

WOMAN'S EDITION.

Vol. LII

No. 7

THE FOREIGN MISSION JOURNAL

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RICHMOND, VA.

ITALY
MEXICO
BRAZIL

CHINA
AFRICA
JAPAN

THE WORLD FOR CHRIST.

The King's Business Requireth Haste.

Our Foreign Missionaries.

SOUTHERN CHINA.

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WU CHOW.—Miss Annie J. Kennon.

Native Helpers.—Ten ordained preachers, 23 unordained preachers, 3 colporters; 7 Bible Women.

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YANG CHOW.—L. W. Pierce, Mrs. Pierce.

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AFRICA.

LAGOS.—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, J. C. Dawes, L. M. Duval, and one native teacher.

FIELDS NOT DECIDED ON.—Miss Jessie L. Pettigrew, Miss Mary D. Williford.

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ROME.—George B. Taylor, 52 Via Gullio Romano; Sig. Paschetto, 27 Via Testro Valle; C. J. F. Anderson, Mrs. Anderson, 83 Via Arenula; D. G. Whittinghill, 83 Via Arenula.

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Cagliari.—Signor Cossu.

Iglesias, Sardinia.—Signor Tortonese.

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KUMAMOTO.—W. H. Clarke, Mrs. Clarke, 21 Kamitori Cho 4 Chome.

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.

JANUARY, 1902.

No. 7.



LADIES IN CHINA.

THE MISSIONARY'S WIFE.

In writing on this subject we hesitate. Who can do it justice? Who can tell of the noble, patient, self-sacrificing, earnest woman who, in heathen lands, toils cheerfully for the glory of her Lord and the good of souls? The duties of a pastor's wife here in Christian lands are many and onerous. Much devolves upon her. Not only does she have the care of her own household, but with sympathetic heart she enters into the sorrows and trials of many others. She is everybody's friend.

She is expected to bring up her children as models of neatness and propriety, yet the salary is often meagre and many calls demand her at-

tention. While she sympathizes with the sick and afflicted and distressed, she must be ready to meet and greet those who are in health and prosperity. She must not be prosy nor prudish, but cheerful and lovely to all. Oftentimes, with her own heart burdened, she lifts the burden from others. What a blessing she is to her husband. He is but a frail mortal, and comes home weary, worn, and at times somewhat in heart like Elijah under the juniper tree. She is God's sweet angel of good hope and cheer to strengthen him to try again. All of this and much more can be said about the pastor's wife here in our home land. Yet, with all this, there is much of love and sympathy and good cheer which comes into her life. Many good people love the pastor's wife, and they often remember her in many kind words and deeds. But think of that missionary's wife, away out yonder in the heathen land. Far away, by thousands of miles, from those nearest and dearest. Often her husband gone for days or weeks. The children must be cared for. Heathen are all around. The very association of these little ones with them perhaps would be worse than leprosy. Sickness comes with often no doctor to be called—long, weary days, and longer nights. Yet she stays there and talks and teaches, she sings and sews, she gives medicine, she soothes and comforts, she writes, she works, she prays. Yes, bless God, He is there. He never forgets her. People at home do not, cannot, know what she endures, what she accomplishes. No foreign mission work ever has been or can be tabulated here on earth. But heaven's bright pages will tell. The patient toiler works on with God. People wonder why she gets worn and weary and sick and has to return home to rest and recuperate, but God knows. He knows what she has endured, what souls have been turned and strengthened in the way of the celestial city.

When she comes home, meet her and greet her gladly; cheer her all you can. You may have been her school companion. Bring back the roses that have faded from her cheek and make her young like yourself again.

Would it not be well for you to write to her before she comes? Drop a line and tell her you think of and pray for her. Send her in your letter a little flower from the home land, and it will tell her of the old hills and valleys far away, and she will strengthen on the aroma of your kindness.

Some of these days she is going home—but not to the old home that has been broken up, loved ones have left since she went away—but she will go to the Father's home, all beautiful and bright. She denied herself much here to show others the way there, but up yonder it will all be right. Nothing is lost we give or do for God. Oh! the joy these noble ones will have as they see of the fruit of their labors up there! Yes, and even here on earth they know God is true, and, whether by sight or faith, they rejoice that His kingdom is coming, and multitudes shall be saved.

Let us who wait at home help those who stand at the front and become partakers of their joys here and hereafter. While we pray let us give, and as we give, let us pray for these noble sisters of ours, whom God is using in this blessed service.



RECEIPTS FOR FOREIGN MISSIONS.

Our receipts to December 15th are ahead of what they ever have been for the same time, but still they are not sufficient to cover all the expenses of our enlarged work. As can be seen from our financial table in the back of the Journal, we have a large debt. We hope for good receipts now in the next four months. For several months other causes have been given the "right of way." Now, brethren, let us remember those who know not of our dear Lord and are perishing. Remember His dying love, His last command. The following table gives the receipts from May 1st to December 15th, according to States:

Kentucky	\$ 11,746 09	Maryland	2,449 80
Virginia	8,978 61	Louisiana	1,184 06
Georgia	8,928 24	Arkansas	782 16
South Carolina	5,289 94	Florida	232 54
Texas	5,009 64	District of Columbia	214 53
Missouri	5,046 86	Indian Territory	93 65
Alabama	4,327 04	Oklahoma	35 28
Tennessee	3,208 71	Sundries	9 50
North Carolina	3,097 81		
Mississippi	2,914 99		
			\$63,549 45



FIVE THOUSAND IN JANUARY.

We wish five thousand new subscribers for the Journal in January. We ask the sisters to help us secure them. We make several propositions below. Remember, that the regular price of the Journal is 35 cents a year. If any one will send us \$1 in January we will send the Journal to four persons for the year. You can get four subscribers. Try it. If you cannot, you can send the Journal, which is good mission literature, to four people. It will do untold good.

To the sister who sends the largest number of subscribers in January we will give a beautiful flexible back Bagster's Teacher's Bible. To the one sending the next largest number we will give a similar Bible, in a little smaller print, or a neat Testament in Chinese, as is preferred.

Remember, that these premiums will not interfere with our regular premiums, which we offer as usual:

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.



NOTES.

This edition of the Journal is especially on woman's work. We appreciate the efforts of our sisters, and have asked several of them to write for this issue. Read carefully what they have to say.

Rev. W. E. Entzminger writes of fifteen recent baptisms in Rio. God seems to be moving graciously in Brazil.

The women of Kentucky are raising money to procure a home in Wuchow, China, for Rev. and Mrs. Thomas McCloy.

Remember, that we ask every sister to send us at least four subscriptions for the Journal in January. See special offer on page 211.

Africa has an area of about 11,500,000 square miles. Of these Great Britain controls 2,800,000, France 3,000,000, Germany 825,000, Italy 602,000.

We need a man for Brazil, one for Africa, one for Mexico, and several for China. Let us pray to God to call them and send them forth.

A letter comes announcing the safe arrival in Africa of Bro. L. M. Duval. We hope he will be a great source of strength to that mission. We need other workers there.

The excellent tables of missionary statistics, given in this issue, are taken from the "Almanac of Missions," published by the American Board, Dr. E. E. Strong, editor.

The annual State meetings have been very fine this year. There has been a combination of aggressiveness with spirituality and good fellowship, which has brought blessed results.

Misses Anna Hartwell, Lula Whilden, Jessie Pettigrew, and Mary Willeford made their arrangements to sail from San Francisco for China December 28th on the steamer "Coptic."

How few people ever think of the sixth Mary mentioned in Scripture. See Rom. 16: 6. She is specially remembered by Paul as one who "bestowed much labor" on them. How many other women, noble

helpers in God's kingdom, who are rarely mentioned and seldom thought of, yet their work is known to Him for whom they labor.

The consecrated Secretary of the Woman's Missionary Union writes that she has sent out over 75,000 envelopes for the Christmas offering. We hope for large returns.

As we go to press we are looking daily for Rev. and Mrs. Z. C. Taylor, of Bahia, Brazil, to arrive in this country. These two earnest, devoted missionaries are completely broken down with work in the trying climate of Brazil. We welcome them home.

Mrs. E. Z. Simmons has been a missionary in China for thirty-one years, having gone with her husband in 1870. Miss Lottie Moon went out four years later, and so has been a missionary twenty-seven years. Mrs. W. B. Bagby has been in Brazil twenty years.

As we go to press an excellent letter comes from Dr. D. G. Whittinghill, in Rome, telling of the organization of our new Theological School there. It starts with six pupils. He said that they could have gotten many more, but that they thought it best to be very careful in beginning. We will give the letter in our next issue.

A letter has been received from Bro. J. R. Saunders, at Honolulu, in the Pacific. He says that only one of the party has suffered much with sea-sickness, and that Mrs. Saunders, Miss Carrie Bostick, and her father, are doing well. There were only four in the party, and we draw our own inferences.

A sister, whose heart the Lord opened, agreed to give \$500 a year to support a missionary, went to her church and pastor and talked among them so earnestly that now the church has agreed to give \$500 also. Think of it, \$1,000 from a town church with about 220 members! Moral: A woman can do a great deal herself, and then she can influence others to do a great deal.

A brother writes: "From our minutes you will see we are doing but little, yet there is a little increase in missions, and a considerable increase in other respects. We are building better houses of worship, our preachers are being better informed, opposition to missions is not so strong, a small element are advocating the Gospel mission plan, and that will give away as the people are better informed."

Rev. A. C. Watkins has had to take his sick wife to Clinton, Miss. We regret to hear of the continued feeble health of this dear sister. Two years ago two sweet little girls were suddenly taken from her home in Mexico to the Father's home above. It is not rebellion when the mother's heart bleeds for the dear ones. God put these strong ties in

the mother's heart. May He strengthen and bless and restore to health this noble worker.

During this Convention year we have sent out the following new missionaries: Rev. L. M. Duval, to Africa; Dr. P. S. Evans and wife, Miss J. E. Trainham, Rev. J. R. Saunders and wife, Miss Carrie Bostick, Miss Mary D. Willeford, Miss Jessie L. Pettigrew, to China; Rev. A. L. Dunstan and wife, to Brazil; Rev. C. A. Hayes and wife, leave soon for China. This makes only thirteen of the twenty-five we wish to send. Let us pray for others.

Rev. J. M. Carroll, of Waco, Texas, has been elected as Vice-President of the Foreign Mission Board for Texas, to take the place of the lamented Rev. A. W. McGaha, who died November 29, 1901. Dr. McGaha was one of the noblest men we had in our Convention. His life was a blessing indeed. Dr. Carroll was several years ago secretary for foreign missions in Texas, and did the work well. He is acquainted with the State and loves the work. We are glad to know that he will so actively aid us again.

Rev. C. E. Smith writes this good news from Ogbomoshaw, Africa: "We had a Pentecostal meeting last Sunday morning at the Oke Lerin church (the old church here). The pastor, instead of a sermon, had a prayer-meeting, for which he had well prepared with appropriate passages of Scripture. There were two heathen men stood up and asked the church to pray for them, and afterwards there were ten stood up to ask for baptism and church membership. Four of the ten were from heathenism, and six were young people in Christian families. There are two or three others beside these ten. I feel very happy about it. Bro. Duval arrived in Lagos over a week ago, and is now at Abbeokuta with the Lumbleys."



NEW MISSIONARIES.

On December 10, 1901, the Board appointed to the work in China Charles A. Hayes, M. D., of Los Angeles, Cal., and Miss Alice S. Johnson, M. D., of San Francisco, Cal. These two young people are both full graduates in medicine, and will go out together as medical missionaries. The happy event which will consummate their arrangements will be announced later. They expect to sail for China in February, 1902.

DR. CHARLES ARTHUR HAYES was born July 15, 1872, near Odell, Livingston county, Illinois. Parents: Silas and Jane M. Hayes. They are both living, and are now residing at Los Angeles, California. Dr. Hayes was always under religious influences from a very early age, and was converted at the age of fourteen years. Soon after his conversion he felt a great desire in his heart to do some special work for God, and that desire has remained constant and grown stronger to the present day. In 1887 his family moved to California, where he continued his studies in the grammar schools, and later in the Academy

of the University of Southern California, and also in the same connection took up the study of voice culture for about four years at the College of Music. During this time he spent much of his spare time in doing Christian work among the young men of the college in connection with the Young Men's Christian Association, and on Sundays was actively engaged in church and mission work, especially among the Chinese. In August, 1897, he felt the call of God to go as a missionary, and feeling that he could do more as a medical missionary, on October 14, 1897, he took up the study of medicine at the College of Medicine.



DR. CHARLES A. HAYES.



DR. ALICE STELLA JOHNSON.

University of Southern California, and graduated June 14, 1900, and while waiting to be sent out he has been actively engaged in private practice. When he came to Los Angeles he united with the Presbyterian Church, but while pursuing his studies in the College of Medicine he was filling the position as tenor singer in the First Baptist church of Los Angeles, and from hearing the preached Word, witnessing baptisms Sunday after Sunday, and searching Scriptures diligently, the Holy Spirit came upon him in such convincing power that he did not dare refuse to obey God's leading, and so he was baptized and united with the First Baptist church of Los Angeles, March 20, 1898, of which he is still a member. He has continued in active personal work for Christ in the church. In entering upon his work as a missionary, he goes with the endorsement and sympathies of the brethren of his church.

DR. ALICE STELLA JOHNSON was born in Iceland, January 20, 1872. Her father's name was Johannes Johnson. He died eighteen years ago. Her people were all members of the Church of England, but she became a convert to the Protestant belief, and because of this belief she was practically ostracised from her friends and relatives. She was finally compelled to leave her native land on this account, and came to the United States at sixteen years of age, where she has since remained. Her early education was almost entirely by tutors.

She was baptized in 1891 at Bathgate, N. D., and is now a member of the First Baptist church of Los Angeles, California. She early felt the call of God to do missionary work, and in the preparation for this work she spent two years at the Baptist Missionary Training School of Chicago, and afterwards was at the Moody Bible Institute of Chicago for a little less than one year. Since that time she has been pastor's assistant in several churches, and doing a great deal of mission and house-to-house work. In 1898 she took up the study of medicine at the College of Medicine of the University of Southern California, and graduated June 13, 1901. Since that time she has held the position of interne of the Children's Hospital of San Francisco, Cal., until her appointment to the missionary field. After years spent in preparation, she now gladly goes forth to carry the Gospel to those that are in darkness. She is very highly endorsed by those who know her well.

Last month we gave the picture and a short account of Mrs. M. E. Saunders' life. At the time we did not have sufficient data, so give below a fuller account:

MRS. MABEL EARP SAUNDERS (nee Miss Mabel Earp) was born in Arkansas December 2, 1872. Her parents' names are John Wesley Earp and Martha A. Earp, both descending from representative families in Tennessee. Her parents are both members of Baptist churches, and have done much to foster their prosperity. Three months after the birth of their daughter Mabel they moved to Central Texas, where the family has ever since been well known.

Mrs. Saunders received her first education in the public schools of McLennan county, but at the age of thirteen her parents moved to Crawford, Texas, where she attended school. From there she went to Hamilton, where she studied and taught music. She received her college education at Howard Payne College, Brownwood, the principal Baptist school of Western Texas. The Christian life of this new missionary has been beautiful and full of interest to all God's children who have had the pleasure to know her. Converted at the early age of eleven, she joined the church some years afterwards, becoming an active Sunday school and mission worker. She did her earliest Christian work at Hamilton, where she was an active worker in the Ladies' Aid and Missionary Societies, as teacher in the Sunday school and organist in the church all the while she was there.

In the year 1899 she, with her family, moved to Fort Worth, Texas, where she at once became one of the leading workers in the First Baptist church in all the woman's work, especially being a leader in the mission and Junior Union work. She taught regularly in the Sunday school, did much valiant work in the Missionary Society, sang in the choir, played for the Wells' mission, and was always ready for every good word and work. Her pastor said she was one of the best Christian workers he had ever known.

In leaving her church she will carry the prayers and good wishes of all. Her marriage to Rev. J. R. Saunders took place at Honey Grove, Texas, November 5th, where she had moved some months previous to the happy event.



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.

AN INTERESTING OLD LETTER.

At the State Convention of South Carolina, which met in Florence December 3d, Rev. H. F. Oliver presented to the Corresponding Secretary of the Foreign Mission Board a very interesting letter written by Luther Rice to Brother Oliver's grandfather, Robert Glenn, eighty-four years ago. The letter is accompanied by the "outline" of which he writes, and which we would be glad to give did space permit. Below is a copy of the letter:

Hurricane Branch, Oglethorpe Co., Ga.,
3d January, 1817.

Dear Sir,—Your kind attentions to me when at your home, and kind intimation that a letter would not be unacceptable, induce me to write. At the same time permit me to bring to your consideration the following "outline," or proposed revision of the Gospel missionary scheme. Should the substance of this, with such attention of minor particulars as may be thought proper, be adopted by the Convention, the secretary, as you perceive, will occupy a very interesting position. He will need to correspond with all the associations, all the mission societies, all the assistant committees, and all the missionaries, besides many other individuals and public bodies. He ought, in fact, to possess an exact knowledge of the state of things in all parts of the world, and an accurate acquaintance with all the operations going forward tending to diffuse the light of the Gospel.

Of course, he ought not only to be a man of piety, of talents, of industry and zeal, but must have his whole time for this business. Nor, indeed, is it scarcely conceivable that an individual of suitable qualifications could be more usefully employed. And to obviate the difficulty of supporting, without taking anything from the common fund for this purpose, but leaving all the ordinary contributions to be employed in sending forth of missionaries, it has been conceived to be practicable and proper to create a special fund distinctly for this office, the interest of which shall be constantly applied to the supporting of the person from time to time appointed by the Convention. A pious lady of this State began this special fund by subscribing towards it \$50. Since that I have received other subscriptions and donations towards the same. I hope considerable progress may be made by May, at which time it ought to be in a state of forwardness to go into operation. This thing will be a kind of main pillar in the missionary building.

Since I had the pleasure of seeing you, I have visited the lower part of this State and the southeast part of South Carolina, and I have recently spent several weeks in the counties between this and Milledgeville. I have received several very handsome contributions for missionary purposes. I have received in this State this season a little more, if I am not mistaken, than \$1,300, besides in subscriptions and donations for the special fund for the support of the secretary, as before mentioned, \$243; besides what I received in South Carolina—to-wit, \$75 for the common object—\$198 in subscriptions and donations for the special fund. Perhaps I may receive \$150 more before leaving Georgia. Next week I expect to cross South Carolina on my way to Tennessee and Kentucky. It would afford me pleasure to receive a letter from you. Should you find leisure to write, direct to Lexington, Ky. I should be glad to know your views of this "outline."

My best regard to your lady. Very sincerely yours, LUTHER RICE.

THE TWO WOMEN.

Mrs. J. A. Barker.

Woman's part in the evangelization of the world is a subject of vast importance, but in no sense does it appeal to us more strongly than when viewed from the standpoint of the relation the Christian woman bears to her heathen sister. Through belief in Christ the one is freed from some of the evils of this life, is better prepared to meet those that are meritable, and ultimately, through grace, is exempt from the eternal consequences of sin. The other, either directly or indirectly, comes in contact with, and realizes the effects of, all the temptations and vices to which the human family is heir, because she has no strength greater than her own, and in the end she pays the penalty of both inherent and actual sin, thus failing to obtain the joy of everlasting life.

And yet God has made the two closely akin. Whether the skin be white or black, nature has given them, in the main, the same characteristics. Similar emotions come to each. Both experience joy, though one may taste it in a higher degree than the other, and each responds to the influence of love and kindness. Sorrow and pain are felt by each, but the Christian is made perfect through suffering, as gold is refined by fire, and at all times, even when passing through the severest mental or physical trials, has the consciousness of the abiding presence of the never-failing Friend. The woman in the heathen land must bear her sorrow alone—sorrow often unalleviated by human sympathy, and always unsanctified by a Saviour's love. To each of these women is given the privilege to sympathize with each other and with others, but the sympathy of the Christian is more effective, since it points to the ever-successful Physician who applies the remedy by which all human ills are cured. Can the woman who is thus blessed fail to recognize her obligations toward her less fortunate sister?

Surely gratitude to the Saviour for her own redemption should prompt her to strive for the salvation of the heathen. That unselfishness that seeks the greatest good to humanity requires that she shall share her blessing, and duty also, demands that she shall even make sacrifices to that end. Although the lot of the heathen woman in this world is at times unbearable, it cannot be compared with the miserable eternity which must be hers if she dies without hope in Christ, and for this reason alone the Christian should hasten to offer to her the "bread of life."

These obligations may be met in many ways. Above all, the Word of God should be taught. This is being done by our lady missionaries and Bible women. Nothing can take the place of the Gospel, but consecrated living emphasizes the truths.

The Christian woman who lives in a heathen land has unlimited scope for work in her home-making. There are wonderful possibilities even in the making of a loaf of bread, for one of our missionaries, while teaching a native woman the theory and practice of combining flour, water, and yeast, at the same time told her of the changes wrought in the human heart by a Saviour's love, and thus led her to a saving knowledge of Christ. A well-ordered family and a well-kept house go far toward attracting the attention of the native woman and her nation—where, as a rule, homes in the true sense of the word are unknown—to the religion that is the foundation for such homes. Even this heathen woman has the desire—unexpressed though it be—for the love and constancy and happiness that belong to the true home life.

The majority of us are denied the privilege of personal work among the heathen, but each of us should consider herself her unsaved sister's keeper, and we should pray and plan and give so that those who are ready may be enabled to undertake this glorious hand-to-hand work.

Clifton Forge, Va.



WOMAN AND FOREIGN MISSIONS.

Mrs. N. Maynard, of Japan.

The question as to whether woman is to have a part in the glorious work of evangelizing the world has been answered in the growth of woman's work in missions during the nineteenth century. Whether it shall be a small or a large part has also been abundantly demonstrated, but the full measure of what she may and shall do for her Master remains yet to be seen. She has done much compared to the little that had been done before, but are we not too fond of dwelling upon this side of the subject?

In the beginning of this twentieth century, when new hope and new plans are springing up for the future, will it not stimulate us more if we make our comparison wholly with what has not been done, with what remains to be done, with what we may do? If every woman calling herself one of His could be made to realize what she might do; if only we would allow the Spirit to teach us and then follow; or if, to put it on a lower plane, we would only follow the womanly instinct to help where there is need, instead of stifling it with the thought of home comforts, or personal appearance, as is often done, would there not be a grand overflow of our Lord's treasury in the near future? Only picture the possibility of such a blessed state of affairs that our treasurer would be writing to the fields to urge an extension of the work in order to use the money coming not spasmodically, but daily, into his hands. Is it an ideal too high to be reached? Oh, if the women of our South land could only be persuaded to try it for one year! Their surprise and joy would never permit any retrogression. A true standard of Christian giving would have been reached. Some have tried it, and one look at their faces would convince you that the return has been far greater than the outlay. Thank God for the true ones, for the unselfish and consecrated ones among our women. But to meet them, as has been our high privilege, but deepens the longing that all may be like them. Can it be done, and if so, how? Will you feel that a missionary is not trying to "preach" to you if I suggest as the keynote of all future work for the Master, "sacrifice?" And let it have always connected with it the thought of, not what is left after providing for self, but that which costs me something. Oh, yes, it will cost some death throes. Self will suffer, fashion and pride will suffer. There will be fewer jewels and laces, one less plume on the bonnet, perhaps, but how the soul will grow! What was once pain will become joy, and the things that once gave joy will appear in their true value, vain, frivolous—the things that abide not. Our women are spending too much on dress. They would be ashamed for their dearest friends to balance up their accounts of what they spend simply for hats, with what they give to the Lord. We have seen a statement of the amount that would come into the Lord's treasury if we would only give the feathers which trim our hats. Thousands of dollars, and yet we want a new one with each season. Oh, we must get up higher if we really desire the world to be saved. People have a way of saying that missionaries become narrow. Is it because

after living in a land where they see millions dying around them they cannot rejoice over the elegant churches at home? The cost of one of these would have given us several places in which to preach the Gospel. Or is it because we cannot sufficiently admire the handsomely furnished new house, the expensive new outfit? Let me tell you of one scene that has come many times into my mind as I have tried to show some friendly interest in these things. I am carried back to Kokura, to our little bare room in which we try to teach the people the worship of God. I see a poorly clad woman, a widow with four children to feed, enter, and after prostrating her body in prayer, with trembling hands she unfolds a bit of paper and puts a coin in the collection box. I know the value of that coin. Since becoming a Christian, too poor to give it otherwise, she and her family have been eating one meal on Sunday, and that of rice only. She must have something for her Lord. Must it always be true that the poor are to honor Him with their all, while we from our abundance give Him what is left? "Blessed are ye poor."

In travelling in Japan, one is struck with the difference in the style of hair-dressing of the Christian women and those who are not. The Christians almost universally wear a plain coil, which they can themselves arrange, thus saving the few cents which goes each week to the hair-dresser. It may be interesting to know that this custom began among the girls in the Christian schools, who, having but very little money, were thus enabled to contribute to the church fund. This is no small sacrifice, the Japanese style of hair-dress being national, and a distinctive mark of Japanese womanhood. In one of the largest temples in Japan ropes are shown made from the hair of women, who, having no money, gave their hair.



THE RUBY BAND.

Miss E. C. Sams.

In August, 1899, a meeting was held in our church, in which a good many young boys and girls were converted, among the number several of my class of girls. I have long felt the pressing need in our churches of training the young converts. How often they drift back into the world for lack of sympathy and gentle, loving encouragement! How Jesus emphasized His command to Peter: "Feed My sheep!" I felt the need of meeting with my girls in other ways than at Sunday school. After talking with several persons, I decided to organize a missionary band. I wished to fill their entire beings with a longing to save human souls. If we wish to teach missions in our churches, we must begin with the young. They are easily influenced, and impressions received then are lasting.

We organized with six members, but the number has constantly grown, until we now have a large, flourishing band of girls, from ten to eighteen years of age. The band was named for Ruby Gaffney, one of our charter members, a lovely Christian girl, whose beautiful life and happy, peaceful death will always be to them a source of inspiration. We meet once a month and study usually one of our mission fields; though since last January we have used the "Band Department" of the Journal, and found it very interesting and instructive. We vary the programme by occasionally studying the life of a missionary hero. The girls love to study the lives of these grand men. For instance, we had in the programme on Judson a study on the following: "Adoniram Judson," "The

Organization of the Southern Baptist Convention," "The Pioneer Missionary Heroine," "Mrs. Sarah Boardman Judson," "Fannie Forester, "My Bird" (written by Fannie Forester and dedicated to her baby). This was interspersed with music, and the meeting was public. I like these exercises occasionally; the girls are incited to better work, and are more observant of parliamentary rules. We stood the examinations in July, and I added six questions on Judson, Carey, and other missionary work. I am proud of some of the papers. Two prizes were awarded—beautiful Japanese linen center-pieces, hand-made and hand-worked.

We have a missionary journal with a different editor each month. It contains pictures of our missionaries, with history; pictures pertaining to the work, and other items of interest. This is read at the meetings. I find it especially beneficial to the editor.

We have also an album, with the photographs of those who have been especially connected with the band. If a minister, the girls who have been converted under his preaching write their names about the picture. A short history of his connection with our work is written underneath, and the entire page is embellished by the gifted fingers of one of our members. This we hope to be constantly adding to. In the years to come this will be a precious possession.

But it is not all work; we have many pleasures. Mrs. Gaffney, Ruby's mother, is always giving the Band an unexpected treat. We also have lectures, receptions, etc.

I have some of the girls with me each month; we spend delightful afternoons. I always serve light refreshments. Every one likes attention; you do not mind spending time and money on those you love, and human nature realizes this. I am never so happy as when my girls are around me, and in this way I keep in touch with their daily life. I love them dearly, each one, and they know it.

We will raise this year sixty dollars for missions, ten for other expenses, though this is not simply from the dues, which are but five cents a month. Young people love to work if you will but lead and direct. This is but a beginning. With God's help, we hope that the work will grow, that they will not only send money, but that many of these dear girls will live to serve God in their own and foreign lands.

Gaffney, S. C.



WOMAN AND THE LORD'S WORK.

Mrs. Wm. R. Woods, Sec'y W. Cen. Com. of Miss.

The promise which was made in far-off Eden of a coming seed of the woman that should bruise the serpent's head was made to woman as well as man. When the glad day of the Messiah's advent arrived He was born of woman. When the day came for Him to enter upon His work and His disciples gathered around Him, there were noble, intelligent, and self-sacrificing women, among their number some whom He had lifted up from a degraded and hopeless condition. These women banded themselves together, actuated by a common and noble purpose, and ministered of their substance to the support of their Lord and those whom He had chosen to bear the message of salvation to others. These women were first at the tomb, first to proclaim a risen Christ. The prayer-meeting held before and up to the day of Pentecost, after the ascension of our Lord, was largely composed of women. At Philippi there were women who were helpful to Paul in planting the cross in that heathen city. Priscilla shared the



MRS. SEARS AND HER CLASS, N. CHINA.

duty and pleasure of instructing Apollos more perfectly in the way of the Lord. At Rome there were living seven women whose names Paul mentions as supplementing his labors for the Lord. These seven are only specimens of the great number whose piety and self-sacrifice had been made tributary to Paul's work in sections of the country where Paul preached and who subsequently took up their residence in the world's metropolis. Paul's reference to these only show how active woman was in New Testament times. The New Testament idea clearly is that the number of the saved must be the number of the workers. There must be no disparity between those whose names are written in the Book of Life and those who make up the working force in each. Woman's forceful influence is a heritage from God, an endowment. It is felt in the nursery and in social life. This influence, enhanced by the love of Christ, ought to hold supremacy in the sphere of Christian work. It seems strange that woman, as an agency in helping to save the world should have so long lain dormant. Barring a few individual exceptions, few and far between were the women who realized that woman is saved for service as well as to the privileges of life everlasting. Within the last fifty years woman's power and influence as an evangelizing agency has been recognized. The small beginning under the leadership of Mrs. Doremus has grown and enlarged in proportion and efficiency, until to-day the whole of Christendom is within the circle of its influence. The vast sweep of its power is manifest when it is remembered that it has been the source and inspiration of nearly every benevolent enterprise for the last quarter of a century. The Baptist women of the South to-day are a regnant force in all of our denominational work. Churches are being educated under her influence as a missionary agency. She is the right hand of the pastor and the ornament and glory of our churches. May the Lord hasten the day when all our women will pray, give, live, and talk for Christ! Then will the cast-out part of earth be carried for

our Lord. Oh, Baptist women, greatly have we been blessed; nothing have we to return but love and service. May the returns be large for the duty is urgent, the opportunities great, the needs are pressing, the promises bright, and the reward glorious!

Meridian, Miss.

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THE "CHILD IN THE MIDST."

Mrs. T. A. Hamilton, Leader Young People's Missionary Work in Alabama.

During the recent session of the Alabama Woman's Missionary Union, among other themes presented for the consideration of the women composing that body was this one: "The Child in the Midst, as a Great Possibility, as a Great Opportunity, as a Great Responsibility." The discussion of this three-fold subject was thoughtful and earnest, and laid an added responsibility upon hearts already burdened for the lambs entrusted to their care, whether it be in the home, in the Bible school, in the Sunbeam Band, or Missionary Society, or as members of our churches. That the next generation of Baptists is seen in embryo, in the children about our knees and in our churches to-day, was realized, and the thought was brought out with fervid words and tears in the voice. No more promising field of labor presents itself for Christian effort than work among the children, and many lessons of docility, of gentleness, of earnestness, of generosity, may be learned by the disciples of to-day from the "little child in the midst," as they were in the days of the Christ. Shall we be dullards as to the great possibilities mapped up in the little ones among us? As mothers, shall we neglect the God-given privilege of shaping the plastic face of infancy and of early childhood? As faithful teachers, shall we allow the morning hours of life to pass unimproved and unemployed, when the very dew of heaven itself glistens on the upturned faces before us? "Give me the first five years of the child's life, and you may have all the others," says the Catholic priest, and no more profound student of human nature, no one "wiser in his generation," than he!

The ancient statue of Opportunity was made with wings on her feet, so swift is she in passing; with hair on her forehead, but bald on the back of the head, because if not seized as she approached, she could not be laid hold upon. The analogy is easily traced. The years of early youth speed away on the wings of the wind. It behooves us to be alert if we would make good this opportunity. The tiny thing cradled in our arms to-day is the toddler by our side to-morrow, and some bright morning we wake up to find that the little one who was yesterday tripping before us on life's pathway has grown into a great wonder in her widely-opened eyes as to what is life and its great mission. Slothful, indeed, here are we if we have not been "sowing the seed" meanwhile. We realize all this regarding the practical matters of this life, why be indifferent as to the more important affairs of eternal life? And what more practical lesson can we instill into these young hearts than this, that the world must be evangelized through the undivided effort of God's children? Why not begin the training to this idea and for this work in the Babies' Branch, into the Sunbeam Band and Missionary Society, on to the Baptist Young People's Union, and the Young Woman's Missionary Society, and until the flaming and flourishing of the Woman's Missionary Society attests the value of twenty or thirty years of consecration and intelligence in mission matters.

A church membership thus trained from early childhood to mature years in the Master's work, which is missionary work, and for which the Church of Christ was established, might surely expect to have a part in the "oncoming of the Kingdom."

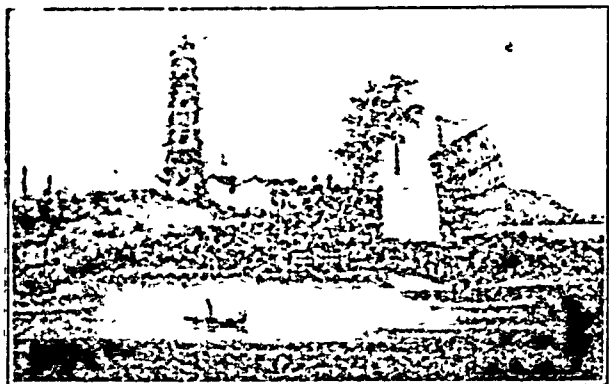
Birmingham, Ala.

PRINCIPAL FOREIGN MISSIONARY SOCIETIES OF THE EVANGELICAL
CHURCHES OF THE UNITED STATES, 1900-1901.

SOCIETIES.	Date of Organization.	Principal Stations.	Out-stations.	American Miss'naries.		Native Laborers.	Churches.	Communicants.	Added Last Year.	Under Instruction	Native Contributions in Dollars.	Total Income in Dollars.
				Male.	Female.							
American Board....	1810	97	1,209	185	359	3,483	505	50,892	4,551	62,188	\$147,879	\$697,370
Presbyterian Board (North).....	1837	117	1,182	299	416	1,841	636	41,759	4,481	25,910	.....	835,186
Presbyterian Board (South).....	1861	41	149	69	94	98	37	4,074	642	710	7,573	161,531
Reformed Church in America (Dutch).	1832	23	234	35	56	324	41	4,961	379	7,344	11,983	173,204
United Presbyterian Board.....	1859	22	431	37	69	420	70	8,691	1,000	20,694	82,443	162,727
Reformed Presby-terian Church of North A. erica....	1857	5	7	1	.....	46	11	992	16	764	597	5,500
Synod Refor. Pres-byterian Church (Covenanter).....	1856	5	11	8	16	40	2	302	18	611	.....	25,839
Reformed Church in U. S.....	1873	4	50	10	12	36	17	2,103	183	209	4,685	35,894
Cumberland Presb Board.....	1852	8	10	10	17	34	7	758	38	141	1,500	24,345
Associate Reformed Presb Church.....	1875	4	14	4	.....	7	5	330	50	159	1,120	8,446
German Evan S nod of Nort America.	1867	4	38	7	5	90	13	2,092	818	1,520	.....	37,720
Associate Reformed Synod of th South	1874	4	14	4	6	7	6	302	34	153	1,000	7,982
American Baptist Missionary Union	1814	97	1,335	186	293	3,232	954	112,163	6,553	.....	.....	687,706
Southern Baptist Coven.....	1845	32	166	46	56	171	127	6,773	1,009	939	10,259	158,083
Fre Baptists.....	1833	7	7	8	18	71	12	85	74	3,332	58	28,071
Seventh Day Baptists	1842	1	1	2	2	11	1	58	7	170	400	11,000
German Baptist Brethren(Tunkers)	1884	12	20	6	7	20	12	175	60	.....	.....	24,780
Methodist Epis. Ch.	1819	140	570	261	453	5,312	685	128,117	9,060	62,838	268,709	1,176,263
Meth. Epis. Church (South).....	1845	65	.....	82	65	157	240	10,959	854	1,540	31,287	339,357
Meth. Prot Church.	1888	3	21	5	5	17	7	408	116	202	350	15,193
Free Methodists....	1882	4	11	6	10	26	5	173	60	505	100	12,500
Wesleyan Methodist	1890	2	.....	2	3	3	.....	18	.....	24	.....	7,100
Protestant Epis. Ch.	1820	38	221	38	58	502	.....	5,224	.....	8,906	13,511	3,0123
Evangelical Ass'n....	1876	1	22	2	4	25	16	965	105	5	190	1,500
United Brethren in Christ.....	1853	15	120	9	9	40	30	7,500	250	618	4,500	21,231
Evang. Lutheran Gen Synod.....	1842	5	6	13	17	452	435	6,817	802	6,109	10,201	148,600
United Synod of Evang Lutheran Church (South)....	1892	3	5	3	3	6	1	8	23	150	133	6,035
Foreign Christian Missionary Societ (Disciples).....	1875	40	101	63	64	116	79	6,447	730	1,406	12,952	167,063
Christian Church....	1886	3	25	4	5	13	7	348	29	.....	155	8,493
American Bible Soc.	1816	.....	.....	27	.....	350	.....	.....	.....	.....	.....	210,068
American Tract Soc.	1825	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2,200
American Friends....	1871	21	39	17	42	134	20	1,615	237	1,335	2,465	44,371
Woman's Union Miss Society.....	1861	6	6	.....	19	213	.....	.....	70	.....	5,262	72,472
TOTALS.....		829	6,035	1,452	2,183	17,427	3,981	405,653	32,251	208,502	\$619,834	\$5,636,758

We want every sister to send us \$1.00 to pay for four subscribers. This offer good only during the month of January.

Letters from Our Missionaries.



NINE-STORIED PAGODA, NEAR WAMKOA, CHINA.

BRAZIL.

From J. E. Hamilton

Maceio, Nov, 9, 1901.

Dear Brother,—Our work is moving on well. We have baptisms every month, and there is a clear gain in spirituality and liberality among the members.

The opposition to our work is intense and foul. Articles in the papers, some anonymous and some otherwise, set afloat all sorts of lies. One said that the missionaries were here to get possession of Brazil for the United States. They fabricate all manner of lies about the American people and government. This is to cast suspicion on American missionaries. All the hosts and resources of the enemy are attacking the Gospel in Maceio.

I counsel the church to keep sweet and be wise. I tell them that we must redouble our activities, be more constant in prayer, and ask for a great increase of faith. There is no doubt as to the final outcome. Christ will reign.

We are in splendid health. The weather here is hot now—worse than warm. The bubonic plague is right bad in Rio de Janeiro and other southern points. There was yellow fever in Pernambuco. If it is there yet I do not know.

Did you know that farmers here fed

their work horses on molasses during sugar-making time? It's funny. You never see molasses except during sugar-making time. This must be due to the hot climate. But coarse, black sugar, full of dry molasses, is made into blocks, little bricks, and somewhat takes the place of molasses, if one likes such a substitute. It is not very good.

I have a brother now making trips into the surrounding country, selling Bibles and books. He finds enquirers in every place. The door in this State is wide open; but we are too few to enter into all the ready places. The sight saddens our hearts—multitudes and no one to break to them the bread of life. I do not say that persecutions do not await the workers. But this fact ought only to stimulate our hearts to the task. May the Lord put the vision of waiting, perishing multitudes, and of the Saviour saying, "Give ye them to eat," before the eyes of a hundred Southern Baptist preachers.

Your unworthy servant.

J. E. HAMILTON.



First Sermon in Portuguese—Baptizing in the Atlantic

Macahe E. do Rio, Brazil.

November 4, 1901.

Dear Brother,—Your kind letter was received last week. And as I grow so much more pleased with my new field of labor, I cannot help writing and telling of the good work here in Brazil.

Just four months ago to-day I arrived in Brazil, and it was my good pleasure to preach my first sermon in the Portuguese language last night. I preached to a very large congregation from the text, "When I see the blood, I will pass over you." It fills my very soul with joy to be able, though with *much difficulty*, to begin to tell of the love of the Lord to this people. Many people here seem to be anxious to listen

to the Gospel. And the time will, I hope, soon be, that Brazil will be as full of the knowledge of God as the waters that cover the sea. Many people here who were once enemies of the Lord are now friends, and some of them very earnest workers for Him. In times past the people here persecuted the servants of the Lord very bitterly, but now I see but little signs of persecution.

Since I arrived at Macahe, just a month ago, thirteen have come into the church. And many others seem to be ready to come now, but we have to be more careful in receiving members here than we do in the States. It was your servant's good pleasure to baptize four of these people. The shore of the broad Atlantic was lined with people as the dashing blue became our baptistery. I always thought that the ordinance of baptism was one of the ways that our Lord desired us to preach the Gospel, and I see here that it preaches a sermon that words cannot utter. People go to the shore when we baptize. They listen to the songs and to the reading of the Word, and then the act of baptism preaches to them a sermon. This leads many to the church, and here they hear the Gospel, and often are led to the Lord.

This country, as all others, needs some more good workers. And I hope that the Board will soon send some more good men here to work. Oh! that we had men to go over this great republic and cry into the ears of every soul the love of a blessed Redeemer. When I was in the States I thought I was a missionary, but I see now that I had no conception of missions. If I were pastor again I would preach missions. Your humble servant,

A. L. DUNSTAN.

Many Baptisms.

Bahia, October 24, 1901.

Dear Brother,—Five baptisms here

last two Sundays, two at Corralinho, 6 at Conquista; awaiting baptism at Victoria, a joining State, 20; at Cannavieiros, 4; at Valenca, 2; at Ito Antonio, 1. Expecting to ordain one or two preachers soon. I am continuing in two papers weekly articles for Gospel and Bible System vs. Priests and Their System. Mission Society (Nat.) also authorized secretary to write a series of articles on "Romanism is Not Christianity."

Mrs. Taylor and I continue prostrate. It is impossible for us to pass the hot months here, so we continue to prepare to go to the United States at close of school, November 22d. I have written to brethren in South and to Bro. Deter, if all agree for him to come to Bahia to supply our place. I have not been able to preach or go out for a month. For six months I have gotten weaker. Mrs. Taylor has, besides her prostration, a severe cough—now general in city.

Letter from Bro. Jackson tells of his baptizing two at Ita Ritta, and that he goes with Col. Benjamin to Cerrente, State of Piauhly, where he and several more are to be baptized. He expects to organize church at Ita Ritta on his return in November. Col. Benjamin says they will pay a teacher sent out from the States. A large building is already offered from estate of a man who died there recently. Money keeps coming in from the churches for temple in Valenca, and I am hoping to see it liquidated before close of year.

Yours fraternally,

Z. C. TAYLOR.

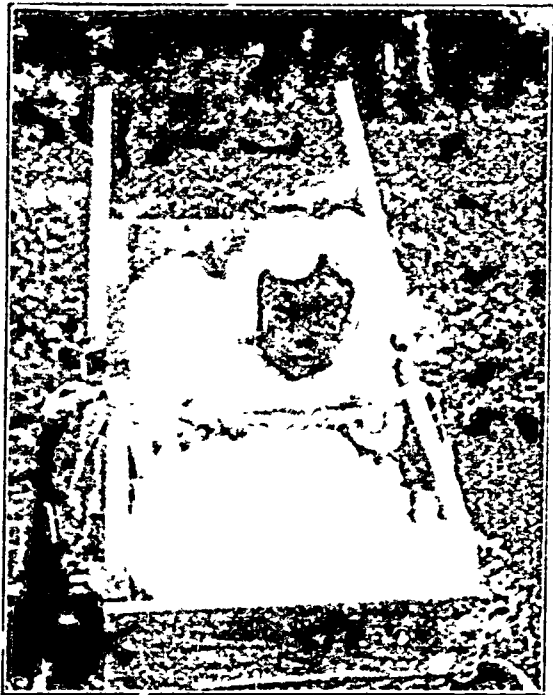
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AFRICA.

—
Arrived in Abbeokuta.

Abbeokuta, October, 1901.

Dear Brother,—At last, after a very pleasant voyage, I am in the land of which I have thought so much, and for



INFANT OF REV. AND MRS. W. T. LUMBLEY

which I have prayed so often. We landed at Lagos Sunday evening about 6 o'clock. Bro. Lumbley was at the wharf to meet me, from whom I received a very hearty welcome to this dark land.

We spent Monday in seeing about my baggage and doing some business, and on Tuesday morning left Lagos for Abeokuta, where we arrived about 3 P. M. To-day I have started on the language. Of course, I have heard and seen many strange things, and expect to see many more as I go further inland.

Sincerely yours,

LOUIS M. DUVAL.

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JAPAN.

Putting Foreign Missions in Front.

Near Japan, October 21, 1901.

Dear Brother,—We are now in sight of the mountains of Japan, but shall probably not go into the harbor of Yokohama till daylight to-morrow. Several missionaries are with us on their way back to China, all with bright hopes for a great work in the great

empire. Others along are going to Japan, Korea, and India.

During the voyage I have thought much of the missionary situation in North Carolina, the large number of churches which give nothing for any object, the many in all the churches who never give. The brethren are anxious to bring about a better state of things. Could you not persuade them to try the experiment of putting foreign missions in the front for a few years? I believe it would be easier to teach those who now do nothing to help in the Lord's work by laying upon their hearts and consciences their obligations to the Lord and to the nations for whom He died than in any other way. I have written to brethren Johnson and Tyree with this suggestion, and also put it in a letter to the *Recorder*.

A great campaign for foreign missions, teaching people to give because the Lord has commanded it; because they love the Lord more than themselves or their own nation, would do more to develop the churches in the South than any organization that could be devised. When people learn to give for foreign missions they will soon learn to give for other worthy objects.

We are all fairly well, and happy to find ourselves nearer to China than to our own land. Before you read this we shall be there, ready for the work which the Lord may give us.

Fraternally,

G. W. GREENE.

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The Missionary's Wife.

Fukuoka, October 17, 1901.

Dear Brother,—Very few people have any conception of the burdens of actual missionary work which the missionary wives bear. How unflinchingly they perform disagreeable duties; how constantly they spend themselves, not murmuring, but joyously for the Lord.



NATIVE GIRL, AWYAW, AFRICA.

Days and nights, when the husband is away, she carries not only all the duties of the home and responsibilities of the family, but in a large measure the work of the home station also. I am not writing about my wife specially, though "she's a' the world to me," but of the great number of women whose names are only known through what the husband is and does. But my unbounded admiration for the "missionary wife" betrays me into extravagant expressions. Forgive the outburst of feeling.

We have been having some very good crowds at our chapels, and, on the whole, the work is encouraging. We fear to get our hopes too high, but in our hearts we are "expecting great things of the Lord." We often cry, "How long, oh, Lord!" 'Tis so hard to be patient while the millions around you are dying without God. Pray for us, that we may have patience for the reaping that He will give in due season.

Yours affectionately,

J. W. McCOLLUM.

Great Awakening. 17

No. 29 Lakura Baba, Nagasaki, Japan,

Dear Brother,—I ought to have written you ere this of the action taken by the mission at its last meeting with reference to a chapel for Nagasaki, but I have been almost blind for a month with a sty on each eye. I am better now. We have sent in a formal application for an appropriation of \$2,500 for the chapel. The sum is so large that we hesitated to ask it until it seemed that we were forced to make a move. We cannot get a suitable place for less. Real estate is much higher than in other cities on the island. It will take \$2,500 to secure just about such a place as we bought last year in Fukuoka. You have doubtless heard something about the great revival that we have been having in Japan. The movement seems to have sprung up simultaneously in different and widely separated points of the empire.

In April I visited the pastors' and preachers' Conference here, and proposed that we write for some vigorous evangelical work. The Conference appointed a committee to confer with me. The conference resulted in arrangements being made for two lecture meetings in a theatre building. They were well advertised, and the attendance far exceeded anything that we had hoped for. The first evening there were 1,200 persons present, and the second evening there were over 1,500. For three hours each evening the crowds listened quietly and respectfully to the preaching of the Gospel. It was something new for this old conservative Christ-hating city.

These meetings gave the movement such an impetus that I was able to collect 700 (\$350), to carry the work on. We arranged for a long campaign, four missions and six chapels co-operating. The city was divided into six districts, one for each church or chapel, and all united in working through each dis-

trict in turn. Tracts were distributed literally by the car-load. We tried to put one in every house in the city. We had street preaching during the day, and in the evening, just before service, bands of Christians walked the streets carrying lighted paper lanterns, singing as they went, and inviting the people to come and hear "the better way."

Nearly every night for three months we had crowded houses. The interest was so great that the people continued to come during the rainy season, when we had thirty-two days of continuous rain. It was a great campaign. We had to stop for a little while on account of the mid-summer heat, but all arrangements are made for a fall campaign to begin shortly. We will be in the midst of it when this reaches you. Pray for us.

There have not been many conversions yet, but we are praying that numbers of those now interested, and many more, may be brought to Christ during the coming weeks. I have three converts to baptize next Sunday. We are expecting to organize two churches in the Nagasaki field before the end of the year.

As you may surmise, such vigorous and persistent work as I have been writing of has aroused quite a good deal of opposition. The other five churches all own good chapel or church buildings, and are so far independent. We alone are at the mercy of a landlord, who will put us out whenever his neighbors make it too warm for him on our account. Already he has raised the rent on us. I am living myself in a Japanese house, for which I could get a lease only until the end of next year. So as the matter stands, we may be left at any time with a growing work and no house. I put the plea for an appropriation largely on this ground.

I might refer to the fact that our present quarters are too small and badly located, and that ours is the only

interest represented here which is not provided with an attractive house well located. But if I could feel sure we could keep what we have, I would not feel so anxious for the Board to own a chapel. With kind regards,

E. N. WALNE.



CHINA.

Affectionate Farewell.

San Francisco, November 22, 1901.

Dear Brother,—Good-bye! God bless you and all the dear ones in the home land. If He wills it so, we shall leave the American shores to-morrow, November 23d. Our steamer, "The China," has been in port about a week, and we have already paid her a visit. Besides Bro. and Sister Saunders, father and myself, a large number of missionaries will sail to-morrow, most of them from the Northern Baptist Board. "Our quartette" join in an affectionate farewell. CARRIE E. BOSTICK.



Good Progress.

Canton, November 2, 1901.

Dear Brother,—We had 5 baptisms in Canton last Sunday, and are expecting more to-morrow. Twelve were recently baptized at Sai Nam by pastor Tsang. Bro. Chow Wing recently baptized 7 in the Sz Yap region.

We are all well. We have an unusually large number in the training class—some 20—some of whom are paying their own expenses.

I have just published a "Paraphrase Running Comment on Romans," and have the manuscript for the rest of Paul's Epistles. My "Analysis of the Books of the Old and New Testament" is out recently, and I hope will have a good circulation.

The outlook for our work is encouraging. Some 200 have been baptized since January 1st. We feel that our native Christians greatly need the prayers of the brethren and sisters at home.

R. H. GRAVES.

Woman's Missionary Union.

AUXILIARY TO S. B. C.

MOTTO: "GO FORWARD."

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Editorial communications to this department should be addressed to Miss ALICE ARMSTRONG, 1423 McCulloch 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., 233 Howard St., Baltimore, Md.

MISSION CARD TOPIC FOR JANUARY, 1902, WOMAN'S MISSIONARY UNION.

"Be thou faithful unto death and I will give thee a crown of life." Total contributions, \$88,262; to foreign missions, \$31,801; to home missions (cash), \$20,549; box values, \$26,887; to Sunday School Board (cash), \$622; box values, \$8,401; \$4,995 increase over last year's totals. Six hundred new societies and bands.

STUDY TOPICS.—New Century Movement and Woman's Work. Systematic and proportionate giving. Year's aim: New Societies where there are none; increased membership where societies exist. Missionary Home Department.

PROGRAM FOR JANUARY, 1902.

"Another year is dawning. Dear Master, let it be,
In working or in waiting another year for Thee."

1. Praise in Song.
2. Thanksgiving for spiritual and temporal blessings.
3. Psalm 115—What shall we render unto the Lord for all His benefits? Shall it not be the cup of salvation given to others?
4. Bits of Cheer—\$88,262 raised by Southern Baptist women and children during the past year. Over 600 new societies organized.

5. Reading of Leaflet—"Woman's Obligation to Spread the Gospel."—By Miss Alice Armstrong.

6. Seed Thought for Leader—Organization is not life. Machinery is not power. But organization multiplies effort, as machinery multiplies power.

7. Chain of Prayer—For the Holy Spirit's guidance in W. M. U. work; that every member of this society recognizes her personal responsibility for the success of the organization.

8. Hint for Testimonies—What duty has every one in regard to missions?

9. Business—Collections, etc.

10. Present Home Department, W. M. U., and consider its adoption.

11. Reading—"Will you Offer Prayer?"—September F. M. Journal. Page 106.

12. Hymn—"How Firm a Foundation."



MONTHLY MISSIONARY LITERATURE.

FOR PASTOR AND PEOPLE; FOR LEADERS AND LED.—With the topic, "Woman's Missionary Union," the leaflet for the month is "Woman's Obligation to Spread the Gospel," by Alice Armstrong. (Price, 3 cents, Mis. Lit. Dept., S. B. C. 233 N. Howard street, Baltimore.) The leaflet is largely a reprint of an address made before Woman's Mission Societies in Richmond, Va., 1888, preceding the formation of the general organization. Its subject-matter is equally applicable to-day.

The Quarterly Literature.—The New Year is always a good time for new beginnings. To those who are in the habit of using the literature, no further word of commendation is needed; they would not do without it. To all others we would say, that 30 cents, the annual subscription, cannot be expended in a way to bring more of information, suggestion, convenience and ease of mind in view of conducting meetings. Try it and see. The present quarter's supply, January-March, is unusually full, containing a mission card of the 12 yearly topics, 3 programmes, 3 leaflets on the quarter's topics, 3 additional leaflets, Christmas circular and envelope. Subscription, 8 cents per quarter; 30 cents per annum.

The Mission Rooms, now known as Mission Literature Department, S. B. C., by the time this announcement shall be in print, will have moved to its new quarters, 233 North Howard street, Baltimore.



WOMAN'S MISSIONARY UNION—A CENTURY OF CHRISTIANITY IN RELATION TO WOMEN

ITS BEARING UPON SOUTHERN BAPTIST WOMEN.

Marvellous is the progress made during the past century, not the least of which is that in relation to women. While love for the Saviour has always been an inspiration for generous offerings from some of the women who have followed him, not until the nineteenth century was the fulness of time in which His voice was heard, summoning to untried, enlarged and systematic endeavor.

The first Woman's Missionary Society was formed in 1800. Southern Baptist women, through local societies and State organizations, for a long time rendered some service in advancing the cause of missions, but not until 1883 was the general organization formed.

During a short history of thirteen years, from 1888 to 1901, Woman's Mission-

ary Union has raised for mission work in our own and foreign lands, \$704,500. Total amount raised during the year 1900-1901, \$88,262.

Recommendations received annually from the Home, Foreign and Sunday School Boards form the basis of all W. M. U. effort. Looking forward to the time when America shall indeed become a Christian nation, and when China, Japan, Africa, all the world shall be flooded with light, hundreds of woman's missionary societies in connection with Woman's Missionary Union, are loyally laboring to fulfill their obligations. In the early dawn of this new century, may there be many others from among Southern Baptist women who will realize individual responsibility. As every twinkling star adds beauty to the night, as every grain of sand adds its quota to the general equipoise of the universe, as every tiny insect fills its place in the zoological realm, so each one of us is a part of God's great plan for the redemption of the world; and it is written, "Every one shall give an account to God."



WOMAN'S POWER.

A woman's taste generally regulates the style of living, the rate of expenditure. How many children go to the mother as the real head of the house, depending on her to bring about what is desired? What do you stand for before your husband and children in this matter of giving? They may follow you under protest; they may smile at mother's ideas; they may at times almost resent the generous thought, but all the time the seed is taking root. You are making your record, not only on high, but in the hearts of little children, in the life of your husband. Have you been a true steward? Have you denied yourself to give? Have you shown that you care more for the fair white robe of Christ's righteousness than the present-day style of dress? Have you sought the jewel of Christ's praise rather than diamonds? Let us remember that it is the inner beauty that the Master sees, and that our relatives and friends will be influenced by it long after all that was beautiful of outward form has passed from sight.



EXECUTIVE COMMITTEE RECOMMENDATIONS.

"Forward" is the soul-stirring word which God bade Moses speak unto the children of Israel. "Forward," which has been echoed and re-echoed through succeeding ages, is His message to the women of to-day. "Forward," the inspiring motto of Woman's Missionary Union, when analyzed by the Executive Committee W. M. U., suggests methods by which it is believed successful co-operation may be given S. B. C. Boards during the year 1901-1902.

F—Faith, for "without faith, it is impossible to please God." The voice of faith is prayer. Therefore, again the mission (prayer) card is recommended, also observance of the "Week of Prayer" in January and March. As added proof of faith, let there be labor for more general participation in the Christmas offering and gifts of self-denial.

O—Opportunity.—"Every opportunity is an obligation." May we seize our opportunities to enter the open doors in foreign lands and increase our offerings for this work. During the summer of 1900, a Volunteer Teacher's Work was in-

augurated in North Carolina among the Mountain Population. Results have been so encouraging that we would urge other W. M. U. workers, as opportunity offers, to render similar service. The Church Building Loan Fund presents another opportunity. May there be willingness to adopt plans which will be presented for increasing this fund, through which destitute churches on the frontier and elsewhere may be enabled to build.

R—Responsibility, especially in connection with the training of young people. Our schools for intellectual development are graded, and the pupil is thus encouraged to work for promotion. Must it ever be that the children of light are less wise in their methods than those of this world? The establishment of a graded system of missionary societies is heartily recommended, as follows: (1) Babies' Branch; (2) Sunbeam Bands of Boys and Girls; (3) Young Ladies' Societies; (4) Ladies' Society. By recognition of personal responsibility, this may be done. It is also believed that an annual meeting of the different grades would be mutually helpful, and would stimulate the missionary spirit of the entire church.

W—Watchfulness.—"Take heed, watch" is the command. Let us be on the alert for new plans by which the Master's work may be advanced. A Home Department of the Woman's Missionary Union, similar in character to that recommended in connection with Sunday schools, may be made the means of reaching the many who find it impossible to attend the meetings, and would also be helpful in enlisting those who feel incompetent to organize societies. A tactful, earnest, persevering worker should have charge of this work in each church.

A—Apportionment—By again following this method, it is hoped each State will be able to raise its full share of the amount asked by this Board. If members of societies in the habit of giving could be persuaded to *slightly increase their gifts*, the accumulation of many littles would make this possible.

R—Results will be commensurate with painstaking, continued effort. The weakness of our mission work has been failure to reach the great host of Southern Baptists, and the special work of the past year has been to increase the number of societies. The importance of exercising loving watch-care over these, of enlarging the number of givers, also of training in systematic and proportionate giving, cannot be too strongly commended.

D—Determination as workers for God to adopt all methods by which we may "press forward to the mark of our high calling." Sunday School Board periodicals are valuable helpers, especially in educating the young. Let us seek divine wisdom regarding both "Winter" and "Summer" plans, since it is essential to the highest success that societies continue their work the year round. It is hoped the plan of holding Woman's Mission meetings in connection with State Conventions, Associations and fifth Sunday meetings, may become more general, and that at each District Association reports may be made of work done. The influence of personal visiting by State officers cannot be over-estimated. The mutual helpfulness which characterizes Woman's Missionary Union and State Central Committees, also State Central Committees and local Societies, is noted with thanksgiving, and the hope expressed that this may ever continue.



BOXES TO MISSIONARIES.

From the following Woman's Missionary Union Societies, boxes of clothing, valued as below, have been reported as sent to home missionaries since November 5, 1901:

ALABAMA.—St. Francis Street Ch., Mobile, \$155.

DISTRICT OF COLUMBIA.—Kendall Ch., Washington, \$67; Second Ch., Washington, \$76.12.

FLORIDA.—Bellville, \$19.50.

GEORGIA.—West End Ch., Atlanta, \$94; Young Ladies' Society, Second Ch., Atlanta, \$100; Wadley, \$41.50; Summerville, \$33.75; Griffin, \$42.10; Woodville, \$36.50; Mayfield, \$42.69; Cartersville, \$59; Second Ch., Atlanta, \$135; Veazey, \$27; Thomasville (additional valuation), \$100.

KENTUCKY.—Young Ladies' Circle, Third Ch., Owensboro, \$75; David's Fork, \$105.17; North Bend and Campbell Co. W. M. U., \$67.18; McFerran Mem. Ch., Louisville, \$105; Lebanon, \$58.50; Greenville, \$64.64.

LOUISIANA.—Parkview Ch., Shreveport, \$91.75; Coliseum Place Ch., New Orleans, \$75.

MARYLAND.—Woman's Home Mission So. (bedding), \$72; Eutaw Place Ch., \$295.56; Young Ladies' So., Eutaw Place Ch., \$241.50; Capcorma Circle, Eutaw Place Ch., \$151.95.

MISSISSIPPI.—Societies of Copiah Ass'n, \$173.25; First Ch., Meridian, \$125.

MISSOURI.—Carrollton, \$60; Fayette, \$45; Immanuel Ch., St. Louis, \$19.20; "Daughters of Ruth," Gilead Ch., \$27; Second Ch., Liberty, \$50; Mount Olive Ch., \$10; Fifth St. Ch., Hannibal, \$35 Wyaconda, \$28.11; Fairfax, \$54.

SOUTH CAROLINA.—First Ch., Columbia, \$92; Pendleton St. Ch., Greenville, \$90.

TENNESSEE.—Covington, \$23.25; Central Ch., Nashville, \$162; Centennial Ch., Nashville, \$52.10; Howell Mem. Ch., Nashville, \$56; Edgefield Ch., Nashville, \$105; First Ch., Nashville, \$136.90; Trenton Street Ch., Harri- man, \$71.68; Rockwood (contribution), 50c.; Humboldt, \$52; Lebanon, \$29.

VIRGINIA.—College Hill Ch., Lynchburg, \$80; Cabell Street Ch., Lynchburg, \$60; Ven-

able Street Ch., Richmond, \$111.53; Mattaponi Ch., Rappahannock Ass'n, 41.46; East End Ch., Richmond, \$44.50; Leesburg Ch., Potomac Ass'n, \$61.75; Leigh Street Ch., Richmond, \$77.67; Crewe, Concord Ass'n, \$108.25.

TOTAL, \$4,519.56. Previously reported, \$5,020.36.

Grand total, \$9,539.92.

SUNDAY SCHOOL MISSIONARIES.

ALABAMA.—Union Springs, \$55.

GEORGIA.—Albany, \$40.

KENTUCKY.—Pembroke, \$105; Midway, \$70; 22d and Walnut St. Ch., Louisville, \$133.12; East Ch., Louisville, \$60; Bowling Green, \$291.; Broadway Ch., Louisville, \$126.20; First Ch., Owensboro, \$117.50; Cox Creek, \$50; New Haven, \$60.

LOUISIANA.—Bastrop, \$25.

MISSOURI.—Third Ch., St. Louis, \$35; Bel- ton, \$70; Westport Ch., Kansas City, \$37.50.

MISSISSIPPI.—Calvary Bapt. Ch., Vicks- burg, \$35.60.

SOUTH CAROLINA.—New Allendale Bapt., Allendale, \$44.

TENNESSEE.—First Ch., Knoxville, \$189.60; Dyersburg, \$90; Third Ch., Knoxville, \$79.28; Carthage, \$46.35; First Ch., Nashville, \$68.20.

VIRGINIA.—Centennial Ch., Rappahannock Ass'n, \$30.26; Onancock Ch., Accomac Ass'n, \$128.26; Sunbeams, Onancock Co., Accomac Ass'n, \$3.66 (contribution); Cave Spring Ch., \$19; North Fork Ch., Potomac Ass'n, \$70.81; Lower Northampton Ch., Accomac Ass'n, \$58.40; Sunb'ms, Lower Northampton Ch., Accomac Ass'n, \$23.85 (contribution); Mt. Her- mon Ch., Goshen Ass'n, \$25.51; Freemason St. Ch., Norfolk, \$130.

Total, \$2,322.16. Previously reported, \$1,509.77.

Grand total, \$4,131.87.

ANNIE W. ARMSTRONG.



THE GROWTH AND POLITICAL INFLUENCE OF MORMONISM.

Too much cannot be said against the evil of Mormonism, and one of the most dreadful thoughts is that it is an American growth, confining itself no longer to one section of our land, but extending on and on, even to foreign fields. A late magazine gives a glowing account of the great revival in Japan, during which thousands have been converted, and, on the same page, the fact is stated that the Mormons are in Japan doing aggressive work and gaining converts.

In view of the rapid growth of Mormonism and its polygamous teaching, effort is now making to secure an amendment to the National Constitution, to prevent bigamists from receiving national appointments.

Petitions have been sown broadcast throughout some sections of the country, upon which to secure signatures, the petitions to be forwarded to Senators and Representatives. As reason for this action consider the following facts: The Mor- mon church, organized in 1830, now numbers over a million; it holds the balance of power in seven States and Territories adjoining Utah, and through increase of

Band Department.

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

IN THE WAKE OF THE MISSIONARIES—Chapter XI.

A GLIMPSE OF CUBA.

The travellers had explored the heights of Santiago and had been listening with absorbing interest to the thrilling story of the battle here and in the bay which sparkled in the sunlight below them.

"Cuba is the most interesting country of all," exclaimed Fred, at last. "To think our men fought and died here, our men set Cuba free.

"Yes," broke in John, who was nothing if not intensely loyal, "and if they knew what was good for them they'd be crying to come into the United States this minute."

"People don't always know what's good for them," commented the school-mistress quietly, with a smile.

"You mean my boat ride that made me so sick?" said John, coloring a little. "Well maybe not; but I don't know whether we'd have them if they wanted to come."

"You may well say that, my young friend," said an American gentleman whom they had met in Havana and again in Santiago, and who from his thorough acquaintance with Cuba for the past ten years had proved a most instructive acquaintance. "Cuba is a country in transition, and even if she desired to be taken into the United States, I, for one, would wish her to wait until she had tried her own strength for self-government."

"Was it really as bad before the war as they say?" asked Bessie, a little timidly.

"As bad? Far worse," the stranger replied. "You who have been raised in a free country can form no idea of what it means to be under the heel of such a government as Spain imposed on Cuba. It was bad in times of peace, but in times of war it was past belief."

"The reconcentrados," said Bessie, in accents of pity.

"You may well say so," was the quick reply. "I have gone through long lines of their miserable straw huts that fringed the cities, and seen the miserable country folks who were driven in for no fault but supposed sympathy with the insurgents, crawl to the doors begging for food they were almost too feeble to ask for, until the sight has kept me sleepless for nights. It was a terrible war," he said, after a pause. "It seemed that Cuba had well-nigh been trodden to death."

"But, you said," said John, breaking the silence that followed the stranger's last words, "that she was in transition. You mean that Cuba has promise of larger, better things."

"Think so?" he said, his eye kindling as he rose to his feet and looked up and down the long line of undulating coast and back to the blue hills. "I know it. I have seen her rise from her ashes; I have seen her grasp the helping hand held out. I know her resources; I know her people's hearts. Free Cuba, rich in climate, soil, mineral, and noble people, shall become a garden spot which

shall delight and enrich the world." Then, as if overcome by his emotions, the speaker turned and walked away and stood looking out to sea.

"The old gentleman is very enthusiastic," said John, when he was well out of hearing. "Talks like a land agent."

"His son was killed here," said the school-mistress gently. "He cannot bear to think he died in vain."

"Oh," said John, "I did not know that," and then fell silent, regretting his rash speech.

"I do not think he need fear it," went on the school-mistress. "This terrible war is not yet four years in the past, and yet the whole island is up and at work, with hearts filled with hope. Like a child, it needed to be helped on its feet. I know of nothing more interesting than the eagerness of the people for the schools."

"You mean those Uncle Sam established when he turned school-master and sent them paper by the car-load and lead pencils by the ton?" said Fred.

"And gathered up their school teachers and carried them by the ship load to Harvard?" added John.

"Yes; I mean that and more," said the school-mistress. "How the children crowded into those schools and sat on the ground if desks were not ready, anxious and eager to learn!"

"It is a beautiful country," said Mary, drawing in a long breath of the balmy air.

"The Gem of the Antilles, you know," said Fred. "Why things seem to grow of themselves, and they say the hills back from the shore are fairly bursting with minerals. Come, Mr. Statistician," he added, turning to John, "tell us the length, breadth, and all the rest about this island."

"Cuba," began John, mischievously, in a rapid sing-song such as children use in repeating well-known lessons, "is the richest and most populous of the West Indies. It is seven hundred and thirty miles long by from twenty-five to a hundred wide. It is, therefore, a little larger than Virginia. The population is one million and a half. The largest river is Canto, 150 miles long; the highest mountain is Pico Turquino, 8,320 feet high; the principal products are sugar and tobacco"—

"There," broke in the school-mistress, laughing; "I think that will do. As missionaries, we seek not theirs, but them."

"We're not seeking them half as much as we should," said John. "When we saw how eager the people were to learn in Havana, Mantanzas, Cienfuegos, and the three other stations, I felt half ashamed of the little we were doing. If things are changing so rapidly, this is our chance."

"Baptists were the first Protestants to attempt missions in Cuba, through the efforts of Mr. Diaz, whose thrilling history you know. To me," went on the school-mistress, "this is a strong reason why now we ought to do much—very much—for these people, most of whom, having lost what little faith they had in the Catholic priests and their teaching, are groping in heart-darkness. But Bessie, why are you so silent? You have not spoken for half an hour."

"I was thinking," Bessie replied. "Thinking of what you said of the gentleman's hope that his son should not have died in vain in dying to free this people whom he loved. Isn't that," and her voice dropped reverently, "something like

God must feel? His Son died for this people whom He loved, and surely He does not wish Him to have died for them in vain."

QUIZ.

What is the size of Cuba? What its population? What its principal city? Its chief products? What is the language of the people? What their religion? The first Baptist missionary? What do you know of the church in Havana? How many mission stations have we? Name three of them. Why should we send more missionaries now? What Board of our Southern Baptist Convention has charge of the work in Cuba?



BOOK NOTICES.

THE UNFOLDING OF BAPTIST DOCTRINE. By Norman Fox, D. D. 12mo, 39 pages. Price, 10 cents. American Baptist Publication Society, 1420 Chestnut street, Philadelphia.

This is an excellent presentation of the subject.

THE PROCEEDINGS OF THE GENERAL CONFERENCE OF PROTESTANT MISSIONARIES. Held in Tokyo, in October, 1900.

This book contains, in addition to the proceedings, a complete history of missions in Japan, complete statistics, maps, and illustrations of prominent missionaries. It is a valuable book for those who wish to know of missions in Japan. Printed and for sale by the Methodist Publishing House, Tokyo, Japan. 8vo. Pp. 1,050. Cloth, \$1.50; half leather, \$2, postpaid.



The Washington, Richmond, and Florida Limited is the name of the Southern's new train inaugurated November 24, 1901, and now being operated daily between Washington, Richmond, and Jacksonville, Fla. It is in every detail a complete train, composed of day coaches of the very latest improved patterns, Pullman drawing-room cars, and dining cars. The day coaches go through from Washington and Richmond to Charlotte, Columbia, Savannah, and Jacksonville, and at Richmond a drawing-room sleeper is added, going through to Atlanta and Birmingham. At Charlotte this sleeper is attached to the United States Fast Mail, forming through service for New Orleans, Memphis, and all the South and Southwest. Connections are made at Charlotte with sleeper for Charleston, S. C.

It leaves Washington daily at 10:50 A. M., Richmond at 2:30 P. M.; arriving at Jacksonville at 9:15 A. M. the following morning, and correspondingly quick time is made to all other Southern points. This service is in addition to the numerous trains operated daily over the main line, thus making five limited trains daily, with dining-car service between the North and South over the Southern.

Captain C. W. Westbury, the courteous and alert district passenger agent of the Southern Railway, is very proud of this train, and recently showed a number of newspaper men through it. It is indeed a thing of beauty, and for the traveling public a joy forever.

RECEIPTS FOR FOREIGN MISSIONS

From November 15 to December 15, 1901.

ALABAMA.—Clay County Ass'n, by F. J. I., \$18.98; C. G. Anderson, Treas., \$3; W. B. Crumpton, Sec'y, \$603.26; Deep Creek Ch., by E. E. B., \$5; First Ch., Selma, by H. A. H., \$34. Total, \$664.24.

Previously reported, \$3,662.80. Total this year, \$4,327.04.

ARKANSAS.—A. J. Barton, Cor. Sec'y, \$9.36; Clear Creek Ass'n, by G. W. B., \$5.83; Geo. D. Moore, \$1.01; New Hope Ch., by M. C. J., \$6.43; L. A. S., Camden, by L. A. L. (Y. L. Home, Canton), \$5. Total, \$27.63.

Previously reported, \$754.48. Total this year, \$782.16.

DISTRICT OF COLUMBIA.—"A Friend," \$5; "A Friend," \$5; W. Wash. Ch., by W. H. Oliver, \$1.10; "Immanuel Mission Circle," First Ch., Washington, by J. W. W., \$25 (female missionaries, China); Total, \$36.10.

Previously reported, \$178.43. Total this year, \$214.53.

FLORIDA.—Putnam Union, by D. B., \$2.39.

Previously reported, \$230.15. Total this year, \$232.54.

GEORGIA.—Mrs. Mary D. Jackson, \$25; Bethlehem Ass'n, by H. T. R. M., \$6.35; Silver Shoals Ch., by G. B., 50 cents; G. Barden, Homer, \$2; New Providence Ch., by B. J. C. (native missionaries), \$17.61; S. S. Infant's Class, Woodville (pupil in Miss Moan's school), \$1.10; S. Y. Jameson, Treas. (Med. Missions), \$72.19; house in Canton, \$10.85; Miss White's boat, \$1; Sears' fund; First, Augusta, \$115.45; \$1,819.61, Jackson Ch., by F. S. E., \$41.66; First Ch., Americus, by R. E. H., \$86.25; J. B. Rountree, Quitman, \$50. Total, \$2,050.08.

Previously reported, \$6,878.16. Total this year, \$8,928.24.

INDIAN TERRITORY.—Marietta Ch., by E. ... W., \$18.25; Coal Creek Ch., by J. A. J., \$2; Wm. Cagle (C. W. Pruitt), \$2. Total, \$22.25.

Previously reported, \$71.40. Total this year, \$93.65.

KENTUCKY.—W. M. S., Bowling Green, by Mrs. E. H. P. (Geo. F. Hambleton), \$32; Corn Creek Ch., by C. C., \$3.40; Dorothy Barrett, Dayton (native preacher), \$100; Greenwood Ch., by W. S. W., \$20; Third Ch., Owensboro, by J. G. B. (Miss Mackenzie), \$50; J. G. Bow, Cor. Sec'y (China, \$13.38), \$953.42; Dorcas So., Hopkinsville, by J. G. (Y. L. H., Canton), \$25; Central Com., by Mrs. B. G. R. (Woodlurn, 55 cents; Union Juvenile, (Stephens), 70 cents; Mayslick, \$5; Gratz, 83 cents; Beechland, 56 cents; Hay's Fork, \$2; Georgetown (McCloy), \$15.50; Paris, \$32; Walnut St., \$2.92; Pleasant Grove (McCloy), \$3; Broadway, \$38.75; Beechland Sunbeams (Stephens), \$1.45; Lebanon Junction, \$10; Carey Sunbeams (Stephens), \$2; Lebanon Junction, for Christmas offering, \$10), \$125.26. Total, \$1,359.08.

Previously reported, \$10,387.01. Total this year, \$11,746.09.

LOUISIANA.—A. M. Hendon, Treas. (Y. L. Home, Canton, \$50; Miss Pettigrew, \$6), \$404.68; L. A. S. (Monroe), by R. L. P. (U. W. Home, Canton), \$10; A. M. Hendon, Tr. (U. L. Home, \$5), \$62.20; L. M. S., Coliseum Place Ch., by J. R. T. (Y. L. H., Canton), \$15; L. A. S., Mansfield Ch., by Mrs. J. L. L., \$5; Mrs. S. V. Tomkies (Miss Pettigrew, \$2.50), \$5. Total, \$501.88.

Previously reported, \$632.18. Total this year, \$1,184.06.

MARYLAND.—N. J. Nicoll (Maynard's chapel), \$5; Fuller Mem. Ch., by H. B. W.

(Maynard's house), \$25; M. H. Pike, Baltimore, \$25; C. C. McDowell, \$10; J. J. R. Clickenger, Hagerstown (Maynard chapel), \$5; W. F. M. So., by Mrs. E. L. (general fund, Cambridge Willing Workers, \$7; Fulton Ave. Y. L. Aux., \$2; Eutaw Place Lad. F. M. Circle, \$16.02; home in Canton, Fulton Ave. Y. L. Aux., \$1.35), \$29.37. Total, \$93.37.

Previously reported, \$2,350.43. Total this year, \$2,449.80.

MISSISSIPPI.—Gen. Ass'n, D. T. C. (J. G. Chastain, \$150; A. C. Watkins, \$150; rent on building, A. C. Watkins' training school, \$14.80), \$311.80; Clinton Ch., by G. W., \$5; Immanuel Ch., Meridian, by C. G. E., \$9.40; D. B. Cannon, Edinburg, \$6.65; A. V. Rowe, Cor. Sec'y, \$175; Bala Chitto Ch., by G. H. V., \$11.70; Wm. Carey M. S., First Ch., Meridian (J. W. McCollum), \$50; Pearlle Welch, Meridian (Christmas offering), \$1. Total, \$573.55.

Previously reported, \$2,346.44. Total this year, \$2,919.99.

MISSOURI.—Mrs. C. H. Hardin, Mexico, \$1,000; E. H. Sawyer, Treas., \$172.75. Total, \$1,172.75.

Previously reported, \$3,874.11. Total this year, \$5,046.86.

NORTH CAROLINA.—H. C. Bridges, \$150; Dora Leach, \$5. Total, \$155.

Previously reported, \$2,942.81. Total this year, \$3,097.81.

SOUTH CAROLINA.—Kershaw Co. Ass'n, by J. M. S., \$2; Lake Swamp Ass'n, by H. M. A., \$5; Tabernacle Ch., Edisto Ass'n, by J. C. C., \$2; Pendleton Ch., by T. O. J., \$3.50; Richmond Springs Ch., Ridge Ass'n, \$2.10; "A Sister," Fort Mill, \$1; First Creek Ch., by W. D. M., \$22.50; S. Side Ch., Columbia, by V. I., \$6; Winnsboro Ch., \$3; Bennettsville Ch., \$1; Cedar Shoals Ch., Spartanburg Ass'n, by J. F. H., \$1.20; Pickens Ch., by F. E. C., \$5; Florence Ass'n, by A. A. M., \$21.57; Santee Ass'n, by L. J. B., \$25.72; Chesterfield Ass'n, by A. E., \$17.38; Jonesville Ch., by F. P. O., \$1.65; Savannah River Ass'n, by R. T. C. (W. W. Lawton), \$70.59; Peedee Union, by H. M. A., \$6.60; "Giver," Aiken, \$1; Berea Ch., by D. R. B. (W. E. Crocker), \$6.80; Santee Ass'n, by M. A. C., \$9.14; New Hope Ch., Spartanburg Ass'n, by J. A. T., \$5; Enoree Ch., Spartanburg Ass'n, by F. B. N., \$1; Lowndesville Ch., by O. J., \$1.05; Miss Sallie Gray, Vaucuse Ch., by T. E. S., \$3; "Ophelia Jennings," Vaucuse, by T. E. S., \$3; B. Y. P. U., Cherokee Ch., by D. I. B., \$5; Welsh Neck Ass'n, by A. C. C., \$52.53; Dry Creek Ch., Ridge Ass'n, by J. H. W., \$10.20; Misses E. and A. Little (Christmas offering, China), \$2; Due West Ch., by M. B. C., \$5; Due West S. S., by M. B. C., \$2; New Pisgah Ch., Spartanburg Ass'n, by H. L. B., \$2; Bethlehem Ch., by H. L. B., Spartanburg Ass'n, \$5.59; Cen. Com., W. M. S., by Mrs. J. S. (Grif. Mem. chapel, \$2.75; China, \$7.55; W. E. Crocker, \$5.25; Canton, L. M. Home, \$20.12; Mrs. A. P. Scott, Mem. offering, \$1; W. W. Lawton, \$1), \$177.01; T. M. Bailey Cor. Sec'y, \$29.99; Goucher Creek Ch., by J. W. B. (W. E. Crocker), \$1.50; Philadelphia Ch., Spartanburg Ass'n, by M. A. F., \$20.92; L. M. S., Blacksburg, by Mrs. I. H., \$10; Moriah Ass'n, by W. M. B., \$25.80. Total, \$577.34.

Previously reported, \$4,712.60. Total this year, \$5,289.94.

TENNESSEE.—Harmony Ch., by E. C., \$2.42; John G. Lea, \$5; Limestone Ch., by W. S. S., \$17. Total, \$24.42.

Previously reported, \$3,184.29. Total this year, \$3,208.71.

TEXAS.—Bap. Miss'n Ass'n, by A. P. S., \$71.65; W. M. U., by Mrs. J. B. G. (Y. L. Home, Canton), \$120.55; J. B. Gambrell, Cor. Sec'y, \$1,200.67; "A Brother," Sherman, \$1; First Ch., Belcherville, by J. M. R., \$5.30; Round Grove Ch., by E. R., \$14; Iredell property, given by Bro. Sellers, by J. P. W., \$67.55; R. A. Dean, \$10; Miss Alice Routh, \$5; L. A. So., Amarillo, by Mrs. A. G. S. (native helper in China), \$25; Giddings Ch., by J. S. H., \$10; Mrs. T. D. Goodwin (Christmas offering, China), \$10; J. B. Gambrell, Sup't, \$114.10. Total, \$1,655.12.

Previously reported, \$3,349.50. Total this year, \$5,004.64.

VIRGINIA.—Sheva Ch., by A. F. S., \$2.15;

Sheva W. M. S., by A. F. S., 16 cents; Sheva Sunbeams, by A. F. S., 10 cents; general collection at Ass'n (house in Japan), \$65.57; W. M. S., Bethel Ch., Dan River Ass'n, \$11.50. Total, \$81.48.

Previously reported, \$8,897.13. Total this year, \$8,978.61.

OREGON.—First Ch., Monmouth, by C. L., \$7.

AGGREGATE.

Total this month, \$3,009.73.

Previously reported, \$54,539.72.

Total this year, \$63,549.45.

Amount on hand May 1, 1901, \$7,070.41.

Expenditures since May 1, 1901, \$99,980.37.

Indebtedness December 15, 1901, \$29,360.51.

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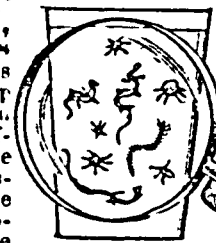
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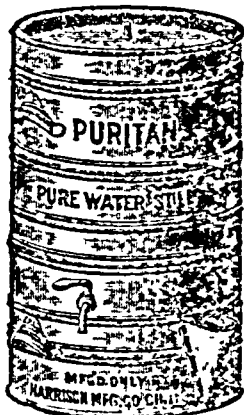
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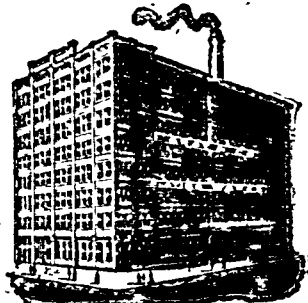
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