months. Some others are now asking for baptism, but we are letting them

wait awhile. It seems the best and safest plan to have most candidates for baptism wait for awhile, at least, for further instruction, and in some cases proof of their sincerity and conversion.

We are having much trouble with our baptistery; in fact, we cannot have another baptizing until it can be lined with zinc. Last fall and winter where we held services I had built, at my own expense, a baptistery of brick and adobes. Upon coming over here to our present place I had a wooden baptistery made, using tongue and groove planks, and, like Noah of olden time, I "pitched it within and without" (partially), but we came near making a failure the other night, as the water ran out so quickly—although I kept two men at work for three hours trying to get it filled. Will you not lay this matter before the Board at its next meeting, and ask for an appropriation to get zinc to line this baptistry? The members here are extremely poor, but I am endeavoring to get them to help in all church matters as much as possible. They have recently agreed to pay one month's salary, during the year, of the native helper here, and they and I together keep up all little incidentals. This matter of having a baptistery is an urgent need. You know that Mexico's laws prohibit any kind of outdoor services, and as we are watched so closely here I am afraid to go out to the creek just outside of the city to do our baptizing, as they would not hesitate a moment to jail us and impose a heavy fine.

Quite a drought is on in this part of Mexico. The rainy season is almost two months past due, and only two or three slight showers have fallen. The prospects for fruit, corn, pepper and beans (Mexico's staff of life) seem very gloomy, and a failure will mean very much suffering this coming winter.

My wife has not been very well for the past few days, but our general health is good almost all the time.

I very much enjoyed a few days spent over at Torreon two weeks ago with Bros. Watkins and Cheavens in our North Mexico mission meeting. Bro. Watkins has gotten the training school pretty well straightened out. Some promising boys are there and are learning well. Sister Watkins certainly suffers severely. She had to leave for the "Hot Waters" while I was there.

Remember us to Bro. Bomar. That God may graciously bless you in your arduous labors is my prayer.

Your Bro. in Christ,

FRANK MARRS.

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BRAZIL.

A Happy Landing and a Hopeful Beginning.

Rio de Janeiro, Brazil, July 6, 1901.

Dear Brother,—I reached Rio on the 3rd inst., and was indeed glad to get here. My wife and I were sick all the way, and you may know that it was a relief to us to get on land again.

We were heartily received by Bros. Entzminger and Soren, together with the native brethren whom I have met.

I am very much pleased with my new field, as far as I can see now. I sadly see the need of the "old, old story" here. How anxious I am to be able to preach Jesus to these people! But I must know how to talk first.

Bro. Entzminger and Bro. Soren think best for me not to go to Campos until I learn some of the language. They say that there are no English-speaking people there, and it would be hard for me to get along just now. I thought this plan the best, and I am sure you will.

I began the study of the language yesterday. Brother Soren is teaching me. I am boarding with Bro. Entzminger. I asked Bro. Soren to-day if he thought I would be dull and slow to learn. He said that he thought that I would be able to preach in six months.

I fear, though, that it will take me a good deal longer than that to be able to say much. But I will be able some time. I love to talk of Jesus to those who know Him not; and not to be able to do so, except to those who know more than I, is a cross.

Pray for me that the Lord may use me for His glory here in Brazil.

Fraternally, A. L. DUNSTAN.

Trials and Triumphs in Brazil.

Bahia, Brazil, July 17, 1901.

Dear Brother,—I arrived here Saturday from a trip of about three and a half months' duration. Parts of the States of Bahia, Pernambuco and Piahy were visited. More than two thousand souls heard the Gospel in public meetings, and almost every individual I came in contact with was evangelized in some way. Many Bibles, Testaments and Gospels were sold, and thousands of good tracts distributed. Oh! let us give thanks to our Heavenly Father for what He hath wrought, and expect of Him an abundant and glorious harvest. Rome has had almost undisputed and uninterrupted sway in the interior since its settlement; but, thanks be unto our beloved Father and God, the good seed where it had been sown took root, and true friends in every place welcomed me gladly on my return. On the way up I preached in Petrolina and visited in Joazeiro, and took steamer from the latter place right to the Barra. There I preached to a large audience on Easter Sunday, and started Monday for Sta. Ritta on muleback. That trip was a week of experiences—fording streams, overtaken by storms and by night in the forest (at times almost being dragged from my mule by the heavy wet boughs), having to sleep in a hammock under open sheds, with the dampness and rain beating in, the guide falling sick, and the food rotting. How-

ever, this is a side-issue; I will return to the main interest. When nearing Sta. Ritta I was met by a company of horsemen, by which I was escorted into the town. The day following being the Lord's, I began the meetings in the public hall. The attendance was very large, even many women being present (one over 80 years of age). On the Lord's day following was baptized the first fruits of the Rio Preto in the presence of many.

On Monday arrived an invitation from Col. Benjamin Nogueira, of Piauh, to visit him and preach on his farm and in his native town, about sixty-five miles distant. I accepted, and, accompanied by the recently baptized brother, we made the first missionary trip into southern Piauh. We arrived at the Colonel's farm late Thursday night, but were kindly received at that hour. We commenced preaching the next morning to the relatives and friends our host had summoned from every side (Acts 10). The parish priest in the town near by declared that the Protestant should not enter. However, the Colonel had invited many to gather there because of larger accommodations and for the people's benefit. On Saturday afternoon we entered. In the evening the house was filled, and we preached to a most attentive audience without interruption. Our sleep was disturbed during the night by drunken men walking up and down the streets firing guns and yelling such things as "Away with the Protestants!" Early Sunday morning a large troop of horsemen, armed with guns, pistols and swords, came galloping up to the chapel in front of us, dismounted, knelt at the doors and returned to the house of the priest yelling, "Long live the Roman Catholic religion!" Soon after there was a procession, headed by the vicar, with music, to the chapel. After mass the priest inflamed the people to attack us. Coming out the chapel, they began yell-

ing and shaking fists and canes; but, doing no more, passed on. At 11 o'clock we preached again to a great crowd of friends and enemies. We proclaimed peace; the Lord was with us, and enemies became friends. They went out and told others, and men and women were coming in and going out the whole day. In this time, however, there were three attempts to assassinate me—one of them desperate, in which my host stepped in between me and my would-be murderers. (May the Lord Jesus yet give them repentance). It being deemed prudent, in the evening we returned to the farm, though some begged us to remain, offering to protect with arms and die with us, if necessary. However, by the grace of God, even proud hearts were humbled and yielded to the example of Paul to retire before danger. We preached there two days, and started back, preaching evening after evening on large estates on our way to good audiences. Afterward the priest and others of the town sought pardon of our host for their conduct; several of these declared themselves Protestants, and now a house of worship and gospel school-house are being built. Our kind host proved himself a Christian in many ways, and showed us much courtesy and extended great hospitality. He begged me to appeal to the Baptists of North America to send them a man and his wife who will preach them the "truth as is in Jesus," and give their children a Christian education, offering with others to support them there. I trust the Lord will use you in finding such a man and wife. The climate is magnificent, most of the people are industrious, and nature pours forth her horn of plenty; the field, spiritually speaking, is ripe unto the harvest. In the one country which I visited about 800 are declared Protestants through the testimony of Colonel Benjamin.

Yours in Him,
ERNEST A. JACKSON.

Woman's Missionary Union,

AUXILIARY TO S. B. C.

MOTTO: "GO FORWARD."

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

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✂ Editorial communications to this department should be addressed to Miss ALICE ARMSTRONG, 1423 McCulloh street, Baltimore, Md. Orders for literature, which must be accompanied with money, stamps, postal notes, or checks, should be sent to Missionary Literature Department, S. B. C., 304 N. Howard St., Baltimore, Md.

MISSION CARD TOPIC FOR SEPTEMBER, 1901, HOME BOARD.

"We will give ourselves continually to prayer and to the ministry of the word." Missionaries, 811; churches and stations, 2,660; baptisms, 6,671; churches constituted, 162; houses of worship built, 100; Sunday schools organized, 511; receipts for the Board, \$91,075.11.

STUDY TOPICS.—Home evangelization as the foundation of all other Christian activities.

DEPARTMENTS OF WORK.—Mountain Region, Foreign Population, Negroes, Cubans, Cities, Factories.

PROGRAM FOR SEPTEMBER, 1901.

It is said "hand-shaking is a means of grace." Remember this and have a welcoming committee to see that every one has a personal greeting.

1. The Lord's Prayer—In concert.
2. Bible Reading—Christian Patriotism: Isa. 40: 9; Prov. 14: 34; Isa. 59: 19; Isa. 60: 1, 3, 4.
3. Hymn—"Our Master Has Taken His Journey."
4. Conversation—Begun by Leader: "Why I Am Glad to be an American. The Responsibility Involved."
5. Nuggets of Thought—All the New England States could be placed in Indian

Territory and there would be enough left for another Vermont. Ninety-seven nationalities are represented in one year's immigration. Eighty thousand of our people are employed in the factories of the South, whereas there were but 20,000 a dozen years ago. This means increase of towns and cities, and the city will control the nation. (For others see annual report W. M. U.)

5. Leaflet—"Home Missions and World-Wide Evangelization," by F. H. Kerfoot, D. D.

7. Cf Interest—Cash receipts of the Home Board last year, \$91,075, of this amount W. M. U. contributed \$20,549. Boxes valued at \$26,887 were sent Home missionaries.

8. Prayer—For our native land, with special petition for the work of the Home Board.

9. Systematic Gleaning—Are there not some who will engage in house to house visitation, and ask every woman to pledge a definite sum for the work of the Society?

10. Seasonable Query—Will the Society send a box to a missionary? If so, why delay?

11. Business—Collection, etc.

12. Closing Hymn—"America."

Our Aim: "Ourselves, our cities, our rural regions, our sunny Southland and needy Cuba for Christ."



MONTHLY MISSIONARY LITERATURE.

For Pastors and People; for Leaders and Led.—The leaflet for this month "Home Missions and World-Wide Evangelization" (price, 3 cents; Missionary Literature Department, 304 north Howard street, Baltimore, Md.), utters a message which has become sacred to us because the hand which penned it, the clear brain which formulated it, and the great heart which sympathized with it are all stilled in death. Dr. Kerfoot, though "dead, yet speaketh," and his words will not go unheeded. The keynote to the leaflet is the opening paragraph:

The first great argument for engaging heartily in home missions is, of course, the actual destitution of our own country. If our people would only study the needs of the territory within the bounds of the Southern Baptist Convention, they would find such a wide destitution as most of them can scarcely imagine. These needs have been set forth in other tracts. There is, however, another strong argument for the support of home missions, which I now present to those who love our Lord Jesus Christ. That argument is the relation and importance of home missions work to the world-wide evangelization. I am not sure, indeed, but that this argument may appeal to broad-minded, large-hearted Christians even more powerfully than that of supplying the actual destitution in our land. There can be no doubt in the mind of any real thoughtful person that the genuine evangelization of the United States is one of the most efficient ways for reaching heathen lands with the Gospel.



RECOMMENDATIONS OF HOME MISSION BOARD

Of the Southern Baptist Convention to Women's Missionary Union, Adopted at Annual Meeting, New Orleans, La., May 11, 1901.

The Home Mission Board greatly appreciates the help rendered by the Woman's Missionary Union in past years, and makes special request for the coming year, as follows:

1. That the Church Building Loan Fund be made a special feature in the work

of the Union, upon the plan which will be suggested at New Orleans. This seems to be the most feasible plan by which this work can be largely increased without interfering with the amount of cash to be collected for supporting the missionaries.

2. That the women endeavor especially to interest the people everywhere in the Mountain Work of the Convention, impressing upon them the great importance of this work, and inducing larger contributions on account of it. The volunteer School Work by women in the summer is commended.

3. It is earnestly requested that the women will endeavor to raise, in addition to the boxes and whatever they may raise for the Church Building and Loan Fund, as much as \$30,000 in cash to be used in the general work of the Board. Systematic and proportionate giving will greatly increase the contributions from the Societies.

4. We request that hereafter all box contributions shall be kept as a separate department of work for the Home Mission Board, and that the account of the box work be kept separate from the cash reports.

5. We earnestly urge the special attention of the women of the South to the needs of our negro population, and the ways in which the negroes can be helped by means of the Woman's Missionary Union. We bespeak also their continued interest in our foreign population and in the new work recently opened for women on our frontiers and in Cuba. We should be exceedingly glad for them to greatly extend these lines of special work if they can find it possible so to do.

6. Appreciating the great value of Self-Denial Week, both in raising money and in broadening and deepening the impression for Home Missions, and recognizing also the special interest that has been taken in Self-Denial Week during the past year, we ask that this be made a still more marked feature in the years to come.



LETTER FROM MR. M. M. WELCH, ACTING CORRESPONDING SECRETARY TO WOMAN'S MISSIONARY UNION.

Dear Sisters,—The faithfulness of the Baptist women of the South to God and home and native land during past years, and their loyalty to the work of the Convention Boards, is sufficient reason for placing before them the needs of the Boards now.

It is doubtful if there has ever been a time within the history of the Home Mission Board when its appeal was entitled to so great consideration as the present.

By instruction of the Southern Baptist Convention somewhat changed plans of work are being inaugurated. Applications for help from destitute fields dependent upon the Board are greater this year than ever before. The Board has been constrained to make annual appropriations to its general work, in the aggregate amounting to more than the cash receipts of last year. Urgent special appeals are yet to be provided for. With these conditions confronting the Board, at a time when it has been deprived of the strong hand of one who has so effectually presented its claims to the denomination during the past two years, it needs a double portion of co-operation and help.

To whom can the Board turn for human sympathy and support with more confidence and hope than to our Baptist sisters? I, therefore, commend to your careful study the recommendations of the Home Mission Board. Every item in these recommendations is worthy of your most prayerful consideration.

1. The Church Building Loan Fund is the child of the W. M. U. It is proving to be a blessing in stimulating and helping weak churches to procure houses of worship. I am sure it is needless to commend your own to your continual care.

2. Mountain Work constitutes a distinct appeal, sufficient, if it were the only object of your care, to enlist the most earnest endeavor of your entire forces for some years to come. The Board cannot hope to fully meet the requirements of this department of its work. It is doing all it can along this line. It ought to do more.

3. "Thirty thousand in cash, to be used in the general work of the Board. That the wisdom of this recommendation, written by one whose hand is now stilled, was inspired by an almost prophetic ken, is more than verified by the subsequent development of events in connection with the work and needs of the Board. The importance of this recommendation cannot be overestimated. I desire to place a strong emphasis upon it. If I could make a suggestion, or indicate any one line of effort of supreme importance to the cause of missions at this time, I would pray that the Holy Spirit might take this recommendation and lay it heavily upon the hearts of our Baptist women.

4. Boxes to Missionaries.—In reviewing this phase of the work, the Board at its July meeting adopted the report of the special committee, which recommended (1) that boxes of supplies be sent in future, as in the past, only to such missionaries as are in the employ of our Board and on the recommendation of the Secretary of the Board. (2) That the word "frontier," as heretofore used in connection with the distribution of boxes, is not to be interpreted in a geographical sense, but covers any destitute, needy and difficult field within the bounds of the Southern Baptist Convention. It also placed on record the following expression of its appreciation of the value of women's work: "It is the sense of this Committee that too great praise cannot be awarded to Miss Annie W. Armstrong, Corresponding Secretary, and the devoted and unselfish women who have so zealously labored in the cause of missions, as evidenced not only in the cash gifts through their societies, but also by the gifts of boxes to the needy missionaries."

5. Special work being done along certain lines of help to the negroes and foreigners is important and timely. In this you have the hearty approval and support of the Home Board. The work in Cuba and in Oklahoma and Indian Territory needs additional support.

6. Self-Denial Week.—May this period be observed more generally and its far and wide and deep influences be emphasized more strongly and blessed more abundantly this year than ever before.

Permit me to close this letter by quoting briefly from a communication to the Seminary Magazine, at Louisville, written by our lamented Dr. Kerfoot only a short time before his work was finished. I ask that the earnest words, addressed to those students whom he loved, and in whose life-work he was so interested, may receive your most prayerful consideration:

"If we do not take care of State and Home Missions in the next twenty years we shall be throwing away the grandest opportunity God has ever given the Baptists to put themselves in a position to win the world for Christ and to Baptist doctrine. Brethren, it is sheer folly, rash madness, to neglect State and Home Missions now. Think on these things. In Heaven's name, for Christ's sake, for our country's sake, for the world's sake, be wise as to this important matter of State and Home Missions."

Fraternally yours,

M. M. WELCH.

MISSIONARY DAY.

"None of us liveth to himself" is Paul's way of stating that we are beings of influence; that we should work each for the other, and all for God. In this connection, looking forward to the 29th of September—the time set aside as Missionary Day in Sunday Schools—remembering that the Boards of the Convention have asked Woman's Missionary Union to labor for its successful and more general observance, how great is the responsibility resting upon each one to do her part.

Frequently the truth has been emphasized that the raising of money is not the primary idea of Missionary Day (although contributions are divided equally between the Home and Foreign Boards), but the training of our young people into definite knowledge of S. B. C. missions and into appreciation of their responsibility for upholding them.

A program for use of Sunday Schools on Missionary Day has been prepared. Upon application, the Sunday School Board (Dr. J. M. Frost, Secretary) will take pleasure in supplying schools with the needed amount of literature, free of charge.

God is now giving to each W. M. U. worker an opportunity to use her personal influence with the Sunday school superintendent and others for the day's observance. As followers of Christ; how serious the thought that the advancement of His cause is entrusted to us; and we cannot avoid having an influence either for or against plans set in motion by those to whom Southern Baptists have given the leadership in their work. Our influence, being permanent in character, will act on through one and another, never ceasing its work until it ends in eternity, when God will make the calculations as to results of our faithfulness, rewarding us accordingly. May He indeed help each one of us to appreciate the power of our individual personal influence, and to use it for the highest good of the children in our Sunday Schools.



Quarterly Report from Treasurer of Woman's Missionary Union, Auxiliary Southern Baptist Convention

CONTRIBUTIONS FROM SOCIETIES.				CONTRIBUTIONS FROM BANDS.			
States.	Foreign.	Home.	S. S. Bd.	States.	Foreign.	Home.	S. S. Bd.
Alabama.....	\$ 287 95	\$ 253 71		Alabama.....	\$ 51 05	\$ 22 37	\$13 90
Florida.....	71 50	185 58	\$ 8 20	Florida.....	7 71	17 69	1 06
Georgia.....	839 18	919 20	2 50	Kentucky.....	20 76	2 00	1 50
Kentucky.....	557 79	113 56	32 19	Louisiana.....	31 25	7 00	25 00
Louisiana.....	91 72	64 40		Maryland.....			8 75
Maryland.....	240 73	136 70		North Carolina.....	120 35	71 68	
Mississippi.....	722 12	184 88		South Carolina.....	96 61	27 23	4 16
Missouri.....	173 16	223 16		Tennessee.....	52 02	5 84	
North Carolina...	726 63	958 43		Virginia.....	89 09	61 47	
South Carolina...	842 43	650 35					
Tennessee.....	239 19	234 61	6 50				
Virginia.....	1 081 96	808 19					

VALUE OF BOXES.

Louisiana.....	59 00	
Missouri.....	141 50	25 00
North Carolina.....	178 79	
Tennessee.....		70 00
Virginia.....		36 81

Mrs. W. C. LOWNDES, Treasurer.



WILL YOU OFFER PRAYER THIS AFTERNOON?

By E. S. G.

"Will you offer prayer in our meeting this afternoon?"

"And they all with one accord began to make excuse." Mrs. A. said she would not think of leading in prayer when there were several ministers' wives

present. Mrs. B. declared her willingness to help in other ways, to serve table, or do anything in her power, but this one thing she could not do. (She did add, "Perhaps I may be able to do it some day. Will you pray for it?") Mrs. C. said that others present were more gifted than herself, and she would prefer to unite with them. Mrs. D., a minister's wife, said that formerly she was accustomed to go forward in such work, but that she must now be excused from anything of the kind. Mrs. E. said that if she read her report as secretary it would not be worth while for her voice to be heard further that afternoon. Mrs. F. would have consented but for a cold, and she thought it better to call upon some other sister. Mrs. G. said that in her judgment the officers of the Society should give place to others who less frequently took part in the meetings. Mrs. H. was dismayed at the thought of praying in so large a meeting. It seemed almost an impossibility. How could she consent? Yet she was unwilling to refuse any duty. If there were no one else to do it, perhaps—. And she did not refuse when the time came; and though at first her words were low and faltering, surely the Lord gave her utterance, that by her mouth the desires of many hearts might find expression. It is not recorded what Mrs. I., Mrs. J., Mrs. K., and all the others would have said had they also been asked. Let our own conscience tell us what our response would have been—what it ought to have been at such a time.

Do we believe in prayer? Do we believe that our Father in Heaven listens to our requests, and that He loves to fulfill our petitions? Has our past experience led us to exclaim, "I love the Lord because He hath heard my voice and my supplication; because He hath inclined His ear unto me, therefore will I call upon Him as long as I live." Do we believe our Lord's promise to be in the midst of those who meet in His name and to grant the request of those who are agreed as touching anything that they shall ask?

Have we ever been helped and strengthened by the united prayers of our friends for us? In the time of great darkness when the light broke in upon us, in the midst of deep waters when deliverance came to us, did we not recognize the fact that the blessing was obtained by the means of many persons, and desire that thanks should be given by many in our behalf?

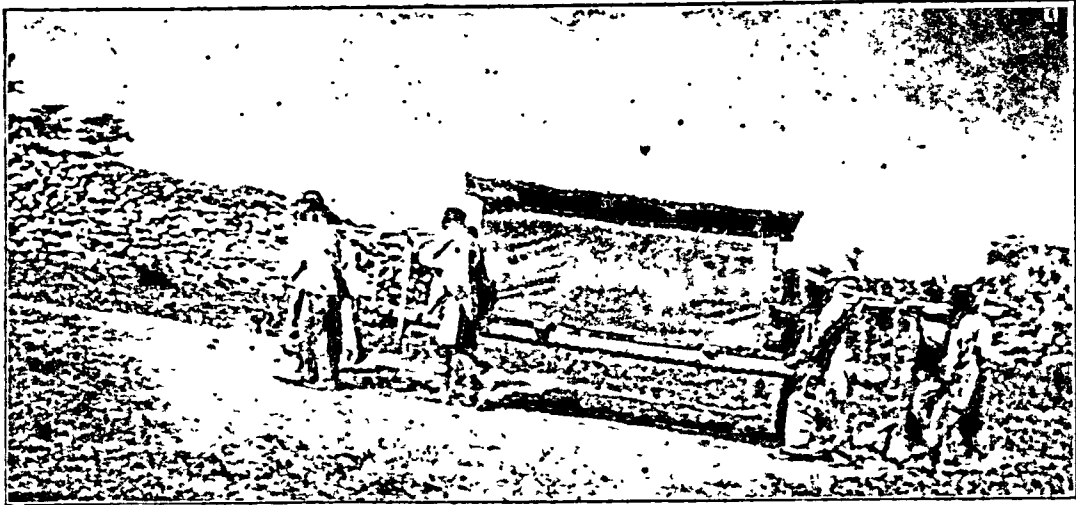
And now, when every letter that comes to us from our missionaries bearing the heat and burden of the day brings the request, "Pray for us; pray for this school; pray for the teachers; pray for those converts persecuted for Christ's sake; pray for these men and women who are impressed with the truth, but are not yet ready to give all up for Christ; pray that more laborers may be sent to gather the harvest; pray that the hearts of Christians may be moved to give of their substance for the Lord's work; pray for us, that the Word of the Lord may have free course and be glorified"—shall we listen to such pleading unmoved? Shall we count ourselves excused because our speech is less fluent than that of some one else; because our hearts may beat a little faster than usual; because we may break down utterly? Are we really in earnest to know the Lord's will for us in this respect? Have we prayed to Him in our closets for light and guidance in this very matter of united prayer? And are we ready for any service that our Lord may appoint? Let not the fear of others deter us from uttering the desire of our hearts, even though it be but a single petition. He who saith, "Ask, and ye shall receive," did not make His promise conditional on our eloquence or our much speaking. Though we know not what to pray for as we ought, the Spirit helpeth our infirmities—

"Whereas, if the heart be moved,
Although the verse be somewhat scant
God doth supply the want;
As when the heart says, sighing to be approved,
'O could I love,' and stops, God writeth—'Loved.'"

—Selected.

Band Department.

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



A FUNERAL IN CHINA.

PROMISES AND PROPHECIES.

"I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise. . . . I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." (Rom. 1: 14, 16.)

Have you ever heard of the Aloe plant,
Far away in the sunny clime?

By a humble growth of a number of
years

It reaches its blooming time;
And then a wondrous bud at its crown
Breaks into a thousand flowers:

But the plant to the flower is a sacrifice

For it blooms but once, and in blooming
it dies.

And each and all of its thousand flowers,
As they drop in the blooming time,
Are infant plants that fasten their
roots

In the place where they fall on the
ground;
And fast as they fall from the dying
stem

Grow lively and lovely around;
So, dying, it liveth a thousand fold
In the young that spring from the
dead of the old.

You have heard of Him whom the heavens
adore,

Before whom the hosts of them fall;
How He left the choir and anthems
above,

For the earth, in its wailing and
woes;

To suffer the pain, the shame of the
cross,

And die for the life of His foes!
He died, but His life in numberless
souls,

Lives on in the world anew.

His seed prevails and is filling the
earth,

As the stars fill the sky above;
He teaches to yield up the love of life,

For the sake of the life of love
His death is our life—His life the
world's glory,

And we are commanded to spread the
glad story.

—Waif.

ONE DAY IN A GOSPEL CHAPEL.

By Rev. S. T. Williams.

It was a Sunday. The missionary had been in the community for several days. Many had called, both Christian and heathen, to see the foreigner and talk the doctrine. By 10 o'clock the chapel was crowded, many having come on Saturday, some for fifteen and twenty miles. Many heathen of the community had gathered about the doors and quietly watched the proceedings.

DEVOTIONAL SERVICE.

This service began at 11 o'clock, and continued for one hour. This hour was given to song, prayer, and a short sermon by the evangelist on the subject, "Ye Must be Born Again." Following this was the

EXAMINATION OF APPLICANTS.

As I have been asked several times regarding the reception of members, I will speak somewhat at length. The native preacher had the names of all who had applied—that is, all who had previously talked to him about being baptized, etc. As the names were called, the applicants came forward, one at a time, and stood, while the missionary and native pastor led in the examination. After they had gotten through, the brethren were given an opportunity to ask questions, many of whom responded. When all were through the applicant retired, and his case was fully discussed, and if no objections, he returned and was gladly welcomed for baptism. If there were objections, he again offered before the church to explain, and then retired while his case was being weighed. Some appeared as many as three times in this way before they were received or rejected. If the reader will remember that we were three hours receiving thirty-four and rejecting five, I am sure he will feel that we tried to be careful in guarding the interests of the church.

Thirty minutes' intermission for the missionary to drink tea and prepare for

THE BAPTIZING.

There was a beautiful mountain stream hard by the chapel. For some time there had been standing by the water some three or four hundred persons, mostly children and young people, to witness the baptizing. To my surprise, they were very quiet. I have been at a dozen baptizings at home where the people were much more offensive than these heathen were. After Gospel song and prayer thirty-four were immersed, ranging in age from fourteen to sixty-four years, only one under twenty, and very few under twenty-five. The oldest brother (sixty-four) walked twenty miles on Saturday, so as to be at the service Sunday. He came from a district city where the magistrate had threatened to kill all who entered the church. After a song and prayer we returned to the chapel, where we administered

THE LORD'S SUPPER.

This was a solemn and interesting occasion, especially so to the writer, as it was his first time to preside at the Lord's table in China, speaking in the language of the people.

Following the supper of the Lord, we engaged in another feature of worship,

THE COLLECTION.

This is the custom in this locality. One never thinks of leaving the chapel after his baptism until he has made a contribution to the cause. The new members

seem to enjoy this part of the worship. I think this a good thing. There is a whole lot in starting right. It might help some of our home churches to adopt this plan.

When the services ceased it was 5 o'clock. It had been six hours, with only thirty minutes' recess, since the services began. I wondered where the time had gone; it seemed as but a dream. Oh, what a busy, and yet what a happy, day. Tired, yes, tired in body and mind, but rejoicing in spirit. I have wondered what some of our home congregations, who can only stand a twenty or thirty-minute sermon, even though they have the most comfortable church houses possible, would do if they had to spend six hours in one service, with the accommodations afforded by a country chapel in China. To me there was more joy and real worship in the services I have described than there would be to play freeze-out in some of our home churches for thirty minutes.

Canton, China, July 15th.

RICHMOND COLLEGE,

RICHMOND, VA.

This old and well-known college is strongly endowed and equipped with modern apparatus throughout. The dormitories are comfortable and attractive. The health and morals of students are safeguarded in every practical way.

The following professors constitute the Faculty of instruction:

S. C. Mitchell, M. A., Ph. D., Professor of Latin and History; W. A. Harris, M. A., Ph. D., Professor of Greek; F. W. Boatwright, M. A., LL. D., Professor of Modern Languages; R. E. Gaines, M. A., Professor of Mathematics; Charles H. Winston, M. A., LL. D., Professor of Physics; Joseph Rufus Hunter, M. A., Ph. D., Professor of Chemistry; W. H. Whitsitt, LL. D., Professor of James Thomas, Jr., School of Philosophy; J. A. C. Chandler, M. A., Ph. D., Professor of English Language and Literature; H. A. Tupper, D. D., Instructor in Biblical Literature; W. L. Foushee, M. A., Ph. D., Assistant in Latin; Roger Gregory, B. L., LL. D., T. C. Williams Professor of Law; John B. Minor, B. L., Professor of Criminal Law and Evidence; Ernest M. Long, LL. B., Professor of Law.

Session opens September 19th. Total of all expenses for nine months, \$200 to \$250. For catalogue and information, address

F. W. BOATWRIGHT, President.

RECEIPTS FOR FOREIGN MISSIONS

From July 15 to August 15, 1901..

ALABAMA.—L. M. and A. S., Cuba, by Mrs. F. B. S., \$5; Webster's chapel S. S., by J. B. R., \$1.24; Adams St. Ch., Montgomery, by S. B. S., \$20; W. B. Crumpton, Sec'y (Miss Willie Kelly, \$7.40; Africa, \$6; China famine, \$1.75), \$202.25. Total, \$228.49.
Previously reported, \$124.57. Total this year, \$653.06.

ARKANSAS.—Central Hill Miss'y Ch., by W. F. B., \$5.50; Eureka Springs S. S., by G. W. (native Chinese preacher), \$15. Total, \$20.50.
Previously reported, \$320.54. Total this year, \$341.04.

DISTRICT OF COLUMBIA.—Metropolitan Ch., Washington, by W. S. K., \$10.18; "A Friend," \$5. Total, \$15.18.
Previously reported, \$71. Total this year, \$86.18.

FLORIDA.—Pleasant Hill Ch., by J. L. B., \$1.50.
Previously reported, \$46.55. Total this year, \$48.05.

GEORGIA.—New Providence Ch., Guyton, by B. J. C. (native missionaries), \$12.15; Barnett Ch., by J. L. T., 71 cents; New Hope Ch., by J. C. B., \$5.10; W. M. S., Dublin Ch., by E. W., \$6; Hopewell Ch., by A. A. A., \$1.20; Mrs. Mary Davis Jackson, \$25; Jackson Ch., by F. S. E., \$41.66; S. Y. Jameson, Sec'y (sufferers, China, \$10; Miss White's boat, \$13; Mrs. Y. L. House, Canton, \$24; Mrs. Ayers, \$25; Mr. Wang, \$30; \$379.84; Mt. Herman S. S., by B. S. R., \$1.85. Total, \$1,073.51.
Previously reported, \$776. Total this year, \$1,849.51.

KENTUCKY.—Monticello Ch., by J. W. B., \$34.75; New Salem Ch., by J. W. B., \$9.13; Stubenville Ch., by J. W. B., \$10.41; Rogers Grove Ch., by J. W. B., \$1.94; Union Ch., by J. W. B., \$3.73; W. M. S., Bowling Green, by E. H. P., \$80.40; Margaret Smith, for L. M. S., Fordville, \$5; Third Ch., Owensboro, by J. G. B. (Miss Mackenzie), \$50; J. G. Bow, Tr. (Mex., \$2; Central Com., W. M. U., \$190.23; Mrs. McCloy, \$100; McCloy Home, \$12.06; Ratcliff Walne, \$3; General Fund, \$75.17). \$509.32; General Fund, Nelson Ass'n, by T. P. S., \$103.55; Woman's M. S., New Salem Ch., by T. P. S., \$36.45; W. H. Shoemaker, for Middleton Ch. (Japan), \$1; Paris Ch., by C. S., \$15; W. P. Reynolds, \$3.50. Total, \$864.18.
Previously reported, \$801.40. Total this year, \$1,665.58.

LOUISIANA.—J. W. Bolton, Tr., \$34.65; "A Friend" (Y. L. House, Canton), \$5; Mrs. E. J. Lassiter (Y. L. House, Canton), \$1; W. R. Hargrove, by E. O. W., \$1; R. A. Beck, 50 cents; Mr. and Mrs. James Henley, \$2. Total, \$44.15.
Previously reported, \$180.58. Total this year, \$224.73

MARYLAND.—Brantley Ch., by C. W. W., \$12; W. E. M. S., by Mrs. E. L., Tr. (Miss White's salary, \$21.25; house in Canton, \$51.89), \$73.14; Franklin Square Ch., Baltimore, by F. E. W., \$100; Huntington Ch., by L. S. C., \$32.15; North Ave. S. S., Baltimore, by H. C. T., \$35.14; Fourth Ch., Baltimore, by F. R. H., \$6.68. Total, \$259.11.
Previously reported, \$221.23. Total this year, \$480.39.

MISSISSIPPI.—H. E. Clark, Hattiesburg, \$2.75; Calhoun Ass'n, by A. A. B., \$13.15; General Ass'n, by D. T. C. (A. C. Watkins), \$150; Immanuel B. Ch., by C. G. E., \$2.70; W. M. S., Pickens, by H. H. N. (Y. L. House), \$2.50; A. V. Rowe, Sec'y, \$150. Total, \$321.10.
Previously reported, \$415.62. Total this year, \$736.72.

MISSOURI.—E. H. Sawyer, Tr. (Mrs. S. F. Christopher, Canton house, \$5; Mrs. A. E. Sweetser, Canton house, \$5), \$46.65; E. H. Sawyer, \$254.32. Total, \$300.97.
Previously reported, \$415.23. Total this year, \$716.20.

NORTH CAROLINA.—Tryon St. Ch., Charlotte, by W. F. D., \$175; Mary's chapel, by J. M. F., 85 cents; Canaan Ch., by J. M. F., 95c.; Hanging Dog Ch., by W. T. L., \$6. Total, \$182.80.
Previously reported, \$348.65. Total this year, \$1,031.45.

SOUTH CAROLINA.—Clover Ch., by T. G. M., \$3.96; Clover S. S., by T. G. M., \$2.14; Fountain Inn Ch., by J. B. J., \$2.87; Corinth S. S., by S. E. F., \$5; Elbethel Ch., by J. D. M., \$2.56; Jonesville Ch., by F. P. O., \$1.70; Reedy Fork Ch., by J. A. D., 31 cents; Montmorenci Ch., by D. L. F., \$3.55; Hurricane Ch., by A. P. Y., \$3.85; Stafford's Ch., by N. M., \$2; First Ch. S. S., Newberry, by W. S. M., \$6.44; Simpsonville Ch., by W. P. G., \$3.16; Sandy Level Ch., by S. W. B., \$3; Piedmont Ch., by T. M. C., \$22.46; Bethabara Ch., by R. S. G., \$1; First Ch., Gaffney, by V. C. C., \$3; Blackstock Ch., by D. W. P., \$2.85; Langley Ch. by T. M. B., \$2; Central Com., W. M. S., by Mrs. J. S. (Mary Harley Fund, \$2.50; Sunbeam Miss'y, \$8.94; W. E. Crocker, from W. M. S., Gaffney First, \$7.30; W. M. S., Laurens Ch., \$12.50; Miss Whilden's school, \$6; Griffith Mem. Chapel, Pernambuco, \$15), \$172.35; Glendale Ch., Broad River Ass'n, by M. W. W., \$5; White Oak Ch., by D. S. C., \$2.03; Swift Creek, Welsh Neck Ass'n, by C. C. V., \$5.70; Hebron Ch., S. E. Ass'n, by J. A. W., \$3; Hodges Ch., by W. C. M., \$1.93; L. M. S., Two-Mile Swamp Ch., by H. H. H., \$3; Norway Ch., Orangeburg Ass'n, by H. H. H., 83 cents; T. D. Davis, for Gowensville S. S., 77 cents. Total, \$266.56.
Previously reported, \$2,076.53. Total this year, \$2,343.09.

TENNESSEE.—Tiptonville Ch., by D. W. B., \$5.50; P. Heppner, Tr., Union City, \$25; Pleasant Grove Ch. by W. W. H., \$1.20; Whiteville Ch., by N. N. R., \$1.40; Ballard's Ch., by M. L. B., \$3.20; W. M. Woodcock, Tr. (C. E. Smith), \$487.10; Humboldt Sunbeam Soc'y, by Mrs. J. R. J. (Ladies' Home in Canton), \$5; L. M. S., Concord Ch., by H. D. H., \$2.01; Children's Soc'y, Concord Ch., by H. D. H. (China), \$1.20; New Union Ch., by H. D. H., \$1; "A Friend in Memory," by A. L. P. (Italy), \$2; Mrs. J. P. Moore, \$25; Walden St. Ch., Harriman, by W. L. M., Tr., \$7.43. Total, \$567.04.
Previously reported, \$720.73. Total this year, \$1,287.77.

TEXAS.—Broadway Ch., Ft. Worth, by E. E. B., \$17.55; W. M. S., Marshall, by M. T. A. (Home in China), \$5; Thomas D. Goodwin,

Anson, \$50; Miss Edna Posey, Granger, \$20; Lamar Co. Ass'n, by T. J. A., \$4.93; J. M. Newburn, C. S., \$185.35; Bro. Puckett, by W. W. Hall, 5 cents; J. B. Gambrell, Sup't, \$185; J. T. Haw, by B. F. H. Davis, \$5; Shiloh Ch., by H. O. G., \$1.75. Total, \$474.53.

Previously reported, \$1,520.47. Total this year, \$1,995.

VIRGINIA.—B. A. Jacob, Tr., \$2,000. Mrs. R. E. Chambers (Y. L. Home, Canton), \$10. Total, \$2,010.

Previously reported, \$1,616.36. Total this year, \$3,626.36.

AGGREGATE.

Total this month, \$6,620.02.

Previously reported, \$10,468.71.

Total this year, \$17,088.33.

Amount on hand May 1, 1901, \$7,070.11.

DISBURSEMENTS.

Paid out since May 1, 1901, \$42,240.52

Present indebtedness, \$19,071.73.


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