

WHAT SHALL I DO, LORD?—*Acts 22: 10.*

Vol. LII

No. 10

# THE FOREIGN MISSION JOURNAL

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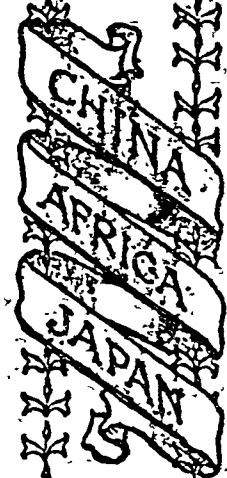
RICHMOND, VA.

THE WORLD FOR CHRIST.

The King's Business Requireth Haste.

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

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



# Our Foreign Missionaries.

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CANTON.—R. H. Graves, Mrs. Graves, E. Z. Simmons, Mrs. Simmons, Thomas McCloy, Mrs. McCloy, G. W. Greene, Mrs. Greene, Miss Annie M. Greene, Miss Lula F. Whilden, R. E. Chambers, Mrs. Chambers, S. T. Williams, J. R. Saunders, Mrs. Saunders, Miss Julia E. Trainham, Miss Carrie Bostick.

WU CHOW.—Dr. C. A. Hayes, Mrs. Hayes, Miss Annie J. Kennon.  
Native Helpers.—Ten ordained preachers, 23 unordained preachers, 3 colporters, 7 Bible Women.

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SHANGHAI.—E. F. Tatum, Mrs. Tatum, R. T. Bryan, Mrs. Bryan,\* Miss Willie Kelly, Miss Lottie W. Price.

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YANG CHOW.—L. W. Pierce, Mrs. Pierce.

## NORTHERN CHINA.

TENG CHOW, *Shantung Province*.—J. B. Hartwell, Mrs. Hartwell, Miss Anna B. Hartwell, Miss Lottie Moon, J. C. Owen, Mrs. Owen, Miss Mattie Dutton.

HWANG-HIEN, *via Chefoo*.—C. W. Pruitt, Mrs. Pruitt, Peyton Stephens, Mrs. Stephens, T. W. Ayers, M. D., Mrs. Ayers, Miss E. B. Thompson, Miss Jessie L. Pettigrew.

PINGTU, *SHANTUNG, via Kiaochow*.—W. H. Sears, Mrs. Sears, Miss Mary D. Williford.

LAICHOW FU.—J. W. Lowe, Mrs. Lowe.

## AFRICA

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ABBEOKUTA (Ibadan).—W. T. Lumbley and Mrs. Lumbley.

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

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

## ITALY.

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

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Cagliari, Sardinia.—Signor Arbanasca.

Cagliari.—Signor Cossu.

Iglesias, Sardinia.—Signor Tortonese.

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Villa Guerrero.—Moises Guajardo.

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OSAKA.—W. H. Clarke, Mrs. Clarke, 21 Kamitori Cho 4 Choma.

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

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

# The Foreign Mission Journal.

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

VOL. LII.

APRIL, 1902.

No. 10.

## REALIZING RESPONSIBILITY.

At one of the State Conventions held in the South last fall an able and godly pastor said: "Brethren, I have just begun to realize my responsibility as pastor for the salvation of the world." Everybody present knew what he meant. For years he had been content merely to "take up a collection" for Foreign Missions in the churches of which he was pastor. Some energy, prayer and faith had been put into these collections, yet, on the whole, they were viewed simply, if not only, as a part of the churches' work hardly ranking in importance with other and more pressing needs. So while his collections had been good, no one of them represented his best efforts as pastor to lead his people to see the needs of a dying world and to meet the commands of the Lord Jesus.

One day he awoke to the fact that the function of the church is the salvation of the world, and that it is the pastor's high office to lead his people to do the work which God had laid upon the members of his flock. Then he went to work in great earnest. He talked and prayed missions, holding a high ideal before his loyal and loving people. He actually proposed that his church of about two hundred members should give enough to support one man on the foreign field (\$500), so that in some measure his people should meet their responsibility. His people did what he led them to do, and did it joyfully.

Was he not right? The task meant sacrifice and pleadings and prayers. But that is nothing if he is right in his view. And were they not all happier for realizing their responsibility and doing something to meet it?

There is a much neglected text of Scripture which speaks directly on this point. It is found in the 20th chapter of John's Gospel. Jesus said to His disciples after His resurrection: "Peace be unto you. \* \* Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." Ages of history illustrate the truth that it has pleased God to commit to His disciples the solemn yet joyful duty of proclaiming the fact, the character and conditions of man's salvation from sin. Until the end of time the responsibility for the proclamation of this glad message rests upon the people of God. And who is to lead them to the altar of duty but God's own chosen ones—the preachers of His Word.

## THE HEART OF THE PROBLEM.

The most difficult part of the missionary problem to-day is not what it was in William Carey's day: Then the chief obstacle was that the heathen world was closed against the Gospel, but now the doors are wide open. It is not as it was in the days of Luther Rice (1814-1850). Then the heart of the problem was to reach the churches with missionary information and bring them together in associations and conventions for actual work. Then, one feature of the problem was that the supply of preachers was small; now there are more preachers than churches. Then, the need of an educated ministry was so great that Rice turned aside from strictly missionary work in order to build at least one college in the South for the education of Baptist preachers; now almost any Baptist preacher that wants to can obtain a collegiate and theological education. At this time the churches are accessible; there is an abundance of religious and literary reading matter, the churches are almost all banded together in associations and conventions, and some form of missionary activity is outlined and professed, if not actually followed. The most difficult feature of the problem is not even what it was in the days of Mathew T. Yates (1848-1888). Then were the days when foundations had to be laid, the days of waiting and even experiment; the days when the matter of learning a foreign language was different from what it is now, and when the Bible had hardly attained any considerable circulation: the days when the chief questions were what missions should be founded and how they could be fostered. It is different now. The Word of God is in circulation; foundations have been laid, and we have learned when to plant our missions and how to tend them. The days of experiment are in large measure gone. The foundation is good, the work is tried. So true is this that our entire mission force in any one of the six countries we occupy could be turned with profit into any one field.

Where, then, is the centre point of the missionary problem? It is at home in the churches. The doors to heathen lands are open wide; facilities for travel are marvellous; missions have been founded which have stood many shocks and tests; the churches are all accessible, and yet but few of them are awake to the possibilities and responsibilities of the hour. For instance, here is a church, numbering 323 members, on one of the great railroads of the South, which gives \$20 a year to convert the heathen and Papal world. Not far away is another church, not quite so accessible, but numbering more than 400 members, which gave last year less than \$20. A great association, having thirty churches and almost 6,000 members, where every church is easily accessible by turnpike or railroad, expends more than \$22,000 yearly for pastors' salaries and church expenses, and contributes to Foreign Missions a little more than \$1,800. State after State shows the same condi-

tion, except that here and there are churches which have caught the right idea. But we need not multiply illustrations. The truth is that the problem of missions now is to convert the churches to God's great plan for the conversion of the world. The burden of that problem rests squarely on the shoulders of the pastors.



**CLOSING UP THE YEAR.**

In a few weeks (April 30th) our books close for the year. It will then devolve upon us to take a careful view of the situation and decide whether we shall make a strong advance movement. For several years continuously we have been going forward. Shall we continue to do so? Have you thought, dear reader, that the answer to this question rests in part with you and your church? Have you prayed and talked and given for the work as you should? Has a good contribution been sent by your church this year? Many of our churches have made a decided advance. But think of this, Southern Baptists could easily have 300 missionaries in foreign lands instead of 116. Five hundred of our churches could give three or four times what they have been giving. We rejoice to see so many making a decided movement forward. We want each church to do its best in the next few weeks. Thousands of collections will be taken. Let us pray God to open the hearts of His people to do liberal things in His name. Many other objects have been attracting our attention. Together, let us wait at the cross and with Christ, look out over a sinful world and hear His command to go and preach His Gospel to every creature.



**IMPORTANT.**

Let it be remembered that the books of the Foreign Board close April 30th for the Convention year. It is necessary to have the funds in Richmond by or before that date, if you wish them credited. Every year funds come a day or two after the books have been closed accompanied with the request that they be included in the account of the former year.



A noble saint of God writes: "Not long since the anniversary of my fiftieth wedding day occurred, and my daughter in a distant State sent me the enclosed two dollars. She is a widow, and I doubt not the money is the result of self-denial, both of herself and little children. To compare very small things with great, I could no more use this money on my poor self than David did the cool draught from the well of Bethlehem which was brought him at the risk of life by his 'three mighty ones.' So I send it to you for Foreign Missions, and may our dear Lord accept the gift. It is all I have; if it was more, it would as freely go."

**STUDENT VOLUNTEER CONVENTION.**

The fourth International Convention of the Student Volunteers met in Toronto, Canada, February 26th to March 2, 1902. The Corresponding Secretary of the Foreign Board was present, and feels that it was one of the best and most far-reaching meetings he has ever attended. The statistics of the convention were as follows:

Countries represented, 22; colleges represented, 357; student delegates from the same, 1,668; faculty delegates from the same, 121; number of medical colleges, 51; students, 150; faculty delegates, 26; theological seminaries, 57; students, 478; faculty delegates, 65; total institutions represented, 465, with 2,296 students and 212 professors; directors and secretaries of the Student Volunteer Movement, 13; secretaries of different boards and societies, 82; speakers, 5; editors, 28; returned missionaries, 107; Y. M. C. A. secretaries, 70; Y. W. C. A. secretaries, 28; representatives of Young People's Societies, 15; graduated volunteers, 42; not classified, 57; total attendance of registered delegates, 2,955.

While it is seen that the representatives were largely young people, yet there was a fine spirit of earnestness and consecration which was inspiring. John R. Mott, the president, is a master of assemblies. There was the finest order and interest, day after day, in a great auditorium packed with thousands. None seemed to be heard with more pleasure than the modest, sweet-spirited, noble Thoburn, who has spent forty-four years in India. His very presence was a benediction. Some have been a little fearful of the work of the Student Volunteer Movement, thinking too much pressure was being put on the one object of securing volunteers by impassioned appeals. We were impressed with two points: one, that no undue pressure was brought to bear on this line, and the other that emphasis was laid on the necessity of more volunteer service in the home land, so as to increase the work at the front.

Full stenographic reports were kept of the proceedings, and will be issued in book form. Any one can procure a copy for \$1.00 by ordering at once from F. P. Turner, General Secretary, 3 west Twenty-ninth street, New York.

\* \* \* \* \*

**MYSELF.**

Almost every one has heard the story of the missionary offering which Rev. J. Lewis Shuck made in his early life, and shortly before he became the first Baptist missionary in China. It is repeated here because the lesson of the incident is particularly needed now. It is always needed, but now when there is such a call for men, we ought to go back to fundamental truths.

A collection was being taken years ago for foreign missions. It was in the days when Judson was alive, but before the doors of China were

open to the Gospel. On the collection plate, as it was passed around, were slips of paper for writing pledges. Young Shuck took one of these and instead of pledging money, wrote on the slip the word, "myself." God accepted the offering, and to him was given the honor of laying the foundation of our work in China.

There is in this story a lesson for all time. Jesus demands that we give up ourselves to Him. His command to go is in fact upon us all. He did not say to some "go," and to others "send," but He made no distinction. Of course this did not mean that all must go to foreign countries, but it did mean that all should be willing to go whithersoever God's Spirit should lead them. Old ideals, hopes, aims and ambitions must be swallowed up in obedience to this command. This was the first thing, and conformity to this gave the disciples their power.

This is always first, and always most difficult. A great missionary once wrote: "The one great difficulty which a young man called of God to preach the Gospel, especially if he has talents and ambition, is the difficulty of attaining a state of perfect abnegation of self, or, in other words, a state of perfect resignation to the will of God. This involves the crucifying of all ambitious feelings, the turning of the back upon all posts of honor, ease, and affluence, and the marching, if he believes Christ commands it, into the darkness of heathenism, there to labor and die for the glory of God, leaving his name and honors in the hands of Him whom he has served. This overcome, all other difficulties will vanish as soon as they are approached."

These words are profoundly true. They are true for all time, but they have or ought to have special force now. Can it be that in all this Southland God's Spirit is not moving upon young men to give up all for Him and dedicate all to Him? Is He not now saying to some: "Go, for *you* means go in person and for life?"

Sometimes men run away from duty. Some believe that God will drive preachers to duty as He drove Jonah, but we have no statement in the Word to that effect. But Jesus spoke again and again of those who have eyes and see not, and ears and hear not. The Spirit said to the churches: "Behold, I stand at the door and knock." The heart must be always open to Christ. Duty must be presented, considered, weighed and laid upon the conscience. In this fast changing world the words of the hymn must have for each a special meaning, "I'll go where you want me to go, dear Lord."



Rev. W. W. Lawton and family are expected home this year. At last writing he was not decided as to when he would start from China.

Rev. N. Maynard and wife expect to leave for Japan in September. Their visit in the home land is proving a blessing to our churches and people.

## RECEIPTS BY STATES

From May 1, 1901, to March 15, 1902; also amounts asked for this Convention year:

	Receipts.	Asked for.
Kentucky	\$ 15,473 84	\$ 20,000
Virginia	14,546 60	30,000
Georgia	13,321 09	25,000
South Carolina	8,356 54	13,000
Alabama	7,682 69	13,000
Missouri	6,649 66	11,000
North Carolina	6,438 48	13,000
Texas	5,773 83	25,000
Tennessee	4,612 53	13,000
Mississippi	4,187 46	11,000
Maryland	3,442 09	8,000
Louisiana	2,165 50	4,000
Arkansas	981 40	5,000
District of Columbia	796 70	1,500
Florida	400 23	2,000
Indian Territory	161 61	500
Oklahoma	35 28	500
Sundry	60 75	4,500
Total	\$95,086 28	\$200,000

\* \* \* \* \*

## NOTES.

Rev. W. M. Perry and wife expect to sail from New York for Africa April 23d on the steamship Teutonic. They go via Liverpool.

Mrs. A. C. Watkins is still quite sick. She has been taken to the Mayfield Sanitarium, in St. Louis, Mo. We have just heard of her improvement.

The Baptist Young People's Union and the American Baptist Educational Society both meet May 8th in Asheville, the day before the meeting of the Convention.

A brother in Georgia sends \$10.00 to be invested in Journals. We will be glad to send forty Journals free to Georgia pastors. This is a good example set by a noble layman.

Mr. E. M. Foster has been elected as Auditor of the Foreign Mission Board in place of Mr. H. C. Burnett, deceased. Rev. C. S. Gardner has been elected as a member of the Board.

A young minister writes: "For every pulpit in our country that pays \$800 a year there are from fifty to one hundred ministers ready to occupy it. I long to go where there are from fifty to one hundred places wanting a preacher. God grant that it may come to me." This is the

right view and the right spirit. Surely it cannot be right before God to neglect fields that are ripe for the harvest simply because they are in foreign lands.

Some of our churches now give five or ten times what they gave a few years ago for Foreign Missions. Go among these and see how they rejoice in this giving and are being blessed.

Dr. Charles A. Hayes and wife sailed for China from San Francisco on February 25th. He wrote just before sailing to say that they "were looking forward to a pleasant journey."

Every Sabbath for several weeks hundreds, if not thousands, of our churches will be giving for Foreign Missions. Let united prayer go up to God that He will open the hearts and hands of our people.

Miss Lizzie Anderson, of Abilene, Tex., receives the first prize offered for securing the largest number of subscribers in January, and Mrs. M. O. Sheekells, of Baltimore, Md., receives the second prize.

"Gather up the fragments, that nothing be lost." In taking collections for Foreign Missions there are always some persons who have not given and should be seen afterwards. A careful gleaning in thousands of churches would result in large sums for missions.

We hope to see a large number of our laymen at the Asheville Convention. The place of meeting is ideal. All can find good accommodations. Let every pastor and layman who can do so come up to the meeting. The railroads give a rate of one fare for the round trip.

The Annual Conference of the officers of the Foreign Mission Boards of the United States and Canada was held in Toronto, Canada, February 25th and 26th, 1902. The meeting was good, but was eclipsed by the great Student Volunteer Convention, which came immediately after.

One of the most interesting and inspiring gifts for our work ever received was that of Mrs. J. M. Forrester, a member of the First Baptist church, Helena, Ark. Her son and only child, James Alvin Forrester, whom she had given to God and prayed that he might become a foreign missionary, died a few weeks ago. He was a most promising young man of eighteen years of age. Fifty dollars, which he earned last summer, was given by his mother to our work in her son's name. May the Lord richly bless her and her husband in their great sorrow. The First church, Helena, under the leadership of Pastor Sledge, and helped by this gift, will give \$500 to Foreign Missions this year.



Look no longer upon missions as a mere wrecking expedition, but as a war of conquest.—Dr. Ashmore.

## PRACTICAL MISSIONARY WORK IN MEXICO.

By J. G. Chastain, Missionary.

It is not supposed that all missionaries will adopt identically the same methods, no more is it to be expected that one man will follow in toto the methods of another. Other things being equal, that plan of mission work is best which involves least machinery and complication. Every foreign country presents to the missionary new difficulties, and those peculiar to itself. Therefore the same methods, in all their details, cannot be worked with the same success in all countries. Yet there are a few general principles that hold good everywhere, and for all time.

In the first place, it must be kept prominently in view that THE GOSPEL IS A *missionary* RELIGION. Express command was given by its Founder that it should be *preached* to all nations. Books, periodicals, schools and hospitals are important, but their place must always be secondary to the preached Word.

In the second place, the people must HEAR AND RECEIVE THE GOSPEL BEFORE THEY CAN HOPE TO ENJOY ITS PURIFYING AND SAVING BENEFITS. In the early days of Christianity "they that were scattered abroad went everywhere preaching the Word." Acts 8: 4. Even down to the present time the best way of spreading the Gospel is to *preach* it to the great masses of mankind. The most successful missionaries have ever been those who have gone much among the people and pressed home to their hearts the simple Gospel message.

Mexico is a country all of whose people live either in cities or on ranches. This gives us two departments of mission work, and only two—house-to-house, Bible and tract work in the cities, and horseback Bible work among the ranches, the difference consisting mainly in the two ways of getting about, while the personal work remains much the same.

## CITY MISSION WORK.

It does not require much ingenuity, but consecrated zeal and tact on the part of the missionary, to fill his hands and pockets with tracts, Bibles and Testaments, and, beginning at one end of a street, go straight through the heart of the city to the other end, knocking at every door, and entering every office and shop with the one purpose of talking the Gospel to men and women from morning till night. Not waiting to be asked the character of his books, he falls to reading or quoting select passages and proof-texts in as pleasant and agreeable a manner as ever he can. The day's work will not be valued by the "number of streets worked," and the "houses visited," nor even by the books sold, but by the number of people to whom the Gospel plan of salvation has been clearly unfolded. Little time should be allowed for questions until enough of Christ has been given out to save an immortal soul.

Besides bringing one face to face with a large number of people who can be reached in no other way, this house-to-house Bible and tract work affords so many and such varied opportunities for putting the simple Gospel into the homes and hearts of all classes of people, the high as well as the low, that no missionary can hope for the greatest usefulness who fails to do this kind of work. But let no one fancy that it is easy or pleasant to drive a trade with people who do not want your goods; yet there is such a thing as making the Gospel message so plain

and attractive that people will see the beauty and purity of its teachings and are unconsciously drawn to it.

RANCH WORK.

There are many reasons why ranch work is easier and more hopeful than that in the cities. While country people are poor and ignorant, they are more tractable, less vicious, corrupt and priest-ridden than those in the cities, and hence they are more susceptible to Gospel impression. When once they are converted, they are not subjected to the bitter persecution, boycotting, ostracism and frowns of society so common in the cities.

By riding over the field the missionary seeks out the scattering believers and liberals, and by cultivating and encouraging these, their families and intimate friends, a dozen or twenty family groups are developed into as many little churches scattered over the country, each having its own pastor, who directs and instructs the congregation at his own charges.

My meaning may be best illustrated by referring to a recent trip which the missionary made in company with one of his Guadalajara members. Six or eight churches were visited, and with one single exception every church was presided over by one of its own members elected to that position by the church. Some of these little churches were established through the influence and labors of the Indians themselves, with little or no assistance from any missionary, and several of them are provided with neat little chapels, built, seated and furnished entirely by the members and their friends. In the beginning, these people were started along the line of self-support, and their remarkable growth and prosperity is a practical illustration and demonstration of the feasibility of independent self-support in Mexico. These people are not only happy and contented with their way of doing things, but they do not ask the Board to send them a salaried pastor.

This is called the Colotlan field, and belongs to Zacatecas. The missionary from that city tries to make the circuit of these churches once or twice a year, and when he comes they are glad to see him, and always try to have candidates prepared for him to baptize. On his recent trip the writer baptized one person, disposed of a large number of Bibles, Testaments and tracts, received twelve subscribers to religious newspapers, and took orders for twenty-six hymn books, one Bible concordance, one Bible dictionary, one Bible text-book, and three copies of Pilgrim's Progress, all in Spanish, of course. We preached two nights at some places, and a more attentive and appreciate people I have never met. It was really difficult to get away from them. Time and again they would say to us: "We are hungry for preaching."

As these little churches have been built up largely through the labors of the people themselves, they feel even a greater interest and responsibility in the work and would carry it forward though every foreign missionary should leave this country. The brethren at San Miguel told the writer that at one time no Baptist missionary visited them for five years, and while in that abandoned condition a native preacher of another denomination labored with them trying to proselyte them, but they said to him: "No, we are Baptists from principle," and they remained firm.

It is highly important that we occupy the cities and great centres of influence, but this must not be interpreted to mean that any man should confine his labors to one city or one church. Every missionary, native and foreign, should

be a "field man," leader, organizer, with a constantly increasing radius of labors, acquaintance, influence and usefulness. He should strive to enlist a large number of native workers on the self-support plan, furnish them with books, periodicals and tracts, write to them, visit them, encourage and help them. In this way may be established an independent, self-supporting and self-propagating work.

Guadalajara, Mexico



#### NEW MISSIONARIES.

On January 21st Rev. C. G. McDaniel, Miss Nannie Bartlett, and Rev. W. M. Perry were appointed missionaries of the Foreign Mission Board, the two first named to Soochow, China, and the latter to our work in Africa. Since then Miss Virginia H. Davis, who has become the wife of Rev. W. M. Perry, goes with her husband as one of the missionaries also. Rev. C. G. McDaniel and Miss Bartlett will marry soon and go out as husband and wife.

We are glad that we have fine testimonials in reference to all these young people.

CHARLES GILBERT McDANIEL was born on January 27, 1872, in Nottoway county, Va. He is next to the youngest of a family of twelve children. His parents,



REV. C. G. McDANIEL.



MISS NANNI BARTLETT.

Joseph G. and Julia A. McDaniel, are both living. The mother has reached her allotted three score and ten years, while the father has attained unto four score.

The subject of this sketch feels that he was converted when quite young, but did not unite with the church until his eleventh year. His religious life, however, was not very pronounced till he reached his nineteenth year; at this time he began to grasp more fully what it meant to be a disciple of Christ, and gradually came under the conviction that God wanted him to preach the Gospel.

He was living in Hampton at the time, and had been sitting under the preaching of Dr. A. B. Woodfin, whose sermons always tend to make one covet the best gifts. Up to this time he had had no thought of preaching the Gospel, and consequently had made little or no preparation for such work. He had spent more of his time behind the counter than in the school-room. Feeling that he must prepare himself for the work to which he had been called, he spent a year in preparatory work at William and Mary College and the following year entered Richmond College, where he remained until he graduated with the degree of B. A. in 1897. In the fall of this same year he entered Rochester Theological Seminary, and remained until graduation in May, 1900.

Since leaving the Seminary he has been pastor of the Second Baptist church, Newport News, Virginia. Here the Lord tried him by fire. His church was burned about a month after he entered upon his pastoral duties there; but with the co-operation of a brave people and the kindly sympathy of friends of other churches, he soon erected a much larger and handsomer church than the one destroyed. It was in the erection of this building that he discovered within himself some of the qualities, the imaginary lack of which had always seemed sufficient for his remaining in the home land, although he was impressed with the great need of workers in the regions beyond.

While at the meeting of the last General Association of Virginia the needs of the foreign field were impressed upon his mind afresh; the imaginary reasons for not going were removed, and he became convinced that God had called him to preach the Gospel in China. He has done a fine work as pastor, and it is believed that he will make a useful missionary. He was appointed January 21, 1902, for the work in Soochow, China.

MISS NANNIE BARTLETT was born in Warwick county, Virginia. Her paternal grandparents came to Virginia from Massachusetts before the war. Soon after the war her mother's family moved from Pennsylvania to Warwick county, Virginia. Here her parents met. She is the third child in a family of seven. The family moved near Hampton when she was a baby, and since then have considered Hampton their home.

She did not attend the Baptist church until she was nearly fourteen; about a year later she was converted and baptized into the fellowship of the Hampton Baptist church by Dr. A. B. Woodfin. Her father's parents were members of the Baptist church at Big Bethel, while her maternal grandparents were Dunkards.

At fifteen she left home to attend school in Wakefield, Mass., where she remained for a year; soon after returning home she was sent to Southwest Virginia Institute, then at Glade Spring, Virginia. She was a pupil in this institution for three years. It was during her first year there, when she was seventeen, that she felt that her life was to be devoted to missionary work. The year following her father died, and she knew that a long time must elapse before she could enter upon her life work.

Upon leaving school, she accepted a clerical position in Bristol, Tennessee, and in a few months there was a better opening for her in Greeneville, Tennessee. A year later, being able to get in a lawyer's office in Newport News, she came home. She resigned this position after three years to teach for two sessions at Southside Female Institute, Burkeville, Virginia. She had always wanted to teach, but when she first applied for school work she was too young. She desired to spend the last few years before going away with her family, and

in touch with her church home, or should have taught longer. These last years she has been with a law firm in Newport News.

WILLIAM MONTGOMERY PERRY was born April 28, 1876, at Wylliesburg, Va. His father is Rev. J. M. Perry. His early training was received in the public school, after which he pursued a four years' course at the Virginia Polytechnic Institute. From there he entered the Scottsburg Normal College, taking a year of literary work. While at the latter institution, seeing the great destitution in the surrounding country, he secured an appointment as colporteur, at which he labored one year. The year following he entered Union Missionary Training Institute, taking the two years' course of study.

At the age of twelve he was converted through the preaching of Rev. J. E. Hutson, which was soon followed by baptism by his father into the fellowship of the Wylliesburg Baptist church.

The definite call to foreign mission work was received at the Polytechnic



REV. W. M. PERRY.



MRS. W. M. PERRY.

Institute. There he organized systematic work in mission study and giving among the students. He was married March 26th in Philadelphia, Pa., to Miss V. H. Davis. The young couple will sail for Africa April 23d.

MRS. W. M. PERRY, formerly Miss Virginia H. Davis, the daughter of Mr. and Mrs. E. H. Davis, was born July 11, 1876, in Philadelphia, Pa. Her father is a seafaring man. At the age of ten years her mother died, and she was cared for by friends in Maryland. When five she was brought back to Philadelphia. At nine she was placed under her aunt's care, who, being a Roman Catholic, endeavored to train her niece in that faith. She was for a time under the tutorship of the Sisters of St. Augustine, but even at her young age was convicted that Catholicism is a fallacy, which was confirmed by a question asked her in the confessional by a priest. Acting on principal, she left the school. Turning her

back resolutely on the Catholic faith, she attended the city schools. Desiring to be a professional nurse, she entered the Friends' Asylum, passing her examinations with a fair average. She then accepted a position in a hospital for children, remaining one term. In order to get surgical experience, she entered a miners' hospital at Pittston, Pa. While there she accepted Christ as her Saviour, December 19, 1897, and was baptized into the fellowship of the Luzerne Avenue Baptist church. Prayer was offered that she might consecrate herself to Foreign Missionary work. The conviction fastened itself upon her to obey in person the great commission. She decided to complete her course in nursing, that she might care for herself and relieve others. She returned to Philadelphia, entered the Philadelphia Lying-in Charity Nurse School, and graduated May, 1899. Meanwhile the missionary spirit continued to deepen, and in September, 1899, she entered the Missionary Training Institute, Hackettstown, N. J., to prepare more fully for that work. She passed the examinations by the Woman's Baptist Board Missionary Union as candidate for Hazelton House, preparatory to going to a field of labor, but resigned to share with Mr. Perry his labors in Africa under our Board. She is capable and consecrated.



#### THE ANNUAL CHURCH MEETING.

By S. G. Pinnock.

On January 21, 1902, the members and friends of our little church gathered to the number of sixty at our invitation to the annual dinner. It was later than usual, owing to sickness on the part of some and distance on the part of others, and even to-day quite a number were unable to attend. The marketing was done yesterday, and for five hours this morning the women were busy compounding hot native dishes and mixing flour puddings. About noon the guests began to arrive, and at 2:30 all sat down to the feast.

At 4 o'clock the members—twenty in number—met in the study. The missionary presided, and was supported by Mrs. Pinnock, the two evangelists, and the two deacons. Accounts for 1901, showing an income of £9.16.6, and an expenditure of £7.14.3, leaving a balance in hand of £2.12.3, were presented and passed. The deacons were thanked for their services, and as they had expressed a desire for others to share their burdens and honors, two other brethren were elected in their stead. In order to the efficient care of the church building, a woman was appointed at a small salary to this office. In view of the balance in hand and the yearly gifts now due, it was decided that the baptistery be cemented and spouting put up to carry the rain water into it, so that it may be ready for regular use. Singing "Rock of Ages," reading I. Tim. 2: 1-6, prayer, and the Doxology formed the devotional part of the meeting.

Awyaw, Africa.



#### EXTRACTS FROM LETTERS OF OUR MISSIONARIES.

Brother E. A. Nelson writes from Para, Brazil, February 26th:

We left Manaos on the 5th instant, having run aground two times in two different vessels, and the last one with a big hole in its bottom. My wife, with the two babies, came with me. We intended to rest a few days, but found the work in such shape that we have had no rest, but thanks to God, things are quieting down, and to-day we baptized the last four of the candidates—seven in

all—all children of believers. There are several more who will join before long. What we want is a man, not a Brazilian, but an American. We join the church in asking God to send a man inside of the next six months. The field is ripe in this whole State. We have visited two places near, and at both could preach had we men. I brought a young man from Manaus to sell Bibles here. He is doing well. It seems strange that no one wants to come to Para, a city of 200,000, counting the suburbs, with opportunities for winning souls unequalled in the States, with a growing future. I can wish for nothing higher than that my four sons be called of God to preach the Gospel to the millions in the Amazon Valley who are yet without the Gospel. Of all those who read the Journal, is there not *one* who would like to preach the Gospel at the mouth of the famous Amazon?

Dr. R. T. Bryan, Shanghai, China, writes:

May God bless you and yours during this year! May He also give you your best year in the Foreign Mission work! The field widens. The harvest seems to be ripening. God is at work over here. He will not fail to help you to secure the workers and funds to carry on the work which He wants done at present. I get impatient at times, but I am trying to curb my impatient spirit with the thought that it is God's work, and that He is able to have it done in His own good time. He is preparing to enlarge His work here in Shanghai. I write to tell you so that you will be ready to fulfill your part in the matter. Mrs. Seaman has bought a piece of property about an average of 140 feet by 30 feet, joining our North Gate church and school, and bringing the property out to the street, thus giving us the whole corner, and making the property more valuable, both in quantity and quality. Before we had no room whatever for enlargement. It about doubles the amount of the land there. God is getting ready to enlarge His work there. The deed is in the name of the Board, and the property will be used for the school, part of the rooms being used for the school and the extra ones rented out to meet the deficit of the school. She bought it for the school. She wishes to hold the right of control over it for the present, and I am to give her a paper stating that she is to have the right of control until such time as she sees fit to give it up. The ground is covered with native houses of an inferior quality, and very old. She paid for it \$2,500. It is just across the street from the property which we sold, the street and this property being between the dwelling-house property which we sold.

We have organized a Young Men's Society here at our central place, where I am living, with a membership of more than sixty. Many of them are inquirers, and we hope to baptize many more this year than last. We baptized only one at the North Gate last year, but he is a very valuable addition to our church. He speaks English very well, and is getting a good salary. He is the secretary of our Society.

Our new pastor has come, and in many ways our work is very, very encouraging, more so than I have ever known it to be. We are praying and waiting for the great filling of Him who is able to do great things in our midst.

R. E. Chambers, Canton, China, writes:

Before this reaches you, the Sunday School Board edition of the New Testament in Chinese will be partly printed. There has been some unavoidable delay in getting the manuscript ready for the press but we hope we shall soon have the issue of 5,000 ready for distribution. I expect to send the first com-

plete copy to the Board at Nashville. The issue will be known as the Sunday School Board issue. We very much need an issue of the New Testament with references. I hope that we shall be able to secure a gift of \$500 for this. And we ought to get out "The Harmony of the Gospels" in Chinese at an early day.

Rev. W. M. Perry, who leaves soon for the work in Africa, writes:

O, how I praise the Lord for leading me so clearly to this great work. As an ambassador for Christ and representative of our Southern Zion, I joyfully give my life, my all. Ease is not what I seek, or I would never have laid my life on the altar as a sacrifice for those perishing Africans. Such a privilege! Glory, glory, glory! O, that God would ever in the future, as in the past, be my constant strength in my weakness.

Brother R. T. Bryan, Shanghai, China, writes January 28, 1902:

I have some good news to tell. Last Sunday I opened the door of the church, and eighteen applied for membership, and several others who were not present have since joined the number. The native pastor, deacons, and a few others meet me here on Thursday evening to carefully examine each one. Those who are ready will be recommended to the church, and those not ready, for any reason, will be asked to wait a while. Ten of them are my school boys, and some of the parents bitterly oppose. Pray for these dear boys, who wish to confess Christian baptism that the way be opened for them to do so.

Brother S. L. Ginsburg writes from Pernambuco February 22d:

Last Wednesday I baptized into the Racife church two men of very good standing. One is a civil engineer, related to some of the best families in Brazil—Dr. J. E. Carneir da Cunha—and the other an officer of the Federal army. Both gave splendid proof of their faith in Christ and regeneration. The latter is being cruelly persecuted, but keeps firm and true.

Yesterday two more were baptized in Jaboatam by myself, and Pastor Borges baptized two in Nazareth. There are more preparing themselves and will soon be baptized. In two of the suburbs we opened places of worship, where we have been having glorious meetings. We could open at least twelve more preaching places had we the time and means. The young men help me a good deal. The theological class will open formally in March, when Brother Hamilton is expected to come and teach. Meanwhile I am teaching a few and using the money granted to buy the books and pay the passage of some of the students. Two come from Para, one from Nazareth, etc.

Brother G. F. Hambleton, writing from Kobe, Japan, says:

I cannot tell you how much I want to talk to men about Christ, and how much I am hampered because I can't talk. But sometimes I blaze away, and do the best I can. We will return home to Kokura in two weeks, and continue our work with our teacher. In Kobe we have studied whenever possible, and I tried to use what we know in talking every day.

Brother R. E. Chambers, Canton, China, writes January 7, 1902:

I hope to have to-morrow to write my report for the last quarter, and if so I shall enclose a copy with this. I am glad to say that my health has not been for several years better than it is now. I am doing more than I have ever done in China, and enjoying it. I continue to saw wood. Mrs. Chambers is very well, and very much enjoys the missionary work that she finds time to do. We are glad to have Miss Trainham in our home. She is working away at the language.

Brother John W. McCollum has written recently from Fukuoka, Japan:

You make very kind reference in a letter to my taking care of myself. This I've tried to do, but with so few workers and constant demands, I have not felt that I could think of myself. \* \* \* The doctor orders me to keep my mouth shut for three months. My throat, without my knowing it, was in a very bad condition. The doctor warned me of the gravity of the case by saying that "constant speaking in open chapels had produced a partial paralysis of some of the vocal chords, and had I persisted for a few months longer, would most likely have been dumb for several years." Truly, a fearful diagnosis for one who likes to talk as well as do. But don't think I'm broken down, for I am not. But I am strenuously following the doctor's directions, and hope to be fit for a long campaign from April 1st. My wife helps me to be quiet, and I hope for at least four years more work before a furlough is taken. The conditions seemed insistent that I should go continuously, both winter and summer, for six years. What is one to do but cry aloud and spare not, when millions around are dying without God. But I shall strive to be wise in work. Don't have anxiety for me, but I beseech you that you will remember me at a throne of grace.

Brother W. Harvey Clarke, Kumamoto, Japan, in a recent letter has this to say:

Our first year in Kumamoto is drawing to a close, and as we recount the blessings which God has sent us in the work, our hearts are filled with gratitude and thanksgiving to Him for His loving kindness. We have enjoyed splendid health. No deaths among the Christians, and ten have confessed Christ and been baptized. Every year's experience brings us closer to the people, and we trust that through the Spirit we are bringing them closer to Christ.

Writing of an interesting tour into the interior of East Africa, Brother S. G. Pinnock says in a letter of recent date:

On Sunday the chief and a large concourse of people assembled in front of our tent to listen for the first time, perhaps, to the story of the cross. On Monday all the chiefs, about fifteen in number, representing a population of about 80,000 people, called us to their meeting to welcome us to their town. To these men I expounded I. Tim. 2: 1-6 as being an outline of our message to them. They had never heard such a message before, and unanimously they begged us to stay and begin work at once. This we were unable to do until we had laid our plans before the Board, but we hope to begin work there in April.



#### 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.

## Letters from Our Missionaries.



REV. M. L. STONE.

### AFRICA.

#### More Work for the Master.

Lagos, West Coast Africa,  
January 28, 1902.

Dear Brother,—We are just in the beginning of a new year, and we hope and trust that we will, D. V., do more work for the Master this year than we have done in the past year. The power belongs to Him. All power in heaven and in earth is given unto Him to help His ministers to preach the gospel of peace and life to stir up His church to work for His glory and for salvation of souls. We hope and trust in His mercy.

I. We have larger baptisms last year than any other year in the history of the Baptist church at Lagos. Sixty-four (64) persons have been buried in baptism on the profession of their faith in the Lord as their Lord and Saviour.

II. Our Sunday school has elevated to a higher position both in number of attendance and the interest manifested by the teachers and the scholars. The

number of attendance rose from 90 to 100, the highest number ever reached.

III. We have cause to thank God for our financial condition. Our contributions rose from \$500 to \$875, and we have the balance of \$200 in our favor after paying all the expenses.

All these are due to the Lord's favor and grace, and to Him must be the glory and the praise. Pray for us and for the work under our care. I send you my picture.

Your brother in Christ, M. L. STONE.



### BRAZIL.

#### Happy to Write Encouraging Facts.

Sao Paulo, Brazil,  
February 13, 1902.

Dear Brother,—I am happy to be able to write down several encouraging facts in our work—and first, that which is uppermost in my mind, I am able to preach again once or twice a week. Thanks be to God for so great a blessing! My throat is weak and somewhat treacherous, and I cannot count too surely on it. I have led along gently, preaching once a week for two months, till now I am gradually taking on nearly double that amount of work.

A second note of comfort is that our congregations here have already increased to nearly what they were before they went down under very unsatisfactory circumstances last year. Several candidates await baptism at an early date. Again, we opened a new preaching place in the splendid town of Jurdiahy. We asked you for money to furnish the hall there. You didn't give it, and we opened up and furnished it any how—going in debt for the most of the outlay. The opening was on last Monday night, in the presence of about 100 people. That was a good beginning. A young man signified his desire to be saved. We will preach there once a week at present.

Still another. The Campinas and

suburban work is on a decidedly better footing than it ever was since Bro. Deter became resident pastor there, as also is that of Santa Barbara, where our fellow-countrymen live and have a church.

Best of all, the sweetest of harmony among us prevails, and all are full of zeal for the cause.

We are trying to be careful as to the material admitted into our church membership, and once admitted, we wish them to understand that great responsibilities rest upon them in the way of self-support and evangelization.

We are praying for large results this year. Yours, J. J. TAYLOR.



#### His First Sermon in Portuguese.

Campinas, Brazil, Feb. 14, 1902.

Dear Brother,—Your letter of January 3d reached me at Campinas a few days ago. Campinas is nearly 100 miles from Sao Paulo, and is a city of 40,000 inhabitants. It is a railroad centre. In three different directions, only an hour's run from here, are Jundiahy, Arraial dos Sousas, and Villa Americana, all growing towns of considerable importance.

We have moved into a new mission hall. The services are crowded with inquiring people, who know so little of the way of life. I am thankful that study undoes the work of the Tower of Babel, and my tongue, now tied for five months, is becoming loosened in this new language. I preached the first sermon in Portuguese the last Sunday 17 December, 1901—five months after landing at Rio de Janeiro. I am compelled to stammer now, but we hope to see the day that these strange words and this land of palms and roses will be to us as our own dear native tongue and homeland.

I visited the American colony at Santa Barbara, one hour by train from Campinas. I preached in English, and was called as pastor of the Baptist church there. These people cling to

the old Gospel, and still love the old Book of their fathers, regardless of their present surroundings. Crowds of young people are growing up among these Americans. We pray to lead many to our Master's feet by these occasional visits. I am praying that some of the young men may feel called to preach to their adopted brethren here. There are some strong, earnest men among them, and they have the Gospel training of centuries behind them, and speak the language of Brazil as fluently as the natives themselves. What we want now is for the Lord of poor, lost Brazil to set their hearts aflame with a love for lost men, and to send them into His great harvest field.

Our hands were never more full of work than now, and our hearts never felt heavier burdens, yet we are both happy and contented. I think I have never seen the world's needs as now, never seen the poor old rag of human righteousness turned wrong side out as we see it here. We pray for missions in the homeland as a man prays for a safe journey; but we pray here as a man who sees the boiling, throbbing engine mad with its new found liberty rushing over the broken bridge to ruin below. Dear friends at home, we can scarcely give you our view-point, but we know your hearts are warm, and you are ready to hear us when we call for men and money.

Sincerely, A. B. DETER.



CHINA.

#### We Are Going to Do Our Best.

Steamship Coptic,

January 15, 1902.

Dear Brother,—We expect to reach Yokohama in the morning, after having a most pleasant trip, notwithstanding a part of the time has been quite rough.

The larger number of our party have been suffering very much from that dreaded malady—seasickness. I, fortunately, have escaped, and thoroughly

enjoyed the roughest weather. We have had to have the racks on the table for a week, and for the past three days have had to have the table cloth sprinkled to keep the dishes steady.

We hope to reach Shanghai one week from to-day, the 22d. Miss Hartwell, though she has been quite sick a part of the time, has stood the trip better than usual. I think she and Miss Willeford will be willing to spend the rest of their lives in China rather than cross the water again. I really do feel sorry for them.

Miss Willeford and myself have been trying to study a little Chinese when our instructor was able.

When we think of all that is ahead of us it almost alarms us, but we are going to do our best, and I am sure what others have done *we can*. I trust that in a short time we may be able to acquire the language, so that we may be used for much good in our new home. We enjoyed the January Journal very much.

Yours for China,

JESSIE L. PETTIGREW.

### My First Trip into the Interior of China.

Canton, China.

On the early morning of the 9th instant, accompanied by E. Z. Simmons, R. E. Chambers, S. T. Williams, we left Canton for a trip into the interior towns of South China. Before the sun had fully ushered in the day we pulled away from our city to learn of the conditions and needs of other towns besides our own.

The first day we reached Sinom, where we spent the night, having services. Bro. Simmons preached. The chapel was crowded; many listened attentively. The native pastor there is truly a godly man. His face bespeaks sincerity and deep piety. If our churches in the homeland could see what Christianity has done for this man, they would be constrained to say, "The power of God is not bound." He was called to the church at Canton, in

many respects the most desirable field in South China; most influential—pays the largest salary by far. He refused after prayer and due consideration, saying, he felt that his work at Sinom was not done. The Lord had others there for him to lead to Christ. The second night was spent at Tsing-une. It was here we spent the Sabbath installing the pastor, Bro. Pau. Great numbers came, many from the adjoining (neighborhoods) villages. The chapel was crowded for hours. It was indeed an impressive service. One wanted to unite with the church. After careful investigation, he gave evidences of conversion, and was baptized a week hence.

From Tsing-une we continued up North river, until we reached Yinlet in two days, spending one night at Wong-Shak on the way. At Wong-Shak we left our boat to sell Gospels and tracts. (Matthew, Mark, Luke and John are printed separately in China that the money which is given for the work may send forth more books—a greater number may be reached.) The writer was deeply impressed when an intelligent youth came and gave his five cash for a Gospel. He grabbed the little book with much anxiety, sat down close to us beside a post, and read eagerly in the dim twilight. The passerby did not take his earnest eyes from his book. It appeared that he had never seen such a book before. Soon the twilight grew too dim, he pushed himself through the throng into the store, and read from the pale light of a tallow candle. When I left to go to our boat, I looked in and saw he was reading, and others were looking over his shoulders. I thought if the brethren at home could just see this sight they surely would do more for our Chinese Publication Society at Canton.

We found Yinlet a busy place, seemingly friendly to foreigners. It is here that the writer will likely locate, making it headquarters for the Hakka

work. The Hakka people, where Bro. Williams has labored, have been very receptive. There is probably no field in China where the results have been as great, for the effort put forth, as in the Hakka field. It seems now all we need are godly men "to go up and possess the land." Hundreds are coming into our churches each year, many more inquiring the way of life. No one has given himself to the work except Bro. Williams and myself and wife. Brethren, pray ye the Lord of the harvest that He will thrust forth more laborers into the harvest.

After spending two days in this city, with hearts aglow, we returned to the place from which we went out, reaching home the tenth day at 2 o'clock in the morning, being greatly wearied in body, but "*strengthened in the inner man.*"

If any of the brethren or sisters, or mission societies in the homeland, desire information about the Hakka field, feel free to write me at Canton.

Brethren, pray that we may be fully prepared for the great work.

Yours in Christian fellowship,  
J. R. SAUNDERS.



#### A Heart Full of Gratitude.

Canton, China, Jan. 4, 1902.

Dear Brother,—During the quarter I have published my "Paraphrase of Romans, with Comments," and put the manuscript for I Cor. into the hands of the Publication Society. As a member of the "Harmonizing Committee" for Bible revision, I am now engaged daily in comparing the new versions of the New Testament in Mandarin and easy Wen Li.

Most of my time in the Training Class for the fourth quarter was taken up with the study of the writings of John. In the day classes we studied Revelation and the Epistles, and in the evening the Gospels.

The Hong-Kong church invited me to take part in the opening services in

connection with their new chapel. Representatives of five missions in Hong-Kong took part, while I made the principal address, basing my remarks on Eph. 11: 20-22: "Marks of a True Church—Its Foundation, Growth, Harmony, the Spirit Dwelling Place." The building was provided by the liberality of Mrs. Vanderpool, of New York, who spent some \$18,000 to secure this home for our little Chinese church in Hong-Kong. She has always felt much interest in the Chinese, and some of the leading members in Hong-Kong were under her instruction in New York. The meeting room is on the lower floor, while the income from the rent of the upper stories goes toward the pastor's salary. Bro. Tong Kit Hing, so long pastor of the Chinese church in San Francisco, is the efficient pastor. He is an earnest and popular preacher, and draws large congregations. He studied with me several years before going to America. Thus our church in the worldly but important city of Hong-Kong begins the new year with a hopeful prospect before them.

We are rejoicing in a unison in the recent accessions to our numbers. As we were all gathered together at Bro. Chamber's house on Christmas day, my heart was filled with gratitude to God as I compared the past during the dark days of the civil war, when I was the only one to hold the fort, with the present when we are "two bands," working in the Cantonese and Hakka dialects, and where we occupy two provinces, and have some 2,000 members. Truly God hath done great things for us, whereof we are glad! Yet when I think of the open doors and the spiritual needs of our members, and the unevangelized masses around us, I realize that we need many more laborers for this great harvest field.

May God stir up the hearts of the home churches to come up to the help of the Lord against the mighty, and send us the men and the women we so much need.

R. H. GRAVES.

# Woman's Missionary Union.

AUXILIARY TO S. B. C.

MOTTO: "GO FORWARD."

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Editorial communications to this department should be addressed to Miss ALICE ARMSTRONG, 1423 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 APRIL, 1902, MISSIONS IN THE SOUTHERN STATES.

"Lift up thine eyes \* \* \* and all the land which thou seest, to thee will I give it and to thy seed after thee." Ours is the first country where Baptists have enjoyed equal political and religious rights. Three-fifths of the Baptists in the world are in the Southern States. There are 20,000 white churches; 3,250,000 members (white and colored).

STUDY TOPICS.—Our past history, as indicating future divine purposes. Responsibility of the churches to evangelize our country. Necessity to carry the pure Gospel with our commerce to the ends of the earth.

### PROGRAM FOR APRIL, 1902.

A leader succeeds not so much by what she does and says as by what she gets others to do and say.

1. Hymn—"Saviour, Thy Dying Love."

2. Thanksgiving for the privilege of being "laborers together with God"; petition for our native population and those who come to us—that they may learn to walk in the way of God's commandments.

3. Practical Consecration. Rom. 12: 1-3; Fruitful Service, John 15: 1-8; Strong Service, Isa. 40: 28-31; Happy Service, Isa. 26: 3-12.

4. Suggestive Sentences. Opportunity never looks back. The population of S. B. C. territory is increasing at the rate of half a million per year, thus God is giving Southern Baptists wonderful opportunities. State missions—the work which is confined to a given State—is often supplemented by aid from the Home Mission Board.

5. Report regarding the work and needs of your own State, from one who has previously been appointed to write to the State secretary for such information.

6. Leaflet: "The Proper Emphasis on Home and State Missions"—Rev. J. W. Millard.

7. Query.—Was a Week of Self-Denial for Home Missions observed by the Society? If so, call for reports. If not, why not plan now for it?

8. Talk or Paper: "Primary Motives in Mission Work." (a) The glory of God. (b) Christ's command. (c) Christ's example.

9. Business, collection, etc.

10. Recitation from memory of single verses of favorite hymns, called for by leader, sung by Society, closing with "Nearer, My God, to Thee."



#### MONTHLY MISSIONARY LITERATURE.

FOR PASTOR AND PEOPLE; FOR LEADERS AND LED.—Rev. Junius W. Millard, pastor of Eutaw Place church, Baltimore, Md., has prepared a helpful leaflet, entitled "The Proper Emphasis Upon Home and State Missions." This is intended to be used by societies in connection with April programme, and may be obtained for 3 cents from the Mission Literature Department, S. B. C., 233 N. Howard street, Baltimore.



#### CHRISTMAS OFFERING FOR CHINA.

It was necessary for data for the W. M. U. department of the Journal to be furnished previous to Miss Annie W. Armstrong's return to Baltimore from a trip to Florida and other points in the interest of mission work. For this reason, also because some reports have not yet been sent in, it is impossible to make a full statement of Christmas offering at this time. It will be furnished next month.



#### OUR COUNTRY'S NEED OF MISSIONS.

It is not necessary, and it is injurious, to make comparisons between home and foreign missions. We are not so reduced that we must make choice and sacrifice one to extend the other. The church is abundantly able to do both. It is a case of which our Master will say, when we meet Him: "This ought ye to have done, and not to have left the other undone." Moreover, only by doing both can we do either. To abandon foreign missions is to invite the curse of God upon selfishness, and to stifle the spirit upon which the success of home missions depends. To neglect home missions, is to stop the spring from which the missionary work flows out through the length and breadth of the world. We can do both, and we must do both, each for its own sake, and each for the sake of the other. Consider one great city like the city of Chicago alone:

"Six thousand saloons, with a daily income of \$316,000, and employing about 31,600 persons. In one saloon were counted, on a Sabbath evening, 524 men; within two hours 480 more entered, until they stood about the gambling tables six deep.

"Thirty-one theatres, most of them open on the Lord's day. At seventeen of these, on a Sabbath evening, were counted 17,160 men between the ages of fifteen and forty-five, to say nothing of older and younger men and women."

Of the 52,622,250 people of the United States, according to the census of 1890, ten years of age and over, or 13.3 per cent. could not read and write. In Louisiana the percentage of illiteracy was 45.8 per cent.

The same census gave the total church membership of the country as 20,612,806, of whom 6,257,871 were Roman Catholics. There is room enough for the church's growth. Have you done anything to promote it? Have you been the means during the past year of bringing one into the church?

But the situation is not wholly dark. "I always bet on sunshine in America," said Henry Grady. And looking back over the years no one can help thanking God and taking courage. There are more Christian workers than ever before, more devotion, more charity, more goodness, more love of righteousness, greater purity of politics, more belief in prayer, more Christianity among students. Where at the beginning of the century Christianity had practically no hold at all, it now finds its stronghold.

Consider your own community. Are there not more good and Christian enterprises in it than ever before? But in each community there is much waiting to be done.

The death of President McKinley is a summons to attempt at once the enlightenment and conversion of the multitude from Europe who share the sentiments of the murderer.—*Sunday School Times.*



### THE HOLY SABBATH.

Effort on all sides is being made to banish the Lord's day, or turn it into a scene of pleasure. When the Sabbath goes down, the republic goes down. Men who are not willing to obey God's law in regard to Sabbath observance are not fit to govern themselves. Sabbath-breaking means dissoluteness, and dissoluteness is incompatible with self-government. What is the matter with republicanism in Italy and Spain? No Sabbath. For ages they wanted a republic in France. After a while they got a republic; but one day Napoleon III with his cavalry rode through the streets, and down went the republic under the clattering hoofs. They have a republic there again; but who would be so bold as to prophesy its continuance for twenty years. France never will have a permanent republic until she quits her roystering Sabbaths, and devote one day in every week to the recognition of God and sacred institutions. Abolish the Sabbath, and you abolish your religious privileges. Let the bad work go on, and you have "the commune," and you have "the revolution," and you have the sum of national prosperity going down in darkness and blood. From that reign of terror may the God of Lexington and Gettysburg deliver us!—*Golden Rule.*



All cannot charge or lead the van,

All can be brave and true;

And where the Captain's standards wave

There's work for all to do;

And work from which thou mayst not flee,

Which must be done, and done by thee.

—*Selected.*

**CONSECRATION—SERVICE.**

Consecration to God means service to man. Thousands have thought to serve God by withdrawing themselves from the world and by living as nearly as possible out of all relations with their fellows. As Dr. James H. Ecob puts it: "The notion has prevailed that to become truly a spiritual man is to sign a quit-claim to this world and take a mortgage on the next." But God has immense interest in this world, and an immense work to do here, and as an old proverb says: "God loves to be helped." The best way to serve Him that I know of is to help Him do His work—that is, to help Him perfect humanity; and thus to hasten the coming of His kingdom. Christ the same yesterday and to-day, would still seek the lost, but He must now do it on our feet. He would still minister, but He must do it with our hands. He would still warn and comfort and encourage and instruct, but He must do it with our lips. If we refuse to perform these offices for Him, what right have we to call ourselves members of His body, in vital union with Him?

"'Why, God,' thought Marian, 'has a missing hand  
This moment; Lucy wants a drink; perhaps.  
Let others miss me; never miss me, God!'"

Moreover, Christ teaches that the needs of men are His needs; that He is in the world hungry, naked, sick, in prison. If we wish to serve Him, how can we do it better than in the person of those with whom He identifies Himself? Self-giving is the law of Christian living.—*The New Era.*

**LETTING THE LIGHT SHINE.**

A rich Christian merchant was solicited for a subscription to some good object, and said he would give \$25. On the paper being presented to him to sign his name he saw that a neighboring merchant had subscribed \$250. "What is this?" he asked. "It may be more important than I thought." He heard further about it, and in the end subscribed also \$250. By the first merchant letting his light shine the second was influenced to make a larger subscription. Let your light shine.

**THE STRANGER WITHIN OUR GATES.**

Be not forgetful to entertain strangers; for thereby some have entertained angels unawares. Heb. 13: 1-2.

"Were you very homesick when you first came to America, Mrs. D——?"

This question was asked of an elderly German woman who has been a nurse for many years in a thriving little city. Such a kind, good nurse she is, too! so patient, so wise, so gentle, so motherly!

"Homesick!" she replies, with an indescribably pathetic intonation, "oh, I thought I should die! I was only sixteen, ma'am, when I came over. I found employment in a family where there was much to do, for there were six children. I worked very hard, but I didn't mind that. It was the longing for the old country, the Fatherland, that nearly broke my heart. I think I would have died if it hadn't been for the oldest daughter in the family. She used to come every Sabbath to my room and spend the-afternoon with me. She always brought her Bible and her Sunday school books with her. The dear child taught me to read English, and read aloud to me from her Bible and the other books. Those Sunday afternoons were what saved me from despair!"

According to official statement, about 500,000 immigrants came to America last year. Most of these were very poor, and many illiterate. Among them there must have been many helpless, homesick women and girls.

Shall we not pray most earnestly for them? Shall we not do our part in helping them to become happy, useful Christian citizens of our great republic?



**GOD WITH US.**

A sense of "God with us" begets a sublime courage. When a Russian official said to Dr. Schaufler, "My Imperial master, the Czar, will never allow Protestantism to set foot in Turkey," he calmly replied: "My Imperial Master, Christ, will never ask the Emperor of Russia where He may set His foot or plant His kingdom." Yes, God is the controller of history. Before Napoleon Bonaparte invaded Russia he told the Russian ambassador that he would destroy that empire. The ambassador's reply was: "Man proposes, but God disposes." "Tell your master," thundered the arrogant and self-confident Corsican, "that I am he that proposes, and I am he that disposes." It was a challenge to the living God to show who is the ruler of this world; and God accepted the challenge. He moved not from His throne, but sent the crystal snowflake from heaven to punish the audacious boaster! Napoleon flung his forces into Moscow, but in his retreat he left on the frozen plains the bulk of his vast army; and the official returns of the Russian authorities reported two hundred and thirteen thousand five hundred and sixteen French corpses buried, and ninety-five thousand eight hundred and sixteen dead horses. When, in 1815, Napoleon, escaping from Elba, again threatened to "dispose" events in European history at his will, the sovereign of this world, whose hand is on the helm of history, ordained that Blucher should join the Iron Duke at the turning point of the conflict of Waterloo, and by that decisive battle turn the fate of Europe. That crowning victory ushered in thirty years of peace. Napoleon found at St. Helena that God does dispose, a fact of which the whole mission history of the century is an illustration.



**BOOK NOTICES.**

**THE MODERN MISSION CENTURY VIEWED AS A CYCLE OF DIVINE WORKING.** By Rev. Arthur T. Pierson, D. D. A brief review of the missions of the nineteenth century. Crown 8vo, cloth, net, \$1.50.

"It is not easy to describe a book like this, without being guilty of the charge of overpraise. Yet all those who are familiar with Dr. Pierson's missionary volumes—and they now constitute a considerable library—will quite understand the fascinating character of his latest book. The reader is impressed with three conspicuous qualities. First, a complete mastery of the subject; second, a remarkable breadth of vision; third, a wonderful spiritual insight."—*Illustrated Missionary News*, London.

**STORY OF BIRD LIFE.** By T. P. Pearson. 12mo. Cloth. Illustrated. Mailing price, 60 cents. B. F. Johnson Publishing Company, Richmond, Va.

This little book is charming, and its value as a text-book is such that it is adopted by the schools of Boston, Mass. In a charming, sympathetic, cultivated manner it tells us of the life and habits of birds.

**THE CENTENNIAL SURVEY OF FOREIGN MISSIONS.** By James S. Dennis, D. D. Fleming H. Revell Company, Publishers, New York city.

This large book of more than 400 pages gives in convenient form statistical results of the missionary work of all denominations, as presented at the Ecumenical Conference in 1900. To pastors, teachers, leaders of missionary societies, and bands it must prove very helpful.

## **Band Department.**

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

### IN THE WAKE OF THE MISSIONARIES—Chapter XIV.

#### A GLIMPSE OF OKLAHOMA.

"We will soon see the last of Oklahoma," said Fred, as the travellers sped away from Guthrie, the capital of the Territory.

"The last of Oklahoma, and the last of our missionary travels," sighed Mary.

"Well, we certainly should not complain," said John. "We have swung the circle from the oldest to the newest country in the world."

"But there are other lands to conquer. We need not weep like Alexander because there is no more to see or know," persisted Fred.

"That is very true, Fred," agreed the school mistress; "but ours was to be only a glimpse and now"—and the little lady sighed as many had done—"the glimpse is over."

There was silence for a few moments, and then John said:

"For me, I'm American enough to think we kept the best for the last. Think of China. Everything going on as it has gone for centuries, except where missions and Western people and things have touched them, and think of this Territory—a nation born in a day, and now, in only thirteen years, anxious to celebrate its majority and cast a State's vote with the best in the country. That's American progress for you, and I like it. Bessie, I know, can't forgive Uncle Sam for taking all these lands from the Indians, but I say 'the white man forever.' Any way, the United States bought the land."

"Yes," agreed Bessie, a little sarcastically, "for the handsome sums of fifteen and thirty cents an acre."

"Tell us," said Mary, turning to the school mistress, "about the 'great rush?' Every one refers to it as though, of course, you ought to know, until I have been ashamed to ask."

"It means when the first part of the Territory was opened, in 1889," answered Fred, instead of the school mistress.

"Of course, I know *that*," said Mary.

"But how did it all come about?" she asked, turning again to the school mistress.

"That," said the little lady, "is one of the most remarkable stories in the history of our country, but, as Mary says, one about which little has yet been written. The story is rather a long one; but I will tell it if you wish."

"Of course we do," they all answered. So gathering as close to her as they could, the travellers listened while the school mistress told the story of the Great Rush.

"Ever since 1662, when Dionisio de Pensalosa visited this land, extravagant stories of its beauty and fertility have been told. It is, indeed, a fair country, and received from the Indians the name of Oklahoma, which means beautiful land. As Bessie has told us, the whole of Indian Territory was given to the five civilized tribes, while all the lands west to the Pacific were to be their hunting

grounds. This was in 1835. In 1849 there was a great rush to the far West on account of the discovery of gold in California. Ten years later white people were scattered everywhere through the country west of Indian Territory, and demanding possession of the lands over which roamed many Indian tribes. These were days of Indian raids and revenges—"

"Dime novels, scalps and kidnapping," interjected John.

"Yes, John, you are right. Those were wild days, which have now forever passed away. Bad white men, bad Indians, and bad whiskey made life full of terror and hardship. Yet the tide of immigration flowed on, and army posts were dotted over this western country in the vain endeavor to keep peace. In 1866 the United States determined to purchase more than thirty-nine thousand square miles of their territory from the Indians and locate on it several other tribes. This plan, which was only partially carried out, left a large body of good land belonging to the United States wholly unoccupied. Then began the long battle to keep out unlawful settlers. The 'boomers,' as they were called, did not dare to enter singly, for the country was guarded by the United States army, but went in companies of armed men, only to be driven out again and again. At last, however, they grew so bold that under a famous boomer leader, David L. Payne, a regular company, named 'Payne's Oklahoma Colony Company,' was formed. This daring company would purport to sell 160 acres of the United States land for \$25, and having sold the claims, Payne would arm his followers and boldly march into the country with them to put them into armed possession of what was neither his to sell or theirs to take. For fifteen years before his death, in 1834, he had been arraigned before the United States court at Fort Smith at least twice a year for trespass, but he ever returned to the forbidden country with an ever increasing company of boomers. In 1884 he boldly marched in with from 500 to 2,000 settlers, and was only driven out after a hard fight. It is said that he sold a hundred thousand dollars' worth of so-called claims. After Payne's death, W. L. Couch became the leader of the boomers. In December of the year in which the former leader died, Couch marched in with a large body of armed men, and encamped at Stillwater, only to be dislodged and marched at last across the Kansas line.

"So the lawless fight went on with deeds of violence and robbery marking every week. At last the United States determined to open the disputed territory to settlers. The proclamation was March 27, 1889. At the sound of a bugle at 12 o'clock on April 22, 1889, each man was to rush for the land he wished, the first comer to have possession. In the mean time the officers of the Government were busy. The territory to be opened was surveyed in quarter sections, or 160 acres, the amount to be taken possession of by one family; bridges built across the streams; towns started out, and everything possible done to help the coming settlers.

"April 22d dawned bright and beautiful. Drawn up around all roads to the territory were long lines of United States cavalry, beyond were gathered fifty thousand people waiting the noon-day signal. Some rode fast, impatient horses, some drove wagons piled with every conceivable household article. Here was a portable house, here loads of tents, there the outfit of a future grocery. But the crowd was peaceable, though intensely excited, for the sale of whiskey was sternly forbidden. At last the bugle rang out shrill and clear. The rush began. Such a sight the world had never seen. Great clouds of dust rose as though to

beat the newcomers back. Their throats parched with thirst, their eyes blinded by dust, their bodies bent with fatigue, but on they swept. Now, one who had outstripped the rest, tumbled from his horse, drove down a stake, and owned a quarter section.

"But ever looking for better land, others passed him, urging on their jaded horses. Others rushed for the town site and corner lots. By nightfall Guthrie, the capital, was a town of six or seven thousand inhabitants, a city of tents. In one of these a bank, with fifty thousand dollars capital, had already been opened and was doing business. In one month this town had water-works; in four months six banks, four daily papers and electric lights. By the end of the year Oklahoma had 60,000 inhabitants."

"But they had a hard time that year," said John.

"Yes, the droughts ruined the hastily planted crops, and in May the first Territorial Governor, Governor Steele, appealed to the Government for help. Besides this, one of the railroads loaned the people 25,000 bushels of seed wheat. By the next year Oklahoma was a settled land, well on its way to prosperity."

"There have been other rushes, have there not?" asked Bessie.

"One other rush and one allotment," answered the school mistress. "The second rush was in 1893, when an additional strip of land was opened. Last August (1901) a hundred and sixty-seven thousand persons registered for allotments in the Kiowa, Comanche, and Araphahoe lands then to be opened. Thousands had gathered on the border, and since only thirteen thousand allotments were to be made, thousands were bitterly disappointed. But my story has been too long," she said, breaking off.

"It is wonderful," said John, thoughtfully. "Think of a country with cities of twelve thousand people, like Guthrie and Oklahoma City, with long lines of handsome houses, schools and churches; of a country with a good home on nearly every 160 acres, and a whole population of nearly half a million, all in thirteen years!"

"Why have we 36 missionaries in such a prosperous land?" asked Mary. "But," she added quickly, answering herself, "the little churches we help now will grow as rapidly as the rest of the country, and will soon cease to need us."

"It seems to me," said Fred, "that all our Home Mission money spent here is sure of great profits and quick returns. Oklahoma will soon be sending back far more than we have ever given her."

"We'll be across the border soon," said the conductor, who passed just then.

"Good-bye, then, to the Beautiful Land," said Fred, raising his hat. "Long life and prosperity to Oklahoma!"



### QUIZ.

Bound Oklahoma. How large is this Territory? When was "The Great Rush?" Who was David Payne? To whom had this land belonged? What did the United States pay for it? How many people went in the first day? How much land might each family take? Tell about the first day at Guthrie. What is the present population of Oklahoma? How many Home missionaries have we in Oklahoma?



"Show, if you can, why you should not obey the last command of Jesus Christ."—Dr. Ashmore.

## RECEIPTS FOR FOREIGN MISSIONS

From February 15 to March 15, 1902.

ALABAMA.—W. B. Crumpton, Treas. (China, \$23.81; Miss Kelly, \$42.77), \$678.79. Milltown Ch., by C. J. B., \$2; Lanett Ch., by C. J. B., \$1.35; Pickensville Ch., by C. C. W., \$2; Enon Ch., by C. C. W., \$2; Forest Ch., by C. C. W., \$2; W. M. S., Palmetto St., by Mrs. A. H. P. (Christmas offering), \$8.80; Sumterville Ch., by J. B. S., (Christmas offering), \$2; Shiloh Ch., by J. L. R., \$4.30; L. A. S., First Ch., Troy, by Mrs. J. J., \$15; Sunbeam Soc'y, Gadsden Ch., by J. G. D. (Mrs. McCollum), \$20.69; Alpine Ch., by J. T. J., \$1.07; Big Spring Ch., Unity Ass'n, \$3; Spring Bank Ch., by T. E. T., \$1.45; Black Creek Ch., by T. E. T., 85 cents; Womack Hill Ch., by T. E. T., \$1.55; Rehoboth Ch., by C. M. M., \$13; W. B. Crumpton, Treas. (Christmas offering, \$147.48; Canton Home, \$2; Miss Hartwell, \$102.50; Miss Kelly, \$123.43), \$901.68; Clarksville Ch., by J. H. C., 85 cents; L. A. S., Mt. Andrew Ch., by J. J. W. (Miss Kelly), \$3; First Ch. Birmingham, by T. B. T., \$100; Zion Ch., Bigbee Ass'n, by C. M. M., \$10.10; Tuskaloosa Ch., by P. D. B., \$125. Total, \$1,900.48.

Previously reported, \$5,782.21. Total this year, \$7,682.69.

ARKANSAS.—Pleasant Hill Ch., by G. W. B., \$5; L. A. S., Altus, by Mrs. D. W. (Christmas offering), \$2.70; S. S., First Ch., Eureka Springs, by G. W. (native missionary, China), \$10; A. J. Barton, Cor. Sec'y (China, \$14.50), \$62.50; Mrs. J. M. Forrester, Helena, \$50. Total, \$130.20.

Previously reported, \$851.20. Total this year, \$981.40.

DISTRICT OF COLUMBIA.—"A Friend," by B. M. B., \$300; "A Friend," \$5; E Street Ch., Washington, by T. A. R., \$15. Total, \$320.

Previously reported, \$476.70. Total this year, \$796.70.

FLORIDA.—David Smith, Holt, 65 cents; L. D. Geiger, Treas., \$147.74; Pleasant Hill Ch., Bluff Springs, by J. Z. B., \$2.25; Beulah Ch., New River Ass'n, by L. T., \$1.40; Florahome Ch., by J. F. B., \$1.15; W. P. Gunter, Ch. Clerk, Romeo, 45 cents; Maple Creek Ch., by B. C. W., \$2.85. Total, \$156.49.

Previously reported, \$243.74. Total this year, \$400.23.

GEORGIA.—J. P. Binns, C. C., \$1.73; L. M. S., E. Macon, by Miss E. M. (Christmas offering), \$5; Union Ch., by W. J. N., \$3.03; Mary Davis Jackson, Greensboro, \$25; W. M. and A. S., Furlow Lawn Ch., Americus, \$5; Blue Water, Ebenezer Association, \$1.50; First Church, Americus, by R. E. N., \$54.31; J. A. Thompson, for Ch., \$1.40; Jackson Ch., by F. S. E., \$11.66; W. M. S., First Ch., Americus, by A. W. (native helper), \$15.28; S. Y. Jameson, Treas. (Med. Miss'y, 61.53; McCollum, \$2; Miss Parker, \$81.55; Sears Fund, \$35.15; Stephens, \$6.50; China, \$18.76; Canton Home, \$4.30; Christmas offering, China, \$253.32), \$690.90; W. M. S., First Ch., Toccoa, by Mrs. R. D. (Christmas offering, China), \$3; Marietta Ch., by H. A. W., \$50; Bethel Ch., by C. H. L., \$1.12. Total, \$898.33.

Previously reported, \$12,422.16. Total this year, \$13,321.09.

KENTUCKY.—Cumberland River Ch., by G. W. N., \$2.20; G. W. Nicholson, \$1.50; D. F.

Highbaugh, 65 cents; Rogers Grove Ch., by B. M. F., \$3; Little Union Ch., by C. H. G., \$3; J. G. Row, Cor. Sec'y, \$413.29; Jas. R. St. Clair, \$2; W. H. Newman, \$100; Miss'y Soc'y, S. B. T. S., by H. B. F., \$61.70; Central Com. by Mrs. B. G. R.—Danville (Christmas offering), \$6.65; Falmouth, \$5; Mayslick, \$5; Christmas offering, \$2.30; Walnut St., 84 cents; McCloy Home, \$15.10; Burk's Branch (Christmas offering), \$3; Beechland, 50 cents; Broadway (Mrs. McCloy's salary), \$63.01; Franklin Sunbeams (McCloy Home), \$5; Younger's Creek (McCloy Home), \$2; Twenty-second and Walnut (Christmas offering), \$4.50; Walnut St. Sunbeams (McCloy Home), \$1—\$113.93; W. M. S., Bowling Green, by Mrs. E. P. (Christmas offering, \$8.20; Geo. F. Hambleton, \$114.10), \$122.30. Total, \$823.57.

Previously reported, \$14,650.27. Total this year, \$15,473.84.

LOUISIANA.—R. F. Harrell, Ruston, \$25; Enon Ch., by E. F. C., \$11; A. M. Hendon, Treas., \$148.66; Dubach Ch., by T. N. R., \$7; Mrs. M. H. Gibbs, Mt. Lebanon, 25 cents; Unionville Ch., by A. H. C., \$6.50; Spearsville Ch., by T. M. R., \$10; Dodson Ch., by T. M. R., \$7; Broussard Grove Ch., by C. S. S., \$1.80. Total, \$217.21.

Previously reported, \$1,948.29. Total this year, \$2,165.50.

MARYLAND.—North Ave. S. S., Baltimore, by H. C. T., \$16.35; Brantley Ch., Balto., by C. W. W., \$18.50; Fourth Ch., Balto., by F. R. H., \$6.53; Rockville Ch., by S. R. W., \$10; W. F. M. Soc'y, by Mrs. E. L.—Wilson Mem. Ladies' Soc'y (Christmas offering), 80 cents; Rockville Ladies' Soc'y (Christmas offering), \$22; Eutaw Place, Capcorma (Christmas offering), \$30; Ladies' Soc'y, (General Fund), \$9.65; Christmas offering, \$2.50; Y. L. Soc'y (Christmas offering), \$4.65; Franklin Square Busy Bees (Christmas offering), \$3; Immanuel W. F. M. Soc'y (Gen. Fund), \$9.35; Mrs. Hartwell's salary, \$1.91; Christmas offering, \$3.80; First Ch. Ladies' Soc'y (Christmas offering), \$7.63; Seventh Ch. Ladies' Soc'y (Christmas offering), \$18—\$113.29; First Ch., Balto., by C. M. P., \$250; North Ave. Ch., Balto., by F. S. B. (Maynard house), \$9; A. Brown, by O. F. G. (Maynard chapel), \$5; T. S. Briggs (Chinese Pub. Soc'y), \$25. Total, \$539.67.

Previously reported, \$2,902.42. Total this year, \$3,442.09.

MISSISSIPPI.—Gen. Ass'n, by D. T. C. (J. G. Chastain, \$150; A. C. Watkins, \$150), \$300; Union Ch., by A. W. R., \$3.20; Bethesda Ch., by W. W., \$2; Silver Springs Y. P. U., by G. P., \$1.87; Shady Grove Ch., by A. J. T., \$10; New Harmony Ch., by J. W. T., \$10; A. V. Rowe, Cor. Sec'y, \$500; Immanuel Ch., Meridian, by C. G. E., \$7.05; Standing Pine Ch., by A. M. B., \$5; Hinkle Creek Ch., by T. F. H., \$7.80. Total, \$851.92.

Previously reported, \$3,335.54. Total this year, \$4,187.46.

MISSOURI.—E. H. Sawyer, Treas., \$292.79; E. H. Sawyer, Treas.—B. Y. P. U., La Monte, Harmony (Miss Dutton), \$1.25; B. Y. P. U., Slater, Saline (Miss Dutton), \$3.90; Christmas

offering for McMinn Home, Wu Chow, China: W. M. S., Pilot Grove, Lamine Ass'n, \$4.75; L. A. S., First German, California, \$2.60; W. I. C. S., Columbia, \$8.50; W. M. S., Center Grove, N. W. Mo., 75 cents; Mrs. John Doniphon, St. Joseph, \$8.00; W. M. S., Windsor, \$10; W. M. S., Kahoka, \$6; W. M. S., Aurora, \$2.25; W. M. S., Keytesville, \$4.50; Mrs. Carleton's S. S. class, Laf. Pk., St. Louis, \$4.10; W. M. S., Grant City, \$2.67; W. M. S., Bowling Green, \$2.50; W. M. S., Lamar, \$2.70; W. M. S., Converse, \$2; W. M. S., Salem, Sallne Ass'n, 88 cents; W. M. S., Lexington, \$28.60; W. M. S., Belton, \$5; W. M. S., Miami, \$13; W. M. S. First, St. Joseph, \$6; W. M. S., Savannah, \$6.57; W. M. S., Palmyra, \$2.35; W. M. S., Norborne, \$2.50; W. M. S., Rothville, \$10; W. M. S., Warrensburg, \$5; W. M. S., Roanoke, \$1.85; W. M. S., Good Hope, Saline, \$3; W. M. S., Warsaw, \$15; L. A. S., Third, \$5; W. M. S., Moberly, \$10.26; W. M. S., Mexico, \$30.15; W. M. S., Rehoboth, Saline, \$28.35; W. M. S., Pleasant Ridge, \$3.50; W. M. S., Second Liberty, \$27.80; W. M. S., First, Monroe City, \$12.40; W. M. S., Bethel, Saline, \$5; Y. L. S., Third Ch., St. Louis, \$25; W. M. S., Third Ch., St. Louis, 50 cents; a lady in South Park Ch., Kansas City, \$1; S. S., Tabernacle Ch., Kansas City, \$25; Mrs. W. F. Elliott (to furnish room called W. F. Elliott room), \$100; W. M. S., First, Monroe City (for Canton Home), \$5; W. M. S., Jonesburg, Bear Creek (Christmas offering, Miss Dutton), \$5.50; S. S., Jonesburg, Bear Creek (Christmas offering, Miss Dutton), \$1; W. M. S., Norborne (Christmas offering, helper for Bro. Lowe), \$2; W. M. S., Center Grove, \$1.75; W. M. S., Kearney, \$5; W. M. S., Bunceton, \$2; W. M. S., First, St. Joseph, \$9.30; W. M. S., Palmyra, \$4.50; W. M. S., Third, St. Louis, \$5.48; W. M. S., Mexico, \$12.50; W. M. S., Rehoboth, Slater, \$8.15; W. M. S., Fifth St., Hannibal, \$1.50; W. M. S., Miami, \$6.10—\$804.76; B. H. Jones, 25 cents. Total \$1,097.80.

Previously reported, \$5,551.86. Total this year, \$6,649.66.

**NORTH CAROLINA.**—Inanda S. S., by R. I. (native worker with Miss Price), \$7; Walters Durham, Treas., \$1,000. Total, \$1,007. Previously reported, \$5,431.48. Total this year, \$6,438.48.

**SOUTH CAROLINA.**—Elko Ch., by D. H., \$3.95; Penial Ch., Colleton Ass'n, by T. J. S., \$1.06; Pine Grove Ch., Colleton Ass'n, by T. J. S., \$4.17; Bethlehem Ch., Colleton Ass'n, by T. J. S., \$4.42; Hunter's Chapel Ch., Barnwell Ass'n, by J. H. F., \$2.65; Little River Ch., by E. R. R., \$3.25; T. W. Crews, Greenwood, \$10; Second Ch., Columbia, by J. H. B., \$5; Beaverdam Ass'n, by J. W. S., \$9.96; R. H. Willis, Landrum (New Testaments), \$2; High Point Ch., by J. S. W., \$1.41; Salem Ch., by J. H. T., \$2; Four Holes Ch., by J. F. R., \$3.20; Pleasant Valley Ch., York Ass'n, by A. F., \$2.66; Edisto Ass'n, by W. S. L., \$5.45; Mt. Ararat Ch., Mercer, by G. W. M. (W. E. Crocker), \$5; Ellenton, Savannah River Ass'n, \$3; Citadel Square Ch., Charleston, by G. B. B., \$155; Wedgefield Ch., by W. H. R., \$1.35; Dudley Ch., Chesterfield Ass'n, by B. S. F., \$3.05; L. S. Pelham Ch., by Mrs. L. F. K., \$1; S. S., First Ch., Gaffney, by L. G. B., \$5; Phillippi Ch., by S. W. S., \$4.79; Bartlette

St. S. S., Sumter, by W. F. R., \$20; Willow Swamp Ch., Orangeburg Ass'n, by D. H. C., \$1.58; Lake Swamp Ch., Welsh Neck Ass'n, by C. A. J., \$7; J. J. Kendrick, Pacolet, No. 1, Ch. Broad River Ass'n, by A. C. C., \$5; Mrs. John Stout, Cor. Sec'y, Sunbeam Miss'y, \$1; Mt. Ararat Ch., Bd. Ass'n, \$5; Miss Rebecca Gainey, \$1; W. Home in Canton, \$2.55; Griffith Mem. Chapel, \$1; Christmas offering, (Miss Bostick, \$49)—\$238.02, \$322.50; Geithsem-ane Ch., Orangeburg Ass'n, by W. H. S., \$2.37; Mt. Zion Ch., by J. H. D., \$20; Pleasant Hill Ch., Orangeburg Association, by D. H. C., \$1.15; Beulah Ch., by B. J. H., \$1.18; Darlington Ch., by G. H. E., \$33.81; Stevens Creek Ch., by L. B. W., \$2; First Ch., Columbia, by D. J., \$19.51; Belleview Ch., Laurens Ass'n, by M. C. C., \$3; Mt. Elon Ch., Welsh Neck Ass'n, by E. H. H., \$2.30; Brownsville Ch., by G. H. M., \$2.25; Berea Ch., Broad River Ass'n, by Mrs. I. H., \$10; Timmons-ville Ch., by J. A. C., \$25.03; S. S., First Ch., Gaffney, by L. G. B., \$6.63; Agnes W. Quarles, Abbeville Ch., by G. C. D., \$1; Holly Springs Ch., Spartanburg Co., by W. W. J., \$3.30; Cross Hill Ch., by J. A. M., \$2.20; Siloam Ch., by J. A. M., 80 cents; Healing Springs Ch., by J. J. R. (Barnwell Ass'n), \$4.10. Total, \$716.17.

Previously reported, \$7,640.37. Total this year, \$8,356.53.

**TENNESSEE.**—E. Calvert, \$5; Salem Ch., by J. T. K., Chilhowee Ass'n, \$1.40; W. M. Woodcock, Treas. (China, \$93.78), \$393.47; First Ch., Johnson City, by S. H. J., \$5.25. Total, \$405.12.

Previously reported, \$4,207.41. Total this year, \$4,612.53.

**TEXAS.**—J. B. Gambrell, Sup't, \$254.97; T. F. Tapp, Ch. Clerk, Eshota, \$5; Mt. Vernon Ch., by H. W. G. B., \$7.50; J. I. Horn, Ch. Clerk, \$1; M. and A. Soc'y, Abilene, by Mrs. G. L. P. (School in Morella), \$5; Mt. Pleasant Ch., by H. N. G. B., \$6.25; Dr. R. B. Kilpatrick, \$5; Evergreen Ch., San Antonio Ass'n, by T. J. F., \$2.50; L. M. S., Mt. Vernon Ch., by Mrs. L. C. W. (Bible Woman with Miss Kennon), \$24; B. L. Lockett, Waco, \$22; G. W. Reynolds, for Ch., \$2.30; J. B. Gambrell, Sup't, \$148.83; Shady Grove Ch., by E. D. R., \$7. Total, \$491.35.

Previously reported, \$5,282.48. Total this year, \$5,773.83.

**VIRGINIA.**—"A Friend," \$2; B. A. Jacob, Treas., \$91.84; M. J. Eastman, \$5; H. A. Jacob, Treas. (Christmas offering, \$203.90), \$500. Total, \$1,498.84.

Previously reported, \$13,047.76. Total this year, \$14,546.60.

**MEXICO.**—"A Sister (China), \$2.

**CALIFORNIA.**—Fellowship Class, by J. S. (China), \$37.

#### AGGREGATE.

Total this month, \$11,093.75.  
Previously reported, \$83,992.53.  
Total this year, \$95,086.28.  
Amount on hand May 1 1901, \$1,070.41.  
Expenditures, \$146,217.19.  
Indebtedness, \$44,060.50.

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- 4:30 P. M., daily, except Sunday, for Petersburg, Rocky Mount, and intermediate points.
- 5:57 P. M., daily, for Petersburg and intermediate points.
- 6:57 P. M., daily, for Petersburg, Norfolk, and all points South and Southwest.
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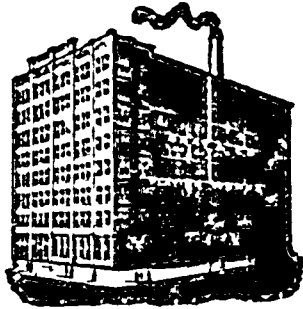
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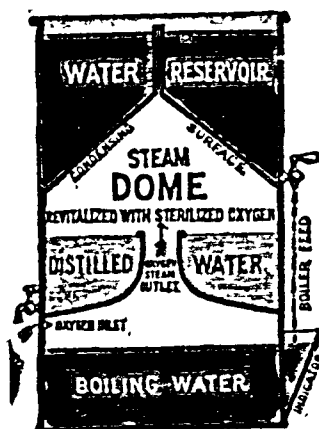
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