

LAYMEN'S EDITION.

Vol. LII

No. 9

THE FOREIGN MISSION JOURNAL

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Convention in Asheville, N. C., May 9th, 1902.

Take Foreign Mission Collection, if you have not done so.

MARCH, 1902.

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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.

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LAICHOW FU.—J. W. Lowe, Mrs. Lowe.

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AWYAW (Ibadan).—S. G. Pinnock, Mrs. Pinnock; Native Evangelist, James Odelayo.

OGBOMOSHAW (Lagos).—C. E. Smith, Mrs. L. M. Duval, and one native teacher.

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

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

The Foreign Mission Journal.

[Entered at the Post-Office at Richmond, Va., as second-class matter.]

VOL. LII.

MARCH, 1902.

No. 9.

LAYMAN'S EDITION.

We call the special attention of our lay brethren to this issue of the Journal. While it is necessary for the pastor to be thoroughly missionary, it is impossible for him to accomplish great things for missions unless he has some earnest men or women of his church who will assist him. We hope that the careful reading of this Journal will awaken many to a keener interest and more active efforts.



A MEASURE OF LOVE.

One of our pastors, some time ago, was about to take a collection for Foreign Missions, and to this end had pledge-cards distributed in the congregation. One side of the card bore that great text, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life." The other side had dotted lines to indicate the amount of the gift and the name of the giver.

One of his brethren, a layman, listlessly took one of the cards and wrote immediately, "One dollar," signing his name. He then held the card for a time waiting for the collectors to take it up, when his attention was arrested by the text. He read it, and began to think about God's gift of love to a dying world, and then his own gift. In his mind he placed the two gifts side by side thus:

"'God so loved the world that He gave His Son.' I so love the world that I give—one dollar." His conscience smote him. He knew that he was able to give more than a dollar, and that in his circumstances a dollar was a miserable measure of his appreciation of the Gospel. In his soul he began to appreciate God's gift and the Saviour's commission to him to proclaim that gift to the world. He awoke to the fact that he had never given expression to this appreciation of the unspeakable gift of God.

He took out his pencil and, erasing the words, "one dollar," wrote *one hundred dollars*, and then he knew that for the first time in his life he had made a genuine contribution to Foreign Missions.



Tracts! tracts! tracts! Remember, you can get a supply of Foreign Mission tracts free for work in your church or Association, by writing to R. J. Willingham, Corresponding Secretary, Richmond, Va.

IS IT BEST TO SUPPORT SPECIAL OBJECTS IN MISSION WORK?

This is a question which recurs over and over again. Much can be said on both sides. It cannot be denied that it is easier to get people to give for a special object. Whenever we can definitely localize or represent in a person some object of benevolence, it is a great deal easier to present it to the average mind. This is found true not only in great mission movements, such as opening new countries, building great churches, colleges, or hospitals, but even in such a popular movement as securing boxes of goods for special missionaries. It makes the latter much easier if the ages, names, sizes, and even articles needed are specified. The human mind takes hold of the concrete rather than the abstract. Besides this, there is a personal gratification in feeling that one is doing a definite work. We like to think of what *we* are doing individually. Whether there is selfishness mixed up in this method or not, it is, nevertheless, true that many people will give much more this way. Some will give at first only in this way. In this connection it may be said that sometimes it is found that getting a church interested by taking some special object to support has proven a great blessing by causing them to awaken on missions, and they even outgrow their special object gifts and so give largely for the general work. Hence, where it is urgently asked, the Board arranges for churches or individuals to give for the support of some special individual or enterprise on the foreign field.

Now let us notice the other side of the question. All of our work is important, and is worthy of the support and prayers of our people. To take up only one part of it tends to narrow a person in his feelings and sympathies. It causes much trouble both at home and on the foreign field to keep the special accounts correctly. If the donors were regular in their gifts, of course much of this would be avoided.

The missionaries say that it often injures the native workers for them to feel that they are being specially provided for. They feel that in some way they are above other native workers around them.

Donors for special objects naturally wish to hear from the person or enterprise supported by them. The native workers are at a loss to know what to write, and hence the task of keeping up the correspondence falls very heavily on the missionaries, who are already overburdened. It is argued that the missionaries ought to be willing to do this extra work in order to secure additional funds. It can be answered, the donors in this country ought not to call them from their work of preaching the Gospel to be foreign correspondents in order to raise funds. Our missionaries gladly write of their work, but much of it is only hard toil, monotonous and uneventful. Let us lift their burdens rather than lay heavier on them.

One great trouble in supporting a special worker is that there is no permanency connected with it. Some men break down in health;

others for various causes leave the fields. Then at home, when the pastor changes, it is found that the interest often flags.

A better way, it seems to us, is for a person or church to give an amount which is enough to do a certain work; that is, let a church give enough to pay the salary of one missionary—\$500 or \$600, according to location. It is not necessary to select one special missionary, but give enough to support one, and be interested in all. In the same way, give enough to support a native worker. This varies from \$30 for a Bible woman in China to \$75 for a preacher there, for the year. In other missions it runs up as high as several hundred dollars, the highest being in Brazil and Italy. It is well to take a high ideal and work up to that. The great object is to enlist a deeper, broader, more abiding interest in the work which the Master has committed to us. This question of special support is one which has been carefully considered by many boards and churches, and is still under prayerful consideration. From all we have seen we would say that while it is well to give for a special object, it is better to give for the work in general.



HOW THE SALARY OF A MISSIONARY WAS RAISED.

In a certain church one member became very anxious that his church raise enough to pay the salary of one missionary. It was arranged to have a great mission day. A visiting brother was requested to speak. The aforesaid member subscribed \$50, several others gave \$50 each; then some six gave \$25 each, a number \$10 each, and a large number \$5 each. Others smaller amounts, and lo! it was found that \$700 was given, and there was great rejoicing. Many churches can give \$500. If one or two persons will give \$100 or \$50, six others will give \$25 each, ten \$10 each, twenty \$5 each, and the Woman's Missionary Society will give \$50. The amount is easily raised, if a few large-hearted people will only give time and effort as well as money.



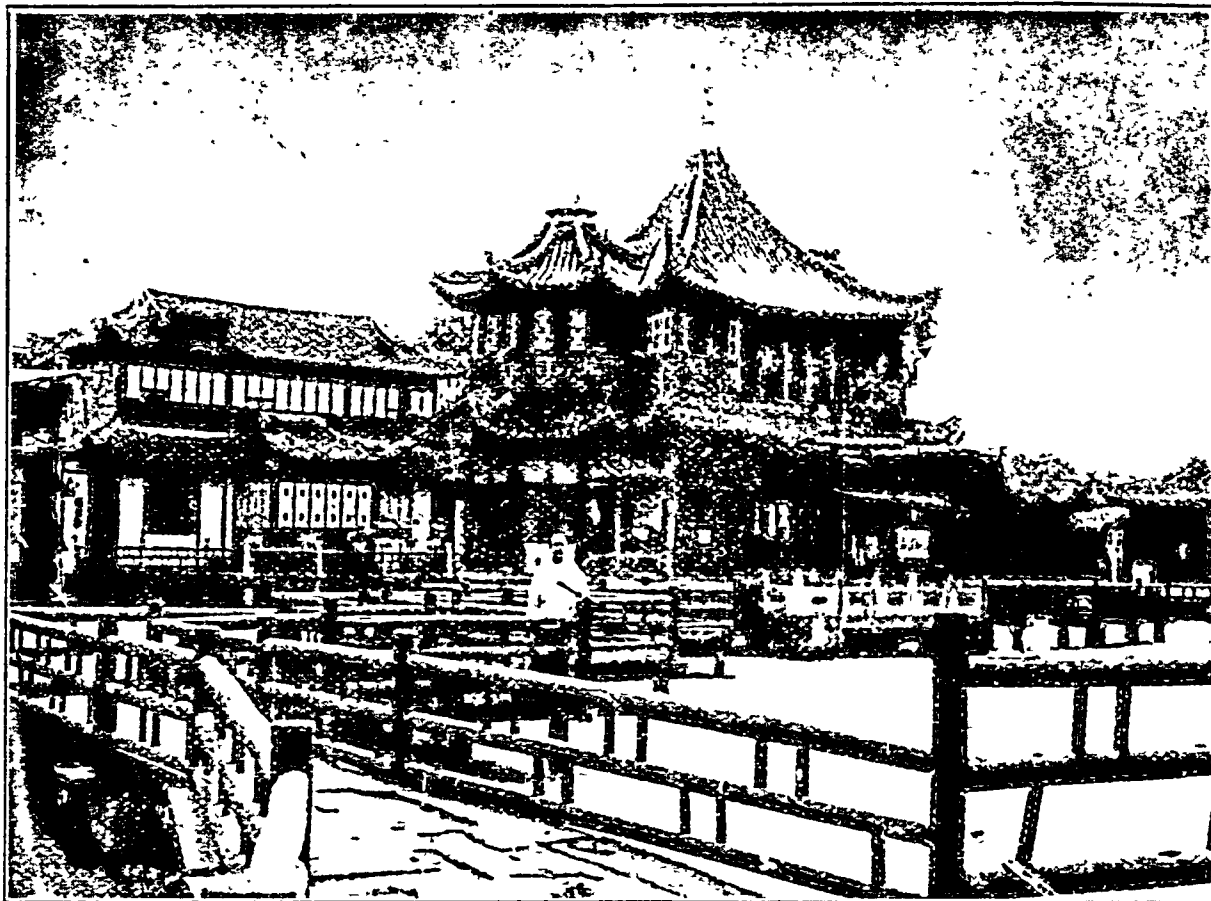
NEW MISSIONARIES.

On January 21, 1902, the following new missionaries were appointed: Rev. C. G. McDaniel, of Newport News, Va., and Miss Nannie Bartlett, of Hampton, Va., to Soochow, China; and Rev. W. M. Perry, of Wyliesburg, Va., to Africa. We will have more to say of them in the next issue of the Journal.



NOTICE THIS SPECIAL OFFER.

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



A SCENE IN SHANGHAI, CHINA.

THE LAYMAN AND MISSION WORK.

We give below expressions from some of our liveliest pastors on this subject:

Rev. J. G. Lowrey, Warrior, Ala., whose church gives nobly, writes:

Mutual helpers are the pastor and laymen. The pastor is the God appointed leader of his people; but in all of our churches there are leading laymen. If the pastor can get hold of, and develop these, he can, through them, reach the membership much quicker than by his own personal efforts. I know such a church. In it is a layman who is a man of wealth and a leader in the church and community. The pastor succeeded in getting him interested in foreign mission work. He and his brother are now supporting two missionaries on the foreign field, and the church is supporting a native helper.

Seven years ago this church gave, all told, \$15 for missions. Her present work is due to the development of a warm-hearted Christian leader and layman in the membership. May the Lord help us to get hold of the leaders in our churches.

Rev. J. D. Pitts, Laurens, S. C., whose church gives over \$1,000 a year for Foreign Missions, writes:

Without the enthusiastic help of the laymen, the missionary spirit of the churches cannot be developed. I am so greatly indebted to them personally that it is impossible to express it. But for their earnest co-operation in season and out of season, it would be impossible to raise the amount for Foreign Missions

that the church treasurer forwards every quarter. To them is largely due the present missionary spirit of the church, due more to them than to the pastors. They help by:

1. Daily conscious fellowship with Jesus in the indwelling spirit. 2. Daily believing prayer. 3. Liberal, enthusiastic giving according to ability. 4. Making it so uncomfortable for a pastor not in sympathy, that he must move out. These four points are absolutely essential, if we obtain unto the New Testament ideal and thus give to please Jesus.

Rev. William Wistar Hamilton, Louisville, Ky., writes:

The best and most satisfactory plan I have ever tried in missionary collections has been to have a Week of Missions, in which we each evening studied about and prayed for the work of saving the world. In this the laymen have helped by their approval, their presence, their prayer, their addresses, their gifts. That business man has helped me most who, in addition to these things just named, has consecrated his business sense to planning and executing for the Master.

Rev. C. W. Duke, Elizabeth City, N. C., writes:

My church has been giving about \$100 annually to Foreign Missions. A few Sundays ago I announced that on the following Sabbath we would make our annual offering for Foreign Missions, and I should expect the church to give \$500. The wealthiest man in my church said to me after the sermon: "I shall not be here next Sunday, but you may put me down for \$100." When I told other brethren what he said, they replied: "If he can give \$100, we are able to give the other \$400." The next Sunday we raised \$605.38, and it was the easiest collection I ever raised in my life. Many others gave just as liberally and spontaneously. When the brother gives freely and generously he does his most efficient helping toward a liberal collection for Foreign Missions.

Rev. Charles Harris Nash, Hopkinsville, Ky., writes:

Laymen have helped me by encouraging words of appreciation spoken to me and to others; by talking for and talking up missions to those who profess disbelief, and to the indifferent and negligent; by praying for missions regularly in their prayer-meeting services; by attentive listening and reading on the subject; by defending me when some said I preached "money too much," or that I was a fanatic on the subject of missions; by heeding my exhortation not to contribute all they intended to give to the church to pastor's salary, but give a part to missions; by repeating this exhortation to others who were about to give all to pastor's salary and neglect missions; by earnest personal work when on committee to solicit subscriptions and collect; by genuine Christian liberality in personal contributions; by increasing their personal gifts regularly and specially, year by year; by faithful work as secretary and treasurer; by tract distribution and securing Foreign Mission Journal subscribers.

Rev. W. W. Landrum, Atlanta, Ga., writes:

Responsibility for our Foreign Mission offering, while resting on the whole church and every member of it, is specially charged to a committee. This committee is composed of five men, of which the deacon making the largest contribution to Foreign Missions is chairman, together with those women who are presidents of the missionary societies. The women distribute tracts and collect from their sisters and stir up the men. The committee of men see that we approach the offering by a preceding prayer-meeting in the interest of Foreign Missions. No public collection is taken. On Foreign Mission Sunday pledge cards are distributed,

with spaces for name, address and amount, and these are filled by those wishing to contribute. When these are collected and put in the hands of the committee, it becomes their duty to compare the names on the cards with the church roll. If any members have failed to subscribe, owing to absence or for any other reason, they must every one be seen by the committee and urged to claim and exercise their high and holy privilege. A whole month is given to collecting the pledges. During that month the subject of Foreign Missions shuts out all others. It is of the very utmost importance that the laymen who "engineer" the Foreign Mission offering be enthusiastic in the great cause and lead all others in their gifts to its support. And the pastor must practice what he preaches.



THE SPIRIT, THE MEN, AND THE MEANS.

1. Above all things, we need the missionary spirit. To look on lost men as Christ looks on them, to love them as He loves, to go out to them in spiritual longings and sincere sacrifices, to lose sight of self in love for our fellow-men, to "know no man after the flesh," but all men after the spirit—these qualities in the heart, working in the very life blood of our spiritual natures, must be ever present in mission work. It is not enough to know these things; they must be in us. It is possible to know the "great commission," to take interest and have pride in missions, to be stirred by reading the annals of heroic lives, and even to speak eloquently on foreign missions, and yet never feel the fire of the thing, or know its power as a working principle. This fire is the essential thing. Religion is nothing unless it is a mighty, throbbing, spiritual force. Its services and precepts have their place. We cannot do without them, and yet experience shows that these may be present, and still the power be lacking. It has been said that the greatest thing in religion is missions, but you can turn the saying around—the greatest thing in missions is religion. The mind, the conscience, the life must be on fire. This fire is lighted and kept burning by the hand of God. To Him first and all the time we must look for *power*.

Without the spirit, foreign missions tends to become perfunctory and lifeless, a matter of duty to organized work merely, of taking up collections in which there is little or no earnest life. This is felt by some only to the extent of objecting to organized work, because organized work does not produce spirituality. Neither does disorganized work, or no work. The essential thing is the presence of the Spirit of God. He works in and through the individual, the church, and blesses such work of the individuals and churches as they find needful for effectual service. It is well to guard against extravagance, and to seek to elicit, combine and direct the energies of God's people, but the main thing is **THE ENERGY**. That is our first want. In talking much about means and agencies, let us not forget the real need—the Spirit. If the spiritual energies of God's people were aroused, ways and means would be found. In leading God's people back to their own land, Nehemiah first sought the Lord, and God gave him wisdom to lead His people

aright. His usefulness would have departed forever if he had entered upon a wrangling discussion as to the best way to go. Courage, faith, power, self-sacrifice—in a word, the Spirit—was his supreme need.

2. God wants men. Out on the front, in China, Japan, and wherever we have planted the cross, God's people are crying for men. It is no longer the "man of Macedonia" who appears to us in a dream, but our brethren struggling with difficulties, encouraged by success, laden with work, who are calling, "Come over and help us." Here is a station in North China calling for a number of missionaries, another in Central China which for years has been asking for four; in South China, where our men and women have been working for years, they say they must have help. So it goes in South America and other parts of the world. Almost every mail brings a letter or letters calling for help.

It is significant that the first letters of new missionaries almost always contain cries for help. These keep up, moderated, alas, very often by the knowledge of their apparent uselessness, but continuing nevertheless to the end. The first sight of the field causes the need of men to be very apparent, and so the novice in mission service sends back the cry, "The harvest is great—more laborers."

It is all so pitiful and painful to some who watch and wait. Men wanted in Mexico, in Italy, in Brazil, in China, in Africa, and in Japan! "Just a few," they cry; then for "even one," and that call for *one sometimes keeps up for years before there is any answer.*

But how are men to think even of going if there is no true spirit? if a lost world is not viewed as God views it? if the Spirit of Christ is not in us? God's men will hardly realize their call in churches where selfish and worldly ideals hold place. How are children to get God's ideas in churches where there is hardly any mention of duty to the lost in other lands?

We need men. But the plain reason why we do not have them is that the religious atmosphere of our homes and churches does not always suggest foreign missions, and sometimes even forbids it.

3. We need money. It is God's money as well as his people and his Spirit. Money is a measure of character as well as a means for good. Money is in a sense a measure of life, for do not men spend their lives to make money? The giving of money is one way, and for most people the only way of practical obedience to Christ. Therefore it ought to be given for the work, given up and given to Him for His glory. Money is the means, and he is not doing God's will who withholds the means of doing that will. God grant us His Spirit, and give us His men, and let us in return give Him our substance.



Rev. Z. C. Taylor and wife are resting in Waco, Texas. That is, we hope they are resting. They so love their work that it seems hard for them to cease their labors, whether abroad or at home.

NOTES.

Clubs for the Journal are coming in. Notice our premium offer in this issue.

Dr. C. A. Hayes and wife sailed from San Francisco for Wuchow, Southern China, February 25th, on the steamer "Nippon Maru."

Rev. C. E. Smith, Ogbomoshaw, Africa, writing December 16, 1901, says: "I baptized sixteen persons Sunday, December 8th. Others are applying."

The sum of eleven dollars, credited to Ashland, Ky., in February Journal, should have been credited to the Sunbeams of that church. We gladly make the correction.

If you fail to get your Journal promptly, or hear of any one else who does, you will do us the kindness, please, to let us know, and we will do our best to see where the trouble lies.

A brother writes: "My church has decided to support a native preacher, in addition to the church's regular contribution." This is a step forward. How many others will follow?

There has been an increase of 133 per cent. in Missouri for Foreign Missions in the last five years, and Dr. M. J. Breaker, the earnest and efficient Secretary, feels much encouraged at the glorious advance.

The Southern Baptist Convention meets this year May 9th in Asheville, N. C. We will probably have a large gathering in this beautiful city in "The Land of the Sky." Asheville is certainly an ideal spot for such a meeting.

A business man recently overtook the Corresponding Secretary as he walked down the street, and, running his hand through the arm of the latter, said: "I must have me a preacher in China. It seems I am doing so little good myself, I thought I would just send you \$100 to support one of those Chinese preachers, so that he could be doing something." And yet this business man is known for his good deeds. He wants the Gospel, so dear to him, to go all the world around.



NOTES FROM THE WORLD-WIDE FIELD.

The Foreign Christian Missionary Society (Disciples) closed its year's work on the 1st day of last October. Its receipts during that time were \$171,898.20. This Society has missionaries in China, India, Japan, Turkey, England, Scandinavia, Philippine Islands, Cuba, Africa, and Hawaii. They are seeking to raise this year \$200,000. They have 111 missionaries and 160 native assistants.

The following figures relative to missions in Japan will be of interest at this time: The Rev. H. Loomis, a missionary in Japan, states there are 757 Protestant missionaries in that country, and 42,451 converts. By way of comparison, we remind our readers that "Whitaker" returns the population of the Japanese

Empire at 44,000,000, so that the Protestant Christians are as one to nine hundred. The English and American Church Missions, incorporated into the Nippon Sei Kokwai, or Church of Japan, have 7,976 members, or about one-sixth of the whole. It is interesting also to note that the first Japanese convert was baptized only thirty-six years ago, and the first Japanese congregation—of nine members—was organized so recently as twenty-nine years ago.—Church Missionary Gleaner.

Southern Methodists have 29 missionaries in Brazil, 23 native preachers, 3,500 church members, 65 Sunday schools, with an attendance of 2,400, and 7 Epworth Leagues, with 315 members. Work was begun in 1876. A member of the mission, writing to the Review of Missions, says: "Through very feeble beginnings, the work has grown until to-day we have a native church second to none in spirituality and aggressiveness, and we confidently predict that the Methodist Church will, in the next decade, become, as it is in most of the South American republics already, the leading Protestant church in Brazil."

The Congregationalists have 20 missions in foreign lands, 97 stations, 1,209 out-stations, and 1,661 "places for stated preaching." They have 544 missionaries, male and female; 240 native pastors; 513 native "preachers and catechists"; 1,930 native school teachers; 293 Bible women, and 507 "other laborers." There are 505 churches, with 50,892 members. More than 4,500 were added to their churches last year. This is the oldest missionary organization in this country.

There are 185 foreign missionaries in Mexico; 585 native workers; 650 congregations, and 18,000 church members, besides a large number who give intellectual assent, are attendants on the church services, but are not yet converted. Baptist work in Mexico is progressing. Southern Baptists have 36 churches and 1,314 church members.

Very striking accounts continue to be received, says the Missionary Review, of the "Away-from-Rome" movement in Austria. It is claimed that as a result of it, 13,000 have become Protestants, while 7,000 more have joined the "Old Catholics." In Bohemia alone, since 1899, over 7,000 conversions have taken place. Trieste, belonging to the Italian Mission of the Southern Baptist Convention, is in Austria, and has felt the effect, to some extent, of this movement.



RECEIPTS FROM EACH STATE.

The figures below give the receipts from each State from May 1, 1901, to February 15, 1902. While the total is somewhat larger than at the same period last year, it must be remembered that our expenses are much greater:

Kentucky	\$14,650 27	Maryland	2,902 42
Virginia	13,047 76	Louisiana	1,948 29
Georgia	12,422 16	Arkansas	851 20
South Carolina	7,640 37	District of Columbia	476 70
Alabama	5,782 21	Florida	243 74
Missouri	5,551 86	Indian Territory	161 61
North Carolina	5,431 48	Oklahoma	35 28
Texas	5,282 48	Sundry	21 75
Tennessee	4,207 41		
Mississippi	3,335 54	Total	\$83,992 53

EXTRACTS FROM LETTERS OF OUR MISSIONARIES.

Mrs. Jessie Hatchell writes:

I am doing the best I can with my limited knowledge of the language. Mr. Mahon left for Toluca yesterday. I must say that he is one of the finest and most practical men I ever knew. Mr. Hatchell and I have become much attached to him. Josue's wife has been conducting the Sunday school, and it seems to be progressing nicely. I was glad to see that we have some new missionaries, but how few we get for dear old Mexico, so needy and so near to the home land.

Bro. W. W. Lawton, Chinkiang, China, writes, from Tsang Chow:

Have been away from home eight days, and am still two days' travel (though less than 100 American miles) from home. This is my fifth itinerary tour since summer. One was taken with Bro. L. W. Pierce northwest of Yang Chow. Pierce and myself are both country boys, and so we know how to shed coats and vests when the sun shines very hot. I'm becoming quite an expert in using bowl and chop sticks. Good rice and greens can only be surpassed by corn bread and bacon. These itinerary tours have given me a very good insight into the country around Chinkiang. I long to see more of our native brethren in Central China trained in the work. There are so many places to be occupied. I had the pleasure of going up to Yang Chow with Bro. P. S. Evans. He is such a fine fellow that one could hardly tell he had been to Yale!

Bro. W. F. Hatchell writes from Morelia, Mexico, February 1, 1902:

Our Association has just been held. We had a profitable session. Brethren Sloan, of Mexico City, and Chastain were with us to help and encourage. Nineteen baptisms were reported, and the workers seemed hopeful. My helper went to El Mineral and Guayameo to hold several days' meetings at both places.

Bro. S. T. Williams wrote, December 25, 1901, from Canton, China:

I am sure you will be glad to hear a word regarding my recent trip in the interior. Was away from Canton over ten weeks. Visited churches and chapels in five different districts. There were 143 immersed while I was on the field, ninety of whom it was my privilege to baptize. We have had 304 additions on our Hakka field this year. The work is very hopeful; yet a very difficult one in many regards. The great need is more qualified workers to develop what we have. Bro. Saunders and wife, Mr. and Miss Bostick, arrived on the 23d instant, the same day I returned from the country. I feel very grateful for them. I pray that God may use them mightily to forward His cause here. Have been very busy since returning to Canton getting my books and reports ready for the first of the new year. There is nothing done on the books when I am away. Will get my annual report to you as soon as I can. The entire mission, with the exception of Misses Greene and Kennon, who are in the country, took dinner with Bro. Chambers to-day. We had a very good time, indeed. Wish you could have been with us.

Bro. D. G. Whittinghill writes interestingly concerning the Theological School in Rome, Italy:

I find that it will cost at least \$125 to support a student one year in our Theological School, but that amount does not include his clothing and the cost of living during vacation. Of course, in some cases a student (or his relatives) may buy his own clothing and care for himself during vacation, and there are, and will be, some cases where the students can pay a part of their expenses. We have two who are doing so now. I hope you can get some missionary

societies or individuals to care for a student during the entire course of study. It will relieve the mission fund here that much, besides giving the society or individual a livelier interest in the work in Rome. Has any money been sent to you for our book fund here? One or two individuals promised to do so, but so far it has not come. I could use \$100 very easily and wisely, I think, between now and the end of the term for books, if I had it. I don't want it from the fund here, but if you can send it to me I would be glad.

Mrs. J. S. Cheavens, of Saltillo, Mexico, writes:

We are all in good health, and feel quite encouraged about our work. About four or five months ago I organized a woman's Bible class, which meets at my home each Monday afternoon. The result is more than gratifying. We are studying the Gospel of Matthew with great interest and benefit. When I hear people asking, what is the "great need" of this, that, or the other field, I feel like shouting, "The Gospel of Jesus Christ."



THE STICKING QUALITY.

It is not so difficult to get men to undertake a work as it is to get them to stand faithfully to it. This is the case not only in missions, it is true in every relationship of life. When we consider the many, many difficulties with which missionaries have to contend it is not strange that a considerable number of them break down in body, mind, and spirit and give up the work. We ought to have compassion and sympathy for many of them, rather than blame them. Yet it remains true that so many who go out break down and return home, giving up the work entirely, great injury is done to the cause. The givers are discouraged. The opposers are encouraged. We are more and more impressed that only those should be sent out to foreign lands who have good health, earnest purpose, strong courage, and abiding faith and hope in the midst of trying circumstances. It is not enough for a young person to feel that he or she wants to go to the foreign field to try the work and see if it is pleasant and agreeable. There should be an abiding conviction that God sends one there, and that He will keep and use and bless. The writer was much impressed with a remark of the noble veteran, Dr. R. H. Graves, who has been to the front over forty-five years, and has returned home only a few times. When last in this country he said: "I am only a soldier in the lines. My duty is to stand or fall at my post. If I fall, another will be called to take my place and fill up the gap."

We need our men and women to be impressed with the thought that where God calls them they can go and work. In this connection we call attention to the noble way in which our missionaries are standing to their work. Of recent years see how few have given it up; and some of those who have done so long for health and strength again, so as to be able to return. In the last eight years some nine of our missionaries have died at the front. This is a large proportion. We ought to love and pray for the noble workers who represent us so faithfully in the Master's name.

DEATH OF MR. H. C. BURNETT.

Brother H. C. Burnett, for many years Auditor of the Foreign Mission Board, died at the home of his son, in Newport News, Va., Sunday, February 16th. Brother Burnett was a man of fine business ability, having occupied the responsible position of cashier of the First National Bank of Richmond, Va., for over twenty years. Best of all, he was an earnest, cultured, working Christian gentleman, and was held in high esteem by all who knew him.



NOTICE AS TO THE JOURNAL.

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

The Journal now has a very large subscription list, but we ought to issue 40,000 a month, instead of 22,000. The sisters help us much in procuring subscribers.

PREMIUMS FOR THE JOURNAL.

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

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

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

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



EXTRACTS FROM LETTERS IN THE HOME LAND.

C. T. Taylor, Glade Spring, Va., writes:

"How Does Your Church Stand," in February issue of Journal, decides me to suggest that you try to get country fields to raise certain amounts. I shall try to raise \$100 on my field. Why should not a pastor whose time and energy is distributed between two or more churches have as much credit for results in all those churches as the man who devotes his whole time to one church? Similarly, if two or more churches unite in the support of one pastor at home, why may they not unite in the support of a native in a foreign land, or a missionary? A suggestion of this kind may stimulate some to larger effort. If such has ever been suggested, I have not noted it.

A brother sending a contribution, writes:

Enclosed you will find gift for Foreign Missions from your brother, as a private mite. Our church is taking a rest as to mission work. I feel it my duty to give, so I won't wait on the church, but will send my mite, and hope I will be ready to help when the church takes a collection.

J. M. Broughton, a deacon of Raleigh, N. C., writes:

I have planned a campaign of all the churches in this Association in the interest of missions, and shall begin with the aid of a few other brethren early in

March. We will visit each church on their regular preaching day and lay the work—the blessed work, the God-given work, the high privilege of missions—on the churches, on the individuals, as God shall give us utterance. We are going to have the hearty co-operation of the pastors. Many of them have already expressed their pleasure at the proposed canvass. By the help of God, I am going to try to have a better showing by this Association this year.

J. L. Gross, of Georgia, writes:

Sometimes when I think of the many local and State enterprises—educational, church building, etc.—that knock so loudly and press their needs so urgently, I almost fear for the work beyond the seas; but, then, I remember that He is the Lord of the whole earth, and a very great God, and so I take courage. We will push our work along as hard as possible. May the Lord bless His work among us. I feel that much of the hard times that is complained of is due to our neglect of His work. I cannot doubt that the deadness of many of our churches is due to our neglect of this most important work.

Brother B. F. Riley, pastor of the First church, Houston, Texas, whose house of worship was almost completely destroyed by the terrible "Galveston storm," and who has been struggling to rebuild, writes:

"It is our purpose to make the best showing for Foreign Missions this year ever made by the church, notwithstanding we are pressed for funds to rebuild our wrecked house."

Brother G. F. Harrell, North Carolina, writes:

I brought your recent letter before my church last night, and although this small and poor band raises \$100 extra for education, they voted to try to raise the \$10 extra for your work. I want to thank you for the two personal letters to my churches. They have already been a blessing to us."

Brother W. R. Ivey, of Oxford, Ala., writes:

"This church gave last year for State Missions, \$54.80; Home, \$45.82; Foreign, \$47.10. When I first came I suggested to the church that they ought to give \$500 for Foreign Missions alone, \$250 for State Missions, and \$250 for Home. The Lord put the thing so heavily on my heart that I could hardly preach or pray about anything else. So, in December, we gave over \$40 for State Missions, in January over \$30 for Home Missions, and yesterday we received \$80 for Foreign Missions. I pleaded for consecration and enthusiasm in this great work, that we might support a missionary. After the service, one brother, whom God has greatly blessed, came to me and said that if the church would raise the other \$250, he would give the \$250 to support a missionary. I praised God for His great goodness. During the next year our church will support a missionary on the foreign field. We are praying now that the Lord will raise up, or call, one of the best and brightest men in the Calhoun County Association to go."



The statistics of missions in Burma, as given in the last annual report for the year 1900, are as follows: Total number of missionaries, including wives and single women, 170; total native helpers, 1,533; total organized churches, 639; churches entirely self-supporting, 495; church members, 39,065; added by baptism in 1900, 2,242; Sunday schools, 405; total number of pupils in the schools, 17,575; church and chapel buildings, 717; total native contribution, \$79,845. The work in Burma is moving grandly forward, and there never was a time in the history of the mission when there were more open doors, nor the prosperity brighter.—*Missionary Magazine.*

Letters from Our Missionaries.



GROUP OF WOMEN IN CHINA.

BRAZIL.

The Scales Beginning to Fall from Their Eyes.

Bahia, December 4, 1901.

Dear Brother,—Our school closed November 22d for our summer vacation during December and January. In many respects this has been the most satisfactory year in the history of the "Collegio Americano Egydio"; the number enrolled has not been much larger, but the general average has been much better and the children have done better work. Not only has a love for books been developed, but the standard of honesty, purity and justice has ever been before them, and many have found true joy in reading and studying God's Holy Word. Some of the young women and men who have recently found the Saviour are happy only in His service. One young lady, who has been teaching in our school, has been wonderfully used in telling others about the only true Saviour. Her father and mother study the Bible daily, and require their children to

believe that ere long the Holy Spirit will have done his work. The people have been denied the Bible so long that it seems they are just hungering and thirsting after righteousness, as the scales are beginning to fall from their eyes. The priests even now prohibit the reading of the Bible, and are trying to take them from the people as we scatter them, but through the discussions between Mr. Taylor and some of the priests a great interest has been aroused, and a large class of people has been led to search the Scriptures to know who was right, and in this way Romanism has been exposed as never before and Protestantism placed in a true light, and our work is being appreciated now by the class that has heretofore scorned it, and some of the most influential men have suggested building not only a boarding school, but a temple for God's service as well. Our little hall for worship seems very mean to them in comparison to their magnificent edifices, but as yet they do not seem to understand that God look-learn texts, and we have faith to be-

eth upon the heart, and not upon outward appearances.

Last Sunday there were five Marys who presented themselves for baptism. So much importance is attached to "Nossa Senhora" that one is quite safe in calling the children Maria when they do not know the name; the boys are called Jose Maria, Salvador or Jesus. There is nothing sacred or holy to them.

Not only have the school and church prospered, but the work in the suburban missions has taken on new life. I have taught a little class in Sunday school at Cruz de Cosme for the last four or five months, and in spite of warnings from the "padres" the children attend, though some dare only stand at the window. Though 'tis an hour's ride on the mule car, I feel that I would gladly go twice as far when I see how they love to study the Bible and sing the songs. The Young People's Society has been a power for good in our church in instructing and directing the young members. One young man seems to have fully consecrated himself to the Lord's work, and says his only desire is to preach the Gospel. He is now studying and making progress in English that he may be better prepared.

You cannot know how sad we were to have the Taylors leave the field, but our joy is in the anticipation of having them back soon fully restored and better able to work than ever before. It was very pathetic to see some of the old Christians, those who have known him all these years, bid him God speed with tears streaming from their eyes; some so old and feeble that they cannot expect to see him again. We miss them, and there is so much to be done; we have faith to believe that some one may be called into the whitened harvest soon.

Mr. Joyce is an enthusiastic worker, and is a constant inspiration to us and

a successful, spiritual leader. His family, consisting of himself, wife and three children, now occupy Mr. Taylor's house with me, which is a haven of rest, away from the rush and noise of the city, on the bay, yet sufficiently near for the work.

I am getting along fairly well with Portuguese, but I hope to do much studying during vacation. Pray that we may have divine wisdom and renewed strength in the Lord's work here.

Sincerely your sister in Christ,
ALYNE GOOLSBY.



Scattering the Good Seed.

Cachoeira, State of Piauhy,

October 1, 1901.

Dear Brother,—Grace, peace, and love be multiplied unto you and to the other brethren of the Foreign Mission Board. I had hoped to have received at least a few lines from you before the close of the quarter. However, will not delay to fulfill my duty in communicating to you the Lord's gracious dealings with an unprofitable servant during these last three months. I can keep in touch with you and with the brethren at home and abroad only by way of "the throne of grace," for the mails are very uncertain in the interior.

The beginning of the quarter found me on the San Francisco river on my way back to Bahia. On arriving there I was delivered from chills and fevers (which had attacked me) by the Great Physician; and, by first sail boat, embarked for Valenca. The brethren received me kindly, and my heart was rejoiced on finding them in peace and by finding a rebellious brother ready to be reconciled.

On the Lord's day we worshipped in the recently purchased house. The attendance was remarkably good—many being present whom I had never seen. The field there in the south seems

ripened unto the harvest, but there are no laborers. Oh, may the Lord of the harvest urge forth some young man full of the Holy Ghost to reap where others have sown, and sow for others to reap in that large territory.

On returning from Valenca I went to Alagoinhas to preach and visit the brethren and friends. The obstacle was removed to the preaching of the Gospel in the house of a sister, zealous of the Master's cause. Great interest was manifested in that place, hitherto so indifferent. Four received baptism, and there are many believers on the point of obeying the faith. The brethren there are laboring faithfully in winning souls. Alagoinhas, as I have written, is a citadel of great importance and the centre of a large, well-populated section, which needs the constant labors of an evangelist.

Early in August I returned to Bahia to receive books and make other preparations to return to the interior. The brother who invited me to go with him to Porto Nacional, in Goyaz, arrived a few days later, and three of us, he, Col. Benjamin Nogueira, and I, started together for the Barra. We had many blessed experiences on the way, constantly testifying to the truth on the train and on the steamer. We were attacked on board the steamer by the most rabid fanatic I have encountered in Brazil. Thanks be unto God we were kept sweet and enabled to testify with meekness. Love conquered, and the poor fellow was brought to confess before all the passengers that we were in the right, and he had done wrong. In the different places where the steamer touched we found many friends desirous to be instructed in the way of life. Indeed, all the valley to the Barra is now opened to the Gospel, and prepared for a vigorous campaign of persistent labor to urge souls to decision. To accomplish this most effectually, speedily and economically,

the kerosene launch is greatly needed. While in Bahia I received £30 10s. for this purpose; a friend in New York has \$100 ready; I have other funds also offered for the purchase of the launch, and I believe that on arriving in New York the rest necessary would be forthcoming.

On our arrival in the Barra, meetings were commenced at once. It was touching to see the hunger manifested for the Word of God. Men and women, the principal and the best citizens, attended the meetings, many for the first time, and some, who had hitherto persecuted the brethren and scoffed at the truth. The two brethren baptized there are proving the power of the Gospel to save in body and soul, and full of the Holy Spirit, are stirring up their friends and acquaintances to examine the Scriptures.

Col. Benjamin and I left the Barra on August 31st for the Rio Preto. On nearing the town we were met by the two brethren, the chief of police, and a number of friends on horseback. We found all in peace, the brethren walking well and giving a good testimony. The meetings were well attended, every night new ones appearing. Many are seeking, some asking me to administer to them baptism; however, only one, the wife of a brother, was truly regenerated. She received the baptism on the Lord's day before we left for this place. Brothers Simiao and Benjamin Nogueira expect to move their families to the Rio Preto, other friends have moved, or expect to move, because the place is the most convenient trading point to parts of four States. The property of a rich man, who died there recently, has been dedicated to a Gospel school, which Bro. Nogueira proposed to found there. The effort has been organized into a society to promote education by modern methods, and the members are laboring to raise

money in order to buy furniture, apparatus, etc., and to bring out a kindergarten teacher from the United States, whose support they guarantee. They have requested that my future help-mate superintend the school. It is a large open door, and such a school will greatly facilitate the evangelization of the interior, and perhaps be blessed of God in transforming the system of education.

Colonel Benjamin Jose Mogueisa, for some years a friend of the Baptist faith, confessed Christ Jesus, his Lord, in baptism. Rejoice with us in the first fruits from Piauhy, and pray that thousands of souls may be moved to follow his example.

E. A. JACKSON.



Good News from Pernambuco.

Pernambuco, October 11, 1901.

Dear Brother,—Just a few lines for our Foreign Mission Journal. There is a steamer going to-morrow, and I must tell you of the good news. I am sure the lovers of missions will be glad and rejoice. The first good bit of news is, that we have started building the "*Griffith Memorial Chapel*." After paying the amount due on the lot, we saved up about \$100 and begun at once laying the foundations. These will be finished this month, and on the 1st of November we hope to lay the corner-stone. We expect the presence of all the authorities, from the Governor downwards. Bro. Robinson, the Baptist brother from Alabama, is in charge of the building, and he is a great help as well as a blessing.

Then I must tell you of the blessings we are receiving in the work. Last month 32 were baptized in this mission, and this month already eight more have been baptized. Soon I hope to organize two new churches. Much more could be done had I the men and the means to push the work. Doors are opening up everywhere, but I am

almost alone and cannot keep up with the ever-growing opportunities.

Another good bit of news is the fact that I have now more than six young men who are anxious to give their lives to the cause of Jesus, but lack the means to educate them; or rather, give them a little preparation for this important work. I am hoping to be able to train them for it with the help of the Board. Who will help the Board to do it?

We have a prosperous little school, and urgently need a young lady teacher. Who will come out to help us in this glorious work?

Nov'r 11.—The corner-stone of our new building was laid on the 1st. It was a great day, and all went splendidly. Over 2,000 persons came to see it and cheer us up. Most of them were complete strangers. I think great good was accomplished, if only to make known the existence of the church. To finish the building now is our great problem.

S. L. GINSBURG.



Advance on the Amazon.

Manaos, Brazil, November 9, 1901.

Dear Brother,—Last Sunday we baptized two more believers, both of the first families in Manaos. A great multitude came out, and several were so touched by the talk and scene they could not hold back their tears; others are furious because their relations have decided to join. We expect several at end of month. Three, who are waiting for their father and husband to be present, one who must be legally married before we accept her for baptism, another, an American, who was a Methodist as child, then as Catholic in order to marry a Brazilian, and now he has been convinced of his sin, and wants his wife to accept Christ as her Saviour, but she is wild with rage. He has decided to follow Christ even if alone.

E. A. NELSON

Delightful Meeting of the Tunglai Association.

Hwang-Hien, China, Nov. 14, 1901.

Dear Brother,—It was delightful to have the Tung-lai Association meet with our Hwang-Hien church so soon after our return to the field. In many respects it was the most interesting session we have yet had. It was by far the largest attendance we have ever had. Last year no meeting could be held, and there was consequently great eagerness to meet and talk over the experiences that make men's ears tingle. The discussions were more concentrated and powerful than I have known them. There was a ripeness of Christian experience that always does good. The baptisms reported, while not so numerous as on some former occasions, were surprisingly large. Indeed, the work was only checked a little, not stopped, by the Boxer uprising.

We were much pleased to have with us the Swedish Baptist brethren, who are working at Kiaochow. Their church became a member of our Association. This makes nine churches in all.

Some very tender talks were made in memory of our martyred brother, Sen. He died most nobly, bearing precious testimony to the last. We missed him in our meeting, for he always took rather a prominent part in these meetings. The churches have a rich legacy in his life and death.

Sunday, the last day, our house was full and overflowing. At the morning hour Dr. Hartwell gave us one of his stirring sermons. We shall not soon forget it.

At the very first session it was a great pleasure to see Dr. Evans step in. We are thankful to the Board and Southern Baptists for sending him to us, and while it is not yet determined whether he will settle in North China, we feel that he is ours wherever he goes.

C. W. PRUITT.

AFRICA.**Mosquitoes and Microbes.**

Dear Brother,—A government physician was here the other day and gave a magic lantern lecture on the mosquito and microbes. As in New York and elsewhere, the physicians (government), and many white people, are very much exercised over the malaria carrying mosquito. The lecture was given before the ruling chief's house, in the big market of the town. Good attention was given, and much interest shown, and all promised to clean up, but they won't. We always sleep under a netting, and are very careful about our drinking water, boiling it and filtering it through a Chamberline Pasteur filter. The government physicians condemn all filters except the Pasteur—two forms—but the Chamberline-Pasteur is the one especially recommended and adopted by the government. The doctor who was here told me that this care was the reason we were so free from fever. But we do have a little now and then, and I don't think it all comes from the mosquito, either.

Speaking of the cistern at Abbeokuta and Awyaw, on our mission lots, they have very good wells, but it is impossible for us to get one here unless we go down 100 feet, and be at great expense, so the cistern is cheaper, even if it cost \$50.

We have a number of enquirers, whom the native pastor meets weekly for instruction, and I talk to them when I can get them together at Sunday school, but we have difficulty to get them to come regularly to any meeting.

I am busy in my school work, but my recitations are quite often interrupted by my being called to attend to other things.

With much love, yours in Christ,

C. E. SMITH.

Woman's Missionary Union.

AUXILIARY TO S. B. C.

MOTTO: "GO FORWARD."

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Editorial communications to this department should be addressed to Miss ALICE ARMSTRONG, 1423 McCulloh street, Baltimore, Md. Orders for literature, which must be accompanied with money, stamps, postal notes, or checks, should be sent to Missionary Literature Department, S. B. C., 233 Howard St., Baltimore, Md.

MISSION CARD TOPIC FOR MARCH, 1902, ITALY.

"The Gospel to you in Rome also * * * the power of God unto salvation." Missionaries, 4; native assistants, 26; churches, 24; out-stations, 21; baptisms, 104; membership, 613; Sunday school scholars, 141; contributions from native churches, \$900.

STUDY TOPICS.—Curse of Romanism. Surrender of mind and conscience. Spiritual and intellectual condition of Italian people. What Baptists have done in Italy. What Baptist doctrines may yet do.

PROGRAM FOR MARCH, 1902.

"Trust God and trust will gain God's best,
Love God and learn how love is blest,
Serve God and find in service rest."

1. The Lord's Prayer in concert.
2. Hymn—"All Hail the Power of Jesus' Name."
3. Minutes of Last Meeting—Other business.
4. Report of Home Department "Visitor."
5. Reasons for Missions in Roman Catholic Countries—(Arrange for this previous to the meeting.)

6. Leaflet—"Four Views of Italy," read by four persons. After each division, the leader may with profit ask questions upon what has been read.

7. Singing—"Onward, Christian Soldiers."

8. Leaflet—"Superstitions of Italy."

9. Open Parliament—Superstitions of Romanists in America.

10. In faith, ask that God may incline the hearts of these people who have a form of godliness without its power to receive the message of Truth.

11. The Bible Standard of Giving—Old Testament: Lev. 27: 30-32; II. Chron. 31: 5-6; Neh. 13: 12; Mal. 3: 8-9; Prov. 3: 28. Newtestament: Matt. 23: 23; I. Cor. 16: 1-2; Luke 6: 38; II. Cor. 9: 7-8; Acts 20: 35.

12. Prayer for our missionaries in Italy, and for willingness to give "as God hath prospered" towards the work which they are doing.



MONTHLY MISSIONARY LITERATURE.

FOR PASTORS AND PEOPLE; FOR LEADERS AND LED.—Two short leaflets, bristling with interesting points for a missionary meeting, both for young people and older ones, have been provided for March on "Italy." One is "Four Views in Italy"—the Biblical, the historical, the geographical, and the missionary. The other leaflet is "Superstitions of Italy." (Price for the two, 3 cents. Mis. Lit. Dept. S. B. C., 233 N. Howard street, Baltimore.)



CHRISTMAS OFFERING FOR CHINA.

Attention is directed to the following report from the Foreign Mission Board of amounts received as "Christmas Offering" up to February 12th. We are sure this report will be disappointing to Woman's Missionary Union workers, but we have no doubt there are other contributions to be added. Will those who have not yet forwarded their offerings kindly do so as promptly as possible, carefully designating them "Christmas Offering"?

The Foreign Mission Board will appreciate this service, and it will also give us much pleasure to make a complete report in the April "Journal" of results of the Christmas effort.

ANNIE W. ARMSTRONG.

Alabama	\$ 3 60	Mississippi	14 60
Arkansas	19 87	South Carolina	668 82
District of Columbia	46 00	Tennessee	106 88
Florida	40	Texas	23 25
Georgia	128 20	Virginia	411 55
Indian Territory	29 85	West Virginia	2 50
Kentucky	101 73		
Maryland	138 37	Total	\$1,695 62



THE "INTOLERABLE SITUATION" IN ROME.

The peculiar relations and antagonisms that exist between the government of the young kingdom of Italy and the Papacy have brought about a condition of affairs in Rome which Pope Leo has declared to be "an intolerable situation." In the Westminster Review (August) Mr. H. M. Vaughn, who writes himself down as a Protestant well-wisher of united Italy, and yet as one who acknowledges the grievances of the Vatican, begins comment upon the situation by saying that it is apparently incapable of improvement through amicable adjustment.

His language is: "The present position of the two governments in Rome is not unlike that of the two dogs on their plank bridge: neither government will budge, yet neither is in an attitude to fight for ultimate supremacy. Now, of these two parties, one must retire for the other, and the question is, Which?" The attitude of the Vatican is further explained to be a result of the enormous loss to the Papal treasury, owing to its deprivation of Rome and the old estates of the Church. The promise of the Italian government to set aside 120,000 francs for the Pope as compensation for his loss of the temporal power has not helped to heal the breach. Compensation of this sort would have been equitable only in case a treaty had been signed between the King of Italy and the Pontiff, by which the latter transferred his sovereign rights over Rome for such a sum. "But no such treaty exists; it has been simply a case of occupation of a desired property by violence, followed by an offer of compensation to the disturbed original owner."—*Literary Digest*.



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 January 11, 1902:

ALABAMA.—Dadeville, \$40; Evergreen, \$42.20; Pratt City, \$65; Clayton, \$31.68; Parker Memorial Ch., Anniston, \$107.73; Prattville, \$71; Clayton Street Ch., Montgomery, \$50; Young Ladies' Soc'y, First Ch., Montgomery, \$117; Bessemer, \$44; Fountain Heights, Birmingham, \$39; First Ch., Birmingham, \$120; Sunbeams, First Ch., Birmingham (contribution), \$43; Pastor's Aid, First Ch., Birmingham (contribution), \$19; Trussville, \$40.

DISTRICT OF COLUMBIA.—Brookland, \$35.

GEORGIA.—Tatnall Square Ch., Macon, \$53; Eastman, \$102.12; Curtis Street Ch., Augusta, \$40; Gainesville, \$95; First Ch., Atlanta, \$85; Columbus, \$100; First Ch., Augusta, \$75; W. M. S. and Sunbeams, Sparta, \$50; Vineville Ch., Macon, \$28.

KENTUCKY.—Fordsville, \$13.50; Georgetown, \$45; Clinton, \$121; Mt. Moriah (contribution), \$4; Mt. Pleasant, \$100; Walton, \$53.

LOUISIANA.—First Ch., New Orleans, \$40; Ruston, \$33.75; Valence Street Ch., New Orleans, \$30.50; Baton Rouge, \$15.

MARYLAND.—Young Ladies' Auxilliary, Fulton Avenue Ch., Baltimore (contribution German work), \$1; Young People's Union, Eutaw Place Ch., Baltimore (contribution to German work), \$10; Lee Street Ch., Baltimore (contribution to German work), \$1.13.

MISSOURI.—First Ch., Monroe City, \$65; La Belle Society, \$44.75.

NORTH CAROLINA.—Buckhorn, \$98; Laurinburg, \$30.20; Maxton (contribution), \$6; Spring Hill (contribution), \$18; Elizabeth City, \$60; Holly Grove Sunday school, \$25.

SOUTH CAROLINA.—Spartanburg, \$30.25; Seneca, \$30; Clinton, \$12.

TENNESSEE.—First Ch., Memphis, \$138.75; Morristown, \$52.50; First Ch., Chattanooga, \$140; Hartville, \$41.90; Kiuka, \$25.

VIRGINIA.—First Ch. Charlottesville, \$165; Salem, \$75; Skinquarter Ch., Middle District Ass'n, \$35; First Ch., Newport News, \$56; Sunbeams, First Ch., Newport News (contribution), \$4; Blacksburg, \$57; Guilford Ch., Sterling, \$42.54.
Total, \$3,212.60. Previously reported, \$15,375.18. Grand total, \$18,587.78.

SUNDAY SCHOOL MISSIONARIES.

GEORGIA.—La Grange, \$53.50; Quitman, \$75; Duffy Street Ch., Savannah, \$144.45; Young Ladies' Soc'y, Temple Ch., Atlanta, \$50; Jackson Hill Ch., Atlanta, \$78.20.

KENTUCKY.—Bardstown, \$37.50; Salem, \$110; East Ch., Louisville (additional value), \$24.10.

MARYLAND.—Young Ladies' Soc'y, Fuller Memorial Ch., Baltimore, \$125.

MISSOURI.—Trenton, \$30.

TENNESSEE.—Columbia, \$101.53; Second Ch., Chattanooga, \$62.56; Cleveland, \$75; Sweetwater, \$41.85; Old Sweetwater, (contribution), \$7.40; Mt. Harmony (contribution), 50 cents; Niota (contribution), 25 cents; Murfreesboro, \$72; Sevierville, \$15.40; Young Ladies' Soc'y, First Baptist Ch., Memphis, \$153; Mt. Pisgah, \$32.25.

VIRGINIA.—Childry Ch., \$21.63; Fannie Mercer Miss'y Soc'y, Alexandria, \$111.64; Warrenton Ch., Potomac Ass'n, \$142.55; Calvary Ch., Roanoke Valley Ass'n, \$93.35; Buds of Promise, Calvary Ch., Roanoke Valley Ass'n (contribution), \$1; Fourth Ch., Portsmouth, \$63.35; Clifton Forge, \$62.71; Cartersville, \$24.84.

Total, \$1,811.06. Previously reported, \$5,535.70. Grand total, \$7,346.76.

CORRECTION.—Through mistake, the box previously reported from "First Ch., Nashville, \$68.20," should have been First Ch., Jackson, Tenn.

ANNIE W. ARMSTRONG.

SELF-DENIAL WEEK FOR HOME MISSIONS.

By Mrs. Charles A. Stakely.

In considering this subject, and in looking forward to March 16th to 22d, three primary reasons suggest themselves why Southern Baptist women should give their co-operation for the success of this effort. They are: First, for the glory of God. Second, in obedience to Scripture teaching. Third, in recognition of God's giving and of Christ's self-denial. Self-sacrifice was the key note of redemption. God gave, not simply pardon, hope, heaven, sweet as they are, He gave His only begotten Son. Christ, sharing the spirit of great sacrifice, "gave Himself for us that He might redeem us from all iniquity." To the thoughtful, the question presents itself: Shall God lay His hand upon Heaven's joy and consent to redemption for us at such a cost, and we give what we can spare, or what we happen to have by us, and let that represent our offerings for the divine work in which we have been called to be co-laborers? Shall our Saviour give His precious life, and we, after gratifying our own wants, as far as possible, give a portion of the surplus, if there be any, to-



MRS. CHARLES A. STAKELY,
President W. M. U.

wards hastening the coming of His kingdom?

As secondary reasons for observing a special time of self-denial for Home Missions, we recall that the Home Mission Board—the appointed agency of Southern Baptists for promoting their mission work in the home land and Cuba—in its recommendations to Woman's Missionary Union for the present year, with appreciation of what has been accomplished in the past, has asked that Self-Denial Week for Home Missions "be made a more marked feature of the work in years to come." Nor can we overlook the unusual circumstances in which the Home Mission Board has been placed this conventional year. Owing to the death of Dr. Kerfoot, it was without a secretary for five months, and later, because of pressing necessities, it was constrained in faith to enlarge its work, making increased appropriations of not less than fifteen thousand dollars. Spiritual destitution on the frontier; obligations for reaching the mill population; needs of the mountain people, of foreigners, of all classes in rapidly-growing cities and towns; the growth of Mormonism, tendency to Sabbath desecration, and other evils; open doors of opportunity among the colored people; appeals for help from Cuba—all in turn stand as secondary reasons for self-denying giving. We may also remember that giving is a method of grace just as is the most spiritual truth of the Bible. God could do without our money, but money is a vital thing in human character and destiny, and we cannot afford to do without the blessing that giving confers.

But, in planning for the Week of Self-Denial, surely we must not overlook

for Jesus. Everything that is said and done appeals to the noblest and best within us—rich and poor, old and young, educated and unlettered—we stand with one purpose, we meet with one prayer, "Thy kingdom come!" Often we are surprised and made glad to find noble generosity and unselfishness in some lowly or timid sister, whose true worth we had not suspected. Again, we who have had broader opportunities find we have not studied the field so intelligently, nor given so liberally as some gentle sister who has modestly taken a back seat. And as we know her better, we love her more and more for her own and for the work's sake."

"I, too, believe in missions, Mrs. Grey, and always give in answer to our pastor's appeals," exclaimed Mrs. White.

"I know you do, dear friend," was the answer. "And forgive me that I believe you give from a sense of duty, and not from any love for the work; not from an intelligent knowledge of the missionary's life, or the heathen's need; not because you recognize that your loving Father points with outstretched hand towards His children in depest need, and gives to you the privilege of carrying to them the bread of life. The members of the Missionary Societies take a higher stand than the platform of duty. Through a prayerful knowledge of this work it becomes a positive pleasure and sacred privilege to hold up the hands of our earnest workers on the field; we minister to them while they tell to perishing millions the old, old story of Jesus and His love."

"Lastly, dear friend, I am sure I can best obey my Saviour's commend, 'Go, preach the Gospel to every creature,' through this personal work of women for women. I turn aside from the pleasures and privileges that crowd my life, and, at least once a month, think of my sisters in other lands who live in degradation and die in despair, and of the missionaries who proclaim the love of our God who came to seek and to save the lost. Through these missionaries whom I love, by my contribution and prayers, I go and preach as commanded. The sisters thus banded together for becoming acquainted with, for giving to and praying for this work, will, I believe, share in the final reward and triumph of the missionaries; will, through them, win souls for Jesus!"

"What have I gained? So much that I know not how to tell it all: A deeper gratitude for a Christian home, a contentment with less of the world's goods, a joy that I may be a co-worker with Mrs. Graves, Mrs. Bagby, Mrs. Bryan, Mrs. McCollum, and hosts of others, in advancing the mighty kingdom of God. I love these people, I love the work, I love to give, as I did not before joining the Missionary Society."

"I had not thought to hear you speak with such earnestness," said Mrs. White, as she clasped her friend's hand. "I have been thoughtless; but now I will gladly join you in this work, and I hope soon that I can likewise encourage some other thoughtless sister by telling her what I have gained by being a member of the Woman's Missionary Society."



The last report of the India Sunday School Union shows that between 1891 and 1899 the number of Sunday Schools rose from 4,608 to 6,846, the teachers from 8,910 to 10,573, and the scholars from 160,912 to 273,794. The increase of teachers and scholars in twelve months had been 16,587. No fewer than thirty-two vernacular tongues are used in the schools.—The Christian.

Band Department.

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

IN THE WAKE OF THE MISSIONARIES—Chapter XIII.

A GLIMPSE OF INDIAN TERRITORY.

"Indian Territory is a distinct disappointment," said Fred, as the travellers sat around the dinner table in the well-appointed hotel in the little city of Muskogee, in Indian Territory.

"Not enough paint and feathers, Fred?" asked John.

"That's just it," said Fred. "Just think of those Indian college fellows we saw to-day playing base-ball like true Americans—"

"True Americans!" interrupted John. "Well, if Indians are not true Americans, I'd like to know who are. We've squeezed them up in this corner and keep on squeezing them, but we are the up-starts and they the ancient families of this continent."

"Oh, you know what I mean—like civilized Americans," answered Fred.

"That won't do, either," said John. "They are civilized. Indian Territory was set apart in 1835 for the five civilized Indian nations—Cherokees, Choctaws, Chickasaws, Creeks, and Seminoles—among whom were many members of the Delaware and Shawnee tribes. Did you notice those problems in geometry on the board in one of the recitation rooms of the college to-day? They looked civilized enough to make my head ache."

They all laughed a little at this, but Fred persisted:

"You know what I mean. I know you did not expect to see these people as much like others—farmers, sheep raisers; living, many of them, in good houses; sending their children to school, going to church, and all the rest of it."

"Have you noticed," asked Mary, "how even when the Indians live in good, warmly-built houses, some place near, you will see a little topic—a kind of ancestral relic, I suppose, like the ugly old plates and things mother keeps at home?"

"I imagine," said the school mistress, "that there are many more old Indian customs and more love for old ways in the hearts of these Indians than we can see upon the surface. It's not easy to know a country from a car window."

"I should think they'd hate us," broke in the usually gentle Bessie, her eyes flashing.

"Bessie has been reading a 'Century of Dishonor,'" said Mary. "She got so indignant in the cars to-day, and so red in the face that a kindly old man brought her a cup of water, and said: 'I hope you ain't sick, Miss.'"

"It's all right for you to tease," answered Bessie. "Read it and you will feel as I do. Of course, I was most interested in the Cherokees, for they came from Georgia, North Carolina, and Tennessee—came, I mean were driven. Twenty-five years before Washington himself had promised them that they should never be molested in the shrunken territory they still called theirs; but when the white people wanted it they must go. For ten or more years they were subjected to all kinds of annoyances; their land taken, their rights disregarded. They had a beautiful country—fine farms, and many nice villages. They were civilized and Christianized. Baptist missionaries were already among them, as were Moravians, Methodists, and Presbyterians."

"What about schools?" asked John.

"Yes, of course they had them," answered Bessie. "And a newspaper of their own. Wasn't its name pathetic? It was called 'The Phoenix.' Poor Indians, they have had to rise from the ashes of their old homes ever since we came here to make them move on whenever we wanted their lands. One of the Cherokees named Guess had invented an alphabet for their language, and they used that in printing."

"But when did they come to Indian Territory?" asked Fred. "They would hardly want to leave their old homes."

"No, no, indeed," answered Bessie, emphatically. "Many of them declared that they would rather die than go to the new land beyond the Mississippi, which the government offered them. But after more than fifteen years of entreaty they had to. To be sure, the government offered them five million dollars and new land, but at last had to send an army to make them go. In 1838 General Scott surrounded their lands and homes in Georgia, and drove them out. He said kind things, I know, and had to do as the government said; but it didn't change the facts. Eighteen thousand started on the long, dreadful march of a thousand miles. How many died I do not know, but I have heard that the whole way, like the pictures of roads in desert, could be traced by graves."

"We stuck to the last treaty, though, didn't we?" said Fred, in a voice that showed that even he, loyal American as he was, began to feel a little ashamed of the way the Indians had been treated.

"I should say not," answered Bessie, warmly. "The five civilized tribes, all of whom were brought here, were guaranteed not only the lands set apart here, in which they were never to be molested, but the use of all land west of them as far as the United States extends."

"Now, Bessie, you know they couldn't keep such a promise as that," protested John. "Why, Indian Territory is hardly in the middle of our country, as it stands to-day. President Jackson couldn't see how it would be filled with great States and cities by 1900."

"Now, I suppose that was too large a promise," said the Indians' champion, reluctantly; "but they need not have taken Oklahoma, and they might have kept the white people out of the Indian Territory."

"I noticed," said Mary, "that you see two white men to every Indian."

"More than that," said John, coming to the front, as usual, when figures were mentioned. "There are only seventy-seven thousand Indians and two hundred thousand white people."

"They don't own any of the land, though," added Fred. "What's all this talk about land in severalty, anyway?" he asked, turning to the little school mistress, who had been an interested listener to all that had gone before.

"It is well, Fred, that you came to Indian Territory before that law was fully enforced," she replied, "if you regret the absence of paint and feathers, war-hoops and tomahawks, for very soon the five Indian nations, as nations, will be no more."

"That's what you might expect," interrupted Bessie, still ready for defense of the Indians' cause.

"But, Bessie," replied the school mistress, "I am inclined to think this is best for the Indians. They, as a whole, do not wish it, but they now have many real friends and champions among the white people, who desire most earnestly to do what is best for them, and these friends for some years have ad-

vocated the new law, which was passed in 1898. I cannot tell you all the particulars of this new measure, but one great advantage of it will be a different ownership of land. Hitherto all the millions of acres of lands owned by the tribes have been owned in common. An enterprising man might fence in three thousand acres and no one had a right to say a word against it. The land of one tribe was described by an Indian boy not long ago as one man's ranch with a fence around it. You will see how this want of a personal title to the land kept the people from wanting to settle down, build houses, and make permanent improvements. The 'land in severalty clause' of the law, which Fred asks about, means that the land which now belongs to each tribe shall be equally divided between every member of the tribe, his part to be his in fee-simple, just as any white man's is. In the allotment, each Creek will have 160 acres, each Choctaw and each Chickasaw 240 acres, while each Cherokee, because they are more numerous, only 80 acres."

"The white men will buy it all," said Bessie.

"There's another way of getting this land," said the school mistress, "which many white men have already tried, and that is marrying the Indian girls, and thus getting their share. So much has this been done that the Choctaws, to protect their girls from mercenary men, for they and the Chickasaws are the richest of the tribes, have passed a law that no white man can marry an Indian girl unless he himself has six hundred dollars. On account of such intermarriages there are already comparatively few full-blooded Indians."

"I should think the Indians would like the severalty law. What is it they object to in the new order of things?" asked Fred.

"There are other clauses, especially the one that abolishes all tribal governments. It was this that made me say the five civilized nations, each of whom has hitherto had its own council and government, would soon be no more. The Choctaws, Chickasaws, and Seminoles have put off this day, which they think so evil, until 1908; but already the land is being surveyed for allotment, town sites are being laid out, and everything is being gotten ready for the change."

"What about missions all this time?" asked John.

"They go on their way undisturbed," replied the school mistress; "but since there are nearly three white men to one Indian here, the missionaries must give more time to them than to the Indians."

"But we have and do help the Indians," said Bessie.

"Yes, indeed," replied the school mistress. "Dr. Tichenor has often said that Southern Baptists have had as wonderful success here in Indian Territory as any that was had in the Sandwich Islands, though every one knows that, and few have heard of this. I could give you a long list of Home Mission heroes who have labored here—Buckner, Hogue, Murran, and Holt—besides many preachers from among the Indians themselves. We ought to know more of the lives of these grand men."

"And of the missionaries of to-day, too," said Bessie. "You know the one we stayed with all night, and how poor his house was."

"And how thankful they were for the box they had received, and how they could talk of nothing else," added Mary.

"And how the brave wife couldn't keep back the tears when she showed us the books for the children, because no provision has been made for schools for white children, who were not allowed to go to Indian schools, and books, even school-books, were a treasure and delight to them," said John.

"There's one thing certain," said Fred, emphatically, as they pushed back their chairs and rose from the table. "When the next box goes from my town, I'm going to have a part in it. I've left it to the ladies before this, but now I know a thing or two. I'll send an unbroken file of Youth's Companions for one thing, and some books I have outgrown for another, and if I don't send something brand-new, bought out of my own money, I'm not fit to have been a traveller."

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QUIZ.

Bound Indian Territory. How large is it? What five civilized Indian nations live there? When was it set apart for their use? Where did the Cherokees come from? How many went to Indian Territory? Did they wish to go? Describe their home in Georgia. What is meant by "land in severalty"? Which will be the richest of the tribes? Why do they object to the new law? When was it passed? Name some of our missionary heroes who have labored in Indian Territory?

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BEQUESTS TO THE BOARD.

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

"I hereby give and bequeath to the Foreign Mission Board of the Southern Baptist Convention, chartered by the Legislature of Virginia by an act approved February 23, 1888 (here insert the amount, if in money, or description of other property, real or personal), for the purposes contemplated by said Board."

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RECEIPTS FOR FOREIGN MISSIONS

From January 15 to February 15, 1902.

ALABAMA.—Moriah Ch., by I. N. H. (Christmas offering), \$3.60; Alexander City Ch., by T. S. C., \$24.12; Siloam Ch., by M. V. O., \$1.50; Lanett Ch., by C. J. B., \$20; Mrs. M. V. Calloway, Newton (China), \$5; Valley Creek Ch., Unity Ass'n, \$5; W. M. S., First Ch., Selma, by H. A. H. (Miss W. Kelly), \$25; Athens Ch., by J. R. C., \$5; Sumterville Ch., by N. H. P., \$5.65; L. M. S., Demopolis Ch., by Mrs. W. D. F. K. (native preacher, China), \$60; Miss'y Day, S. S., by J. M. F., \$13.66; Adams Street Ch. S. S., Montgomery, by T. J. S., \$6.93; Mt. Hope S. S., by R. T. W., \$2.15; L. A. S., Dadeville Ch., by J. H. J. (China), \$4; Cuba Ch., by W. G.-M., \$7.41; B. Y. P. U., Parker Mem. Ch., Anniston, by J. K. M. (native helper with Dr. Ayers), \$9; Bethlehem Ch., by F. W. S., \$5. Total, \$203.02.

Previously reported, \$5,579.19. Total this year, \$5,782.21.

ARKANSAS.—L. A. S., El Dorado, by Mrs. O. J. W., \$13; Tupelo Ch., by J. E. J., \$1.25; Ozark M. S., by Mrs. R. L. W. (Christmas offering), \$16.15; L. A. S., First Ch., Pine Bluff, by Miss A. W. A., \$3.72; Junior B. Y. P. U., Rogers Ch., by L. M. (Christmas offering), \$1; Miss'y Day, S. S., by J. M. F., \$1.27. Total, \$36.39.

Previously reported, \$814.81. Total this year, \$851.20.

DISTRICT OF COLUMBIA.—W. M. S. W., Washington Ch., by Mrs. C. E. L. (Christmas offering), \$8; Fifth Ch., Washington, by J. B. B. (R. E. Chambers), \$200; W. Immanuel M. Circle (Christmas offering to China), \$15; "A Friend," \$5. Total, \$228. Previously reported, \$248.70. Total this year, \$476.70.

FLORIDA.—David Smith Holt, for Ch., 65 cents; B. R. Moseley Hampton (Hampton Ch., \$1.73), \$2; Miss'y Day, S. S., by J. M. F., \$7.15. Total, \$9.80. Previously reported, \$233.94. Total this year, \$243.74.

GEORGIA.—W. M. S., Harmony Grove, First Ch., by Mrs. H. O. W. (Dr. Ayers), \$10; Balerna W. M. S., by Mrs. G. P. A. (Christmas offering, China), \$7.50; W. M. S., Dublin Ch., by E. L. W., \$20; East Macon Ch., by J. C. J., \$30; Blackshear Ch., by A. R. R., \$2.80; New Providence, Guyton, by B. J. C. (native missionaries), \$15.50; Georgia Harris, by L. S. B., \$1; Mary Davis Jackson, \$25; Hickory Head Ch., Mercer Ass'n, by W. P. B., \$5; S. Y. Jameson, Treas. (J. C. Owen), \$175; Alamo Ch., by W. C. W., 80 cents; W. M. S., Albany Ch., by Mrs. J. B. G. (Christmas offering), \$34.80; East Macon Ch., by J.

C. J., \$60; Mt. Tabor Ch., by C. W. P., \$5.40; Pisgah Ch., by C. W. P., \$6.40; Goshen Ch., Lincoln Co., by H. M. A., \$1.50; Jackson Ch., by F. S. E., \$41.66; Miss'y Day, S. S., by J. M. F., \$9.29; W. F. M. S., First Ch., Americus, by Miss A. W. (native helper, \$17.25; Christmas offering, China, 50 cents), \$23.20; B. A. Geiger, for Ch., \$2; H. S. McCall, Ogeeshee, \$3; S. S., Hepzibah, by U. B. F., \$10; S. Y. Jameson, Treas. (Med. Missions), \$37.13; Japan, \$2; Christmas offering, \$260.12; Home in Canton, \$13.68), \$1,481.01. Total, \$1,970.86. Previously reported, \$10,451.30. Total this year, \$12,422.16.

INDIAN TERRITORY.—W. M. S., Holden-ville, by Miss A. W. (Christmas offering), \$13.15; W. M. S. and Ch., by M. P. C. (Christ- mas offering, China), \$15; Mt. Pleasant Ch., by W. T. M., \$5; A. G. Washburn, D. M., \$10; L. M. Circle, Eufaula, by C. S. L. (Christ- mas offering, China), \$3.71. Total, \$46.86. Previously reported, \$114.75. Total this year, \$161.61.

KENTUCKY.—Legacy Matthew Layne, de- ceased, \$557.92; First Ch., Lexington, Elkhorn Ass'n, by M. T., \$226.50; Mt. Vernon Ch., Elkhorn Ass'n, by M. T., \$44; Providence Ch., Elkhorn Ass'n, by M. T., \$36.20; Glenn Creek Ch., Elkhorn Ass'n, by M. T., \$41.25; Midway Ch., Elkhorn Ass'n, by M. T., \$19.18; Mill- ville Ch., Elkhorn Ass'n, by M. T., \$9.11; Mt. Pleasant Ch., Elkhorn Ass'n, by M. T., \$10.50; Corn Creek Ch., by C. C., \$1.50; J. J. Corum, 65 cents; New Haven Ch., by T. P. S. (Christ- mas offering, China), \$6.10; New Salem Ch., by T. P. S. (Christmas offering, China), \$11.78; Mission Band, De Haven Mem. Ch., La Grange, by J. T. W., \$25; Miss'y Day, S. S., by J. M. F. (educate two boys with J. W. Lowe), \$3.20; "A Sister" (Lettug Taat Koo Bible woman, S. China), \$5; J. G. Bow, Cor. Sec'y, \$305.21; "Miss'y Soc., Seminary," by H. B. F., \$136.60; Third Ch., Owensboro, by J. G. B. (Miss Mackenzie), \$100; L. M. S., Bethlehem Ch., by Miss L. P. (China), \$25; Mt. Vernon Ch., by M. T. (McCollum), \$36.55; Stamping Ground, by M. T., \$13.50; Mrs. B. G. Rees, Treas. Cen. Com.—Madison Ave. Sun- beams (Christmas offering), \$1; Twenty-sec- ond and Walnut Sunbeams (Christmas offer- ing), \$1; Cynthia Sunbeams (Christmas offer- ing), \$2; Paducah (Christmas offering), \$15; Paducah Sunbeams (Christmas offering), \$5; Chaplin Fork, \$1; Christmas offering, 70 cents; Highland, \$12.10; Christmas offering, \$7.97; McCloy Home, \$16; Union Grove (Christmas offering), 78 cents; Little Flock, \$1.50; Christ- mas offering, \$2.70; Beechland, \$1.89; Green- ville Sunbeams (Christmas offering), \$1.40; Owensboro, First Ch., \$2.90; McCloy Home, \$5; Gratz, 42 cents; Burk's Branch, \$2; Wal- ton Sunbeams, 50 cents; Christmas offering, \$1; Smith's Grove, \$2.50; Smith's Grove Sun- beams, \$2.35; East Ch., Christmas offer- ing, \$12.63; McCloy Home, \$25; Spring- field, \$2; Young Ladies, First Ch., Owens- boro, \$2.35; McCloy Home, \$5.81; Beechland Sunbeams, Christmas offering, \$1; Richmond Sunbeams, Christmas offering, \$2.90; Rich- mond, Christmas offering, \$6.76; Broadway, \$32.50; Christmas offering, \$22.15; McCloy Home, \$50; Infant Class, Broadway, Christ- mas offering, \$4.24; Locust, \$1.50; Christmas offering, \$3.05; Union Juvenile, Woodburn, Christmas offering, \$1.50; Highland Sunbeams, Christmas offering, \$1.02; Jr. Union, McFer- ran Mem., Christmas offering, 50 cents; Mc- Ferran Mem., Christmas offering, \$10.50; Colum- bus, 95 cents; Christmas offering, \$5.15; Columbus Sunbeams, 34 cents; Christmas offer- ing, \$5.22; David's Fork, Christmas offer-

ing, \$18.50; London, Christmas offering, \$3.70; Mt. Vernon (McCollum), \$25; Fishersville, Christmas offering, \$4; Pembroke, Christmas offering, \$4; Lexington, First Ch., \$10; Christ- mas offering, \$10.72; Jr. B. Y. P. U., First Ch., Lexington, \$1.50; Christmas offering, \$1.60; Carrollton, \$3.34; Shelbyville, \$19.44; Irvington Sunbeams, Christmas offering, \$2; Loung Ladies' Aid, Frankfort, McCloy Home, \$25; Eminence, \$4; Auburn, \$7; Christmas offer- ing, \$3; Auburn Sunbeams, Christmas offer- ing, \$2; Children, Winchester, Christmas offering, 85 cents; Winchester, \$4; Christ- mas offering, \$15; Hopkinsville, \$13.80; Christ- mas offering, \$33; Walnut St., \$5.30; Christ- mas offering, \$5.58; Parkland (native preacher with Mr. Chambers), \$15; Christmas offering, \$16.25; Walton, 67 cents; Christmas offering, \$4; Pleasant Grove, Christmas offering, \$5.25; Carey Sunbeams, Christmas offering, \$2; Cynthia, \$2; Georgetown, Christmas offer- ing, \$3.50; Sulphur Sunbeams, Christmas offer- ing, \$1.32; Bloomfield, \$1.30; Christmas offer- ing, \$1; Bloomfield Sunbeams, \$2.50; Chest- nut St., \$5; North Bend and Campbell Co. Ass'n, McCloy Home, \$12; Logan St. Sun- beams, Christmas offering, \$1; Ash St. Sun- beams, Christmas offering, \$1; Logan St., Christmas offering, \$6; Bardstown, Christ- mas offering, \$6.31; B. Y. P. U., Shelby- ville, Christmas offering, \$1.18; New Salem, McCloy Home, \$13.15; Rolling Fork, \$1.96; Jellico, Christmas offering, \$4.42; Woodburn, \$1.28; Christmas offering, \$1.15; Cox's Creek, \$6; Christmas offering, \$1.60; Highland, Baby Branch (Ratcliffe Walne), \$3; East Ch., Baby Branch (Ratcliffe Walne), 97 cents; Salem, Bethel Ass'n (Miss Hartwell's school at Tung Chow), \$35; Lebanon Junction, McCloy Home, \$5)—\$721.92; Blood River Ass'n, by H. B. T. (China), \$25. Total, \$2,361.97.

Previously reported, \$12,288.30. Total this year, \$14,650.27.

LOUISIANA.—L. A. S., First Ch., Crowley, by H. L. M. (Miss Pettigrew), \$5; Mrs. Har- rell's Class, by W. I. R., \$3.90; B. Y. P. U., First Ch., N. O., by M. S. (L. Home, Canton), \$5; Mrs. Alice B. Dupree and daughter, \$20; Pleasant Hill Ch., by I. E. C., \$3; Hays Creek Ch., by T. J. G., \$4.10; Miss'y Day, S. S., by J. M. F., \$7.38; A. M. Hendon, Treas. (Miss Pettigrew, \$323.20; W. Home, Canton, \$5), \$617.80; Palestine Ch., by F. H. (J. E. Hamil- ton), \$15. Total, \$681.18.

Previously reported, \$1,267.11. Total this year, \$1,948.29.

MARYLAND.—First Ch., Baltimore, by C. M. P., \$125; W. B. F. M. S., by Mrs. E. L.—Cambridge Sunb'ns, \$4; Willing Workers, \$2; (Christmas offering); North Ave. Woman's So., \$6; General Fund, \$31.55 (Christmas offer- ing); Fourth Ch. Ladies' So., \$4.50 (Christ- mas offering); Wilson Mem., Pastor's Help- ers, \$3 (general fund); Lee St. Ladies' So., \$10.50 (Christmas offering); Towson Ladies' So., \$1; general fund, \$3.11 (Christmas offer- ing); First Ch., Ladies' So., \$9.16 (general fund); Eutaw Place Miss'y Circle, \$6.69; gen- eral fund, \$10.50; Mrs. Hartwell's salary, \$31.16 (Christmas offering); Brantley Wo- men's So., \$18 (Christmas offering); King's Helpers, \$2 (Christmas offering); Fulton Ave. Y. L. Aux., \$1.25 (general fund); Hampden Ladies' So., \$9.60 (Christmas offering); Ful- ton Ave. Ladies' So., \$5; general fund, \$1.50; Christmas offering, \$5.25 (House in Canton); Franklin Sq. Ladies' So., \$5.85; general fund, \$1; Mrs. Hartwell's salary, \$18.45 (Christ- mas offering)—total, \$191.57. Deduct printing re- ports, \$19.50; expense account, \$5; Foreign Mission Board, \$167.07. Total, \$292.07.

Previously reported, \$2,610.35. Total this year, \$2,902.42.

MISSISSIPPI.—J. C. Robert, Starkville (Chinese boy with Miss Whilden), \$15; New Salem Ch., by J. F. P., \$6; W. M. U., Lexington, by Miss B. S. (Christmas offering), \$5.60; Bunker Hill Ch., by E. B., \$6.05; Sunbeam So., Fifteenth Ave. Ch., by G. C. J. (Christmas offering), \$3; Miss'y Day, S. S., by J. M. F., \$19.15; W. S. Rogers, for Ch., \$20.10; A. V. Rowe, Cor. Sec'y (Ladies' Home, Canton, \$58.07), \$300; Balachitto Ch., by W. R. W., \$6.50; Immanuel Ch., Meridian, by C. G. E., \$9.20. Total, \$390.60.

Previously reported, \$2,944.94. Total this year \$3,335.54.

MISSOURI.—E. H. Sawyer, Treas. (Bible woman), \$8.35; Peyton Stephens, \$2.40; McMinn Home, \$45.25), \$419.50; First Ch., Slater, by G. H. E. (Wau Sing Chung), \$15; "A Brother," S. M. B. (China), \$60; L. M. S., First Ch., Palmyra, by Mrs. O. M. W. (Brazil, \$5; China, \$5), \$10. Total, \$504.50.

Previously reported, \$5,047.36. Total this year, \$5,551.86.

NORTH CAROLINA.—Walter Durham, Treas., \$2,000; Mt. Olive Ch., Pilot Mt. Ass'n, by L. J. K., \$7; W. M. S., Mars Hill Ch., by R. L. M., \$13.75; Lea Bethel Ch., Beulah Ass'n, by H. J., \$4; Inando S. S., by R. I. (worker with Miss Price), \$10; H. C. Bridger, \$150; Miss'y Day, S. S., by J. M. F., \$18.95; "A Sister," \$25; Ebenezer Ch., Camden, by C. W. D., \$100. Total, \$2,328.70.

Previously reported, \$3,102.78. Total this year, \$5,431.48.

SOUTH CAROLINA.—Easley S. S., by S. T. S., \$3; Bartlett St. Ch., Sumter, by B. J. R., \$8.75; Winnsboro Ch., by W. C. B., \$4.20; Doctor's Creek Ch., Colleton Ass'n, by J. O. G., \$2.51; Central Ch., by W. R. W., \$1.94; Colleton Ass'n, by J. L., \$12; First Union, Colleton Ass'n, by J. L., \$3.81; Edgefield Ch., by O. S. (Christmas offering), \$18.60; Edgefield Sunbeams, by O. S. (Christmas offering), \$5.30; Fork Hill Ch., by J. W. H., \$3.61; J. P. Smoak, Cordova, \$2; Buck Creek, by G. W. G., \$5; S. G. Meriwether, C. C., \$2; B. P. Talbott, Cheatham, \$15; Hebron Ch., by L. H., \$3; J. E. McMillan, for Ch., \$3.29; Miss M. A. Bruce (Christmas offering), \$5; Wolf's Creek Ch., by J. L., \$10; Friendship Ch., by W. F. C., \$5; Phillipi Ch., by S. W. S., \$3.10; W. L. Gondelock, T. B. R. A. (W. S. Crocker), \$5.05; W. M. S., Vancluse Ch., Aiken Ass'n, by T. E. S., \$10; Mt. Beulah Ch., by J. W. J., 95 cents; Cross Hill Ch., by J. A. M., \$1.40; Fairmount Ch., by J. W. K., \$1.26; Montmorenci Ch., Aiken Co., by D. L. T., \$1.25; Locust Hill Ch., by W. A. H., 82 cents; Lanes, Southeast Ass'n, by G. T. G., \$2.73; Warrior Creek Ch., by A. J., \$3.77; Pee Dee Union, by S. T. R., Southeast Ass'n, \$1.30; Mush Creek Ch., by F. W. P., \$2.87; "Ruby Band," Gaffney, by G. C. L. (little girl with Miss Barton), \$12; Bethabara Ch., by R. S. G., \$1.25; Mt. Arnon Ch., Barnwell Ass'n, by J. B. A., \$4 01; Goose Creek, Charleston Ass'n, by J. E. E., \$1; Second Ch., Laurens, by M. C. C., \$4; Fairview Ch., Union Co. Ass'n, by T. D. G. G., \$1.11; First Ch., Greenville, by E. W., \$108.69; Miss'y Day, S. S., by J. M., \$17.57; Salem, Santee Ass'n, by G. T. G., \$1.36; Newberry, First S. S., by W. S. M.,

\$7.17; Rufus Ford, for Ch., \$50; Mrs. John Stout, Cor. Sec'y (Miss Carrie Bostick, from W. M. S., Greenville, First Ch., \$13.08; Sunbeam Miss'y, \$3.70; Pernambuco Chapel, \$1; Christmas offering, \$590.73; W. E. Crocker, \$3, from W. M. S., Mt. Ararat Ch.; New Year Thank-offering, from a friend, \$10; gift to Miss Whilden, \$5), \$789.90; L. M. S., Norway Ch., Orangeburg Ass'n, by Mrs. H. H. H. (Christmas offering, China), \$1.25; Cedar Grove Ch., by M. E. E., \$3; Sulphur Springs Ch., Union Ass'n, by W. P. S., \$3; Cedar Grove Ch., Waccamaw Ass'n, by D. F. C., \$1.65; Big Stevens Creek, Ridge Ass'n, by G. W. M., \$4; Winnsboro S. S., by W. A. H., \$5; Marion Ch., by R. J. B., \$20; Sardis Ch., Ridge Ass'n, by H. L. B., \$4.50; Poplar Springs Ch., Fairfield Ass'n, by T. E. S., \$2.75; Conway Ch., Waccamaw Ass'n, by C. H. S., \$7.17; Sparkman Thames, by J. D. H., \$2; Beaufort Ch., by H. T. D., \$112.55; Chestnut Ridge, Laurens Ass'n, by C. H. R., \$5.50; Chestnut Ridge L. M. S., Laurens Ass'n, by C. H. R. (China), \$4.13; Lanford Ch., Laurens Ass'n, by C. H. R., \$3.32; Tabernacle Ch., by E. E. B., Edisto Ass'n, \$5; Florence Ch., by W. J. B., \$50. Total, \$1,381.42.

Previously reported, \$6,258.95. Total this year, \$7,640.37.

TENNESSEE.—L. M. U., Enon Ch., by Miss B. R. (Christmas offering, China), \$1.40; Good Hope Ch., by M. J. M., \$1.12; Mt. Juliet Ch., by I. H., \$1.30; Locust Grove S. S., by T. A. (Christmas offering), \$2.04; Children's Dept., Southern Baptist, through Aunt Rebecca, \$13; Liberty Ch., by W. H. W., \$3.48; W. M. Woodcock, Treas. (Woman's Home, Canton, \$5.26; Christmas offering, China, \$103.44), \$567.47; Miss'y Day, S. S., by J. M. F., \$7; First Ch., Greenville, by M. L. T. (Christmas offering, China), \$1. Total, \$597.91.

Previously reported, \$3,609.60. Total this year, \$4,207.41.

TEXAS.—Mrs. L. M. Kimball and Miss Ione Kimball, \$3; J. B. Gambrell, Supt., \$99.67; Dewie Praise Ch., by G. W. G., \$10.45; L. M. S., Atlanta Ch., by Mrs. T. F. S. (Morella school), \$20; Ozona Ch., by M. D. C., \$1.80; R. B. Kilpatrick, \$5; J. F. Parker, Ch. Clerk (Minden), \$6; Miss'y Day, S. S., by J. M. F., \$1.30; Green Ave. Ch., by G. A. C., \$12.50; W. A. and M. S., First Ch., Bonham, by Miss A. W. A., \$3.25; P. M. Brown, Kirtrell, \$2.15; W. M. U., First Ch., Bonham, by Miss A. W. A. (Christmas offering, China), \$8.25; Prairie Dell Ch., by A. W., \$4.50; W. B. English, Reliance, \$1.75. Total, \$184.62.

Previously reported, \$5,097.86. Total this year, \$5,282.43.

VIRGINIA.—Mrs. A. C. Estes, \$5; Pond Ch., by C. W. B., \$3.50; "A Lover of Missions," \$1; "A Sister," \$1; M. J. Eastman, \$5; Miss'y Day, S. S., by J. M. F., \$14.15; W. M. So., Farmville, by Mrs. C. S. (desk in school in China), \$5; B. A. Jacob, Treas. (Christmas offering, \$410.55), \$2,000. Total, \$2,034.65.

Previously reported, \$11,013.11. Total this year, \$13,047.76.

AGGREGATE.

Total this month, \$13,252.45.

Previously reported, \$70,740.08.

Total this year, \$83,992.53.

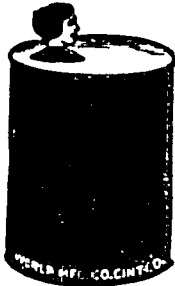
Amount on hand May 1, 1901, \$7,070.41.

Expenditures, \$127,123.41.

Indebtedness, \$36,060.50.

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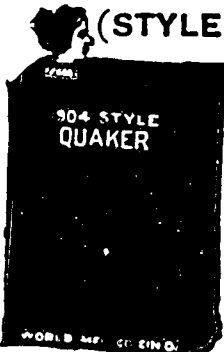
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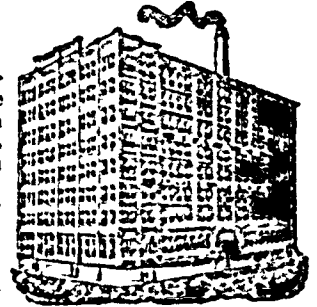
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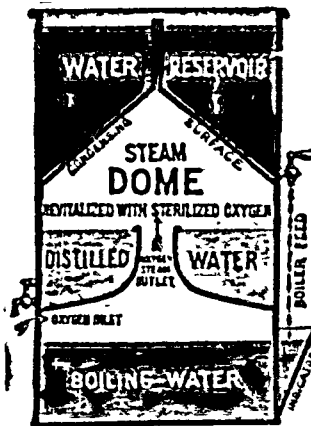
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