

Special Edition—Keep for Reference.

Vol. LIII

No. 2

THE FOREIGN MISSION JOURNAL

AUGUST, 1902.

Subscription 35 Cents in Advance.

PUBLISHED MONTHLY BY THE
FOREIGN MISSION BOARD,
SOUTHERN BAPTIST CONVENTION.
RICHMOND, VA.

ITALY
MEXICO
BRAZIL

CHINA
AFRICA
JAPAN

THE WORLD FOR CHRIST.

The King's Business Requireth Haste.

Our Foreign Missionaries.

SOUTHERN CHINA.

CANTON.—R. H. Graves, Mrs. Graves, E. Z. Simmons, Mrs. Simmons, G. W. Greene, Mrs. 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, Dr. C. A. Hayes, Mrs. Hayes.

SHU HING (P. O. Canton).—Miss Anna M. Greene.

WU CHOW.—Thomas McCloy, Mrs. McCloy, Miss Annie J. Kennon.

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

CENTRAL CHINA.

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

SOOCHOW.—T. C. Britton, Mrs. Britton, C. G. McDaniel, Mrs. McDaniel.

CHINKIANG.—W. W. Lawton,* Mrs. Lawton,* Miss Julia K. Mackenzie, Miss Alice Parker, W. E. Crocker, Dr. P. S. Evans, Jr., and Mrs. Evans.

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.

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 Mattie Dutton.

LAICHOW FU.—J. W. Lowe, Mrs. Lowe, Miss Mary D. Willeford.

AFRICA

LAGOS.—M. L. Stone, with three native assistants and teachers.

ABBEOKUTA (Ibadan).—W. T. Lumbly* and Mrs. Lumbly,* W. M. Perry, Mrs. Perry

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

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

ITALY

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

Florence.—Signor Galassi.

Milan.—Nicholas Papengouth.

Venice.—Signor Bellondi.

Genoa.—Signor Colombo.

Cannes.—Signor Ferraris.

Carpi.—Signor Stanganini.

Portici.—Signor Basile.

Bari.—Signor Volpi.

Naples.—Signor Fasulo.

Miglianico.—Signor Piccini.

Cagliari, Sardinia.—Signor Arbanasich.

Cagliari.—Signor Cossu.

Iglesias, Sardinia.—Signor Tortonese.

BRAZIL.

RIO DE JANEIRO.—W. E. Entzminger, Mrs. Entzminger (Caixa 352), F. F. Soren.

SAO PAULO.—J. J. Taylor, Mrs. Taylor (Caixa 572), W. B. Bagby, Mrs. Bagby.

CAMPINAS.—A. B. Deter, Mrs. Deter.

BAHIA.—Z. C. Taylor,* Mrs. Taylor,* Miss Alyne Goolsby, Joao Baptista.

Penedo.—Antonio Marques.

CAMPOS.—A. L. Dunstan, Mrs. Dunstan, A. Campos.

San Fidells.—Joas Manhaes.

PERNAMBUCO.—S. L. Ginsburg, Mrs. Ginsburg, Caixa 178.

MACEIO.—J. E. Hamilton, Mrs. Hamilton.

MANAOS.—E. A. Nelson, Mrs. Nelson, Rua T. de Dezembro 219.

NORTH MEXICO.

SALTILLO.—J. S. Cheavens, Mrs. Cheavens, Miss Addie Barton, S. Dominguez.

TORREON, *State of Coahuila.*—A. C. Watkins, Mrs. Watkins, Jerge A. Berumen.

DURANGO.—Frank Marrs, Mrs. Marrs, Reinaldo Martinez.

CHIHUAHUA.—J. W. Newbrough, Mrs. Newbrough, Calle Aldama, 106.

ZACATECAS.—Eliseo Recio.

PANUCO.—P. Cardona.

COLOTIAN.—Roman Ortiz.

GALVANA.—Santiago Valero.

MONCLOVA.—A. D. Rodriguez.

MORELOS.—Porfirio Rodriguez.

GOMEZ PALACIO.—Florencio Trevino.

DOCTOR ARROYO.—J. Arredondo. *Galeana*—S. Valero.

SOUTH MEXICO.

GUADALAJARA.—J. G. Chastain, Mrs. Chastain,* Victor Godinez.

MORELIA, *State of Michoacan.*—W. F. Hatchell, Mrs. Hatchell, Josue Valdez.

TOLUCA, *State of Mexico.*—R. P. Mahon, Mrs. Mahon, Ben Muller.

LEON.—R. W. Hooker, Mrs. Hooker, Tasco—Manuel T. Florez.

JAPAN.

FUKUOKA.—J. W. McCollum, Mrs. McCollum, 96 Daimyo, Machi.

NAGASAKI.—E. N. Walne, Mrs. Walne, 29 Sakura Baba.

KOKURA.—N. Maynard,* Mrs. Maynard,* George F. Hambleton, Mrs. Hambleton, 141 Koya, Machi.

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

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

* At present in this country.

"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. LIII.

AUGUST, 1902.

No. 2.

REV. J. B. HUTSON, D. D.



It is with pleasure that we give to our readers the picture of Rev. J. B. Hutson, the President of our Foreign Mission Board. Dr. Hutson has been pastor of the Pine Street church, in this city, for nearly thirty years. He took the church when it was but a mission. It now has fourteen hundred and sixty-two members, and probably never thought as much of their pastor as they do to-day. Dr. Hutson has the confidence of his brethren, and will make a wise leader in this great work of the Master. He is deeply consecrated, and labors earnestly for the advancement of the Master's kingdom.



SPECIAL JOURNAL.

We send this issue of the Journal to every pastor in our bounds. There are about 6,700 of these pastors. How we wish we could talk ten minutes to each one and ask his earnest prayers and hearty co-operation, but that is impossible, except by written appeal. We do ask that you will take a little while to carefully look over this Journal, prepared with prayer, and see if you will not feel that the Master calls for additional service from you and your church. See how enthusiastically our missionaries write—how earnestly they call to us to enter the fields—white to the harvest. God has greatly prospered His work in our hands, yet we are doing so little. We will honor His Holy Spirit in our midst if we will take hold vigorously of this work. He will endue us with power if we thus honor Him. We have thought too much of ourselves, too little of His work, of the dying to whom He has sent us. Will not every pastor pray for the Spirit of God to come with power, and then when He comes, do what Christ told us we would do for Him? Acts 1:8. Let us honor God's Spirit and so honor His Son.

SOME NEW THINGS IN OUR WORK.

They are not entirely new, but they are coming to the front in such form and power as to command our attention.

1. Our work is taking on new forms. The simple preaching of Jesus always has been and always will be the first and indispensable work of all our missionaries. This they would not leave if they could. But successes call for new agencies. One of these is the Training School for preachers—native preachers. These are Bible schools, where young men called of God to preach are trained for service. For years such a school has been operated in South China by Dr. R. H. Graves and his associate. So in Central China, at Shanghai, we have such a school. But the success of our missionaries under God has called for others, and so we have two in Brazil, one in Pernambuco and the other in Sao Paulo. There is also one in Torreon, Mexico, and another in Ogbomoshaw, Africa, and still another lately established in Rome, Italy, by order of the Convention. Another new agency grows out of the work of the medical missionary. Through the munificence of relatives of the late Rev. John Stout, a hospital is shortly to be established in South China. Missionaries in Central China are hoping and praying for one there. Would that some man or woman to whom God has given the means would give enough to start one or more in China. Then there are our publication societies in Brazil and China, and the denominational papers issued by our missionaries in order to educate native converts. What a mighty agency for good are these struggling, yet we believe established, publication societies.

These all—training schools, hospitals and publication agencies—are but doing the work commanded by Jesus when He said: "Disciple all nations, teaching them to observe all things whatsoever I have commanded you."

2. There is a new spirit among our people—the spirit which insists on immediate forward action. We are feeling more and more strongly that we must continue to advance. This was evident at the late Convention at Asheville, and we are finding other evidences of it among our noble pastors and churches. We believe that many pastors this year will strive as never before to lead their people to enlarged giving to our great and growing work.

3. Then, there is a new outlook. Our fields were never so well manned as now. What a noble band of missionaries we have! Under God, we are proud of them, and we shall not look in vain for efficient service. Though most of them are yet young in years and in service, they are getting their work well in hand. There is new life whichever way we look, whether to Italy or Mexico, or Africa or Brazil, and there is a great awakening in Japan and China. Let us praise God for all these things and press joyfully forward.

THE MAJOR PREMISE.

Details of duty to God and man cannot be determined till the larger question of submission and consecration to God has been settled. A young man, just from college, was perplexed about his duty as to a calling in life; he had been dedicated by his parents to the Christian ministry; his gray-haired pastor had blessed him when but a boy, as one called to God for this work; immediately upon his conversion his ambition had run joyfully in this direction; he had thought in his best spiritual experiences that God was calling him; by taste and training he was fitted for the work, yet he hesitated, and at the very time when decision was needed, found himself unable to decide. The world was tempting; its allurements seductive; a sober view of trials of a minister's life made him shrink from undertaking the work. The evil one was undermining his spiritual character and unsettling, without destroying, his faith, and his face was turning to the world and its promises and pleasure and profit. At this stage a venerable friend appeared and asked if he had settled the question of his duty, and upon receiving a negative answer, said: "My friend, you can never settle the minor premise of particular duty until you have settled the major premise of doing any duty God may call on you to perform. You cannot settle the question of a call to the ministry till you have settled forever your consecration to God." And so he found it, when after years of struggle with folly, he came at last and laid himself at the feet of Christ, abler to say:

I'll go where you want me to go, dear Lord,
Over mountain and plain and sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be.

The principle is applicable to all duties, and, of course, mission work. God wants the worker; wants each and every one of His own to work His plan and do His will. His command is, Go. Giving may or may not be equivalent to going, and it never is unless it is an expression of consecration to God. It is the soul, the giving of one's very self to God, that He desires; nothing less than this will satisfy Him, or satisfy the quickened conscience of His child. He never once commanded His disciples to give or even to send, but commanded them to go, and give of all their powers as freely as they had received the grace of God. The actual going in person was impossible for most of the disciples in the early history of the church, as it is to-day. But not the going out of the soul in willingness, and longing to do His will. The gift is the interpretation of that longing, in view of the actual circumstances of mortal life. The young brother who, on the occasion of a missionary collection, put his name on the slip, and instead of a pledge of money, wrote simply MYSELF, was doing no more than all Christians are called on to do. This brother, our first missionary to

China, Rev. J. L. Shuck, went to China and planted the seed from which has sprung our great South China Mission. But did God call on him, and no other? Surely not, but on all. But he gave himself and God opened the way for him to go in person. That is what we must all do in order to determine what to do. This is the form:

God commands, Go—make disciples of all nations.

The answer is, Lord, I give myself.

Then the question, Must I go in person?

The answer: Be willing to go, but if you are not led to the front by your best thought and spiritual impressions, put your soul into sending others. *Your soul.* Let what you do be the expression of your consecration to God. If the practical interpretation of the command go is that one must give money to enable others to go and stay in the field, then the amount must be all that is necessary to carry out God's plan. It must be of purpose to obey God's command.



NOTES TO THE MISSIONARIES.

Please remember that when you wish money paid for you in this country you should in all cases when you send an order on the Board, have the same *endorsed by the Treasurer* of your mission. This is a rule of the Board, and should be strictly observed.

Please let every mission see that the estimate of your needs for 1903 shall be in the hands of the Corresponding Secretary by October 1, 1902. The Board acts on these estimates at the October meeting.

Our missionaries are in a position to render great service to the library of the Southern Baptist Theological Seminary, in connection with its missionary museum. If they would make a practice of picking up rare and unique specimens of books in their various lands and forwarding them to the library, they would be both preserved and exhibited. All such articles destined for museums would be admitted free of duty. Any such may be sent to Mr. Edgar Allen Forbes, librarian, 500 West Broadway, Louisville, Ky., who will promptly acknowledge their receipt.



MISSIONARY DAY.

The programmes are now ready for Missionary Day in the Sunday schools. It consists of an order of exercises in the way of programme proper, a supplement with recitations and songs, and a mite box for collections. The programme was prepared by the Woman's Missionary Union, and is very beautiful in design. It is printed by the Sunday School Board, and is furnished without cost to any who may wish to use it.

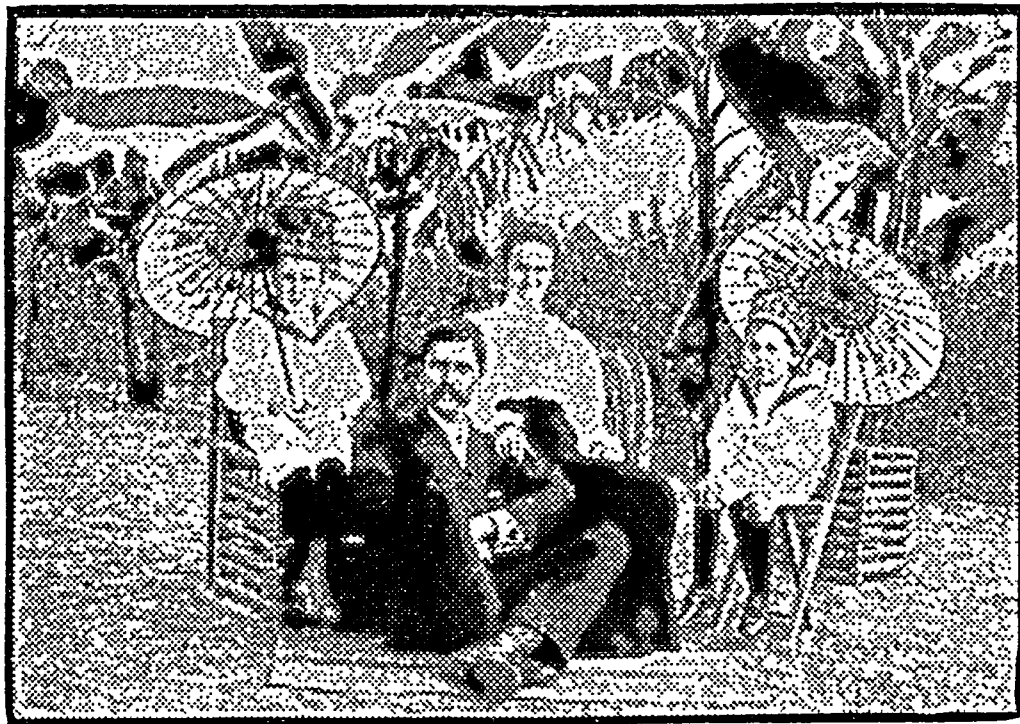
The last Sunday in September is the day set for this service. Our

Sunday schools will on that day have a special service, and take up a special collection for missions. This money is intended for home and foreign missions. The collection, however, should be sent to the Sunday School Board at Nashville, and it will then be forwarded to the other two Boards. We hope every school will take a missionary collection whether you use this special service or not. For programmes, etc., write to Dr. J. M. Frost, Corresponding Secretary, Nashville, Tenn.



SAKI—A NEW STATION IN AFRICA.

The missionaries in Africa are arranging to open a new station at Saki. This is a city of about 80,000 inhabitants, seventy-five miles northwest of Awyaw, in "a populous district, high and well watered, having no missionary at all." "Villages and towns are scattered about in every direction." It is a military station, and has an English officer stationed there, with a corps of native soldiers. There are a telegraph line and a weekly mail service connecting it with the outside world. A



S. G. FINNOCK AND FAMILY, AWYAW, AFRICA.

good road is being built to Awyaw. The health of the place is said to be remarkably good for that part of Africa. Being near the watershed of the Ogun river and the tributaries of the Niger, it is on the highest land in the Yoruba country. Bowen, who longed to enter this city, estimated that it was 2,500 feet above the sea, or 1,000 feet higher than Ogbomoshaw. Yet the city is well watered by wells and springs. A good, high lot, on an elevation, has been offered the missionaries for their headquarters. Bro. L. M. Duval will be stationed there.

THE ENMITY OF THE CARNAL MIND.

Most of the opposition to foreign missions is to be set down to the enmity of the carnal mind against God. Ignorance has its part, but the main difficulty lies not so much in ignorance as in the refusal of the natural man to receive "the things of God."

When a man says he does not believe in foreign missions, nine times out of ten he does not believe in Jesus Christ. He is secretly or openly opposed to the doctrine which calls on him, as well as all men everywhere, to repent. He himself will not repent and believe, and so he is not in favor of that Gospel whose first note is "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

This explains some things. First, the man who takes the apparently high ground in his opposition to foreign missions that we should not disturb the simple faith of the sincere heathen—because God has respect unto sincerity, etc.—is himself heathen in heart. He banks high on what he calls his own sincerity, but he positively refuses to bend the knee in repentance to God. Not his sins, but his "sincerity" is the theme of his thoughts. He is opposed to missions, because the carnal mind is enmity against God.

Second. This explains the tenacity of such hoary old deceivers as say that foreign mission money is wasted in organization; that the missionaries live in ease, and that foreign missions, after all, have amounted to nothing. They continue current, not because of their apparent credibility, but because there are men in the world who, because of their own sinful lives, wish they were true. Because Christ does not reign over them they fancy He does not reign anywhere.

And this teaches us some things. First, it is not worth while arguing with a man whose heart is essentially wrong in the sight of God. We are often wide of the mark in making too much of the objections of some people. Their trouble is not want of information, but want of religion. If we want to meet the objections to foreign missions where they actually lie, aim at the heart. Don't shoot at the cap which the sharpshooter holds above his head. He is in the trenches.

Lastly, in taking our collections, let us remember this enmity of the mind of the flesh—"the carnal heart"—and seek for God's spirit to enable us to meet the real difficulties of our people. Information and argument are needed, but above all, the Spirit of Jesus.



NOTICE THIS SPECIAL OFFER.

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

THE FIRST PIGMY CHRISTIAN.

The announcement is made of the conversion to Christianity of the first of that strange tribe of pigmies, or dwarfs, which inhabits Central Africa, and whose existence was made known years ago by Sir Henry Stanley. It is hoped that this little one is the first fruits of a harvest of converts. One of the most characteristic marks of the religion of Jesus is that it is for the weak and small as well as the great and strong. Jesus Himself said: "Take heed that ye despise not one of these little ones." Think of it! Some one toiled and taught and prayed to bring this little boy of twelve to Christ, some rejoice in his salvation, and will watch over his development while they toil and pray for more of these obscure specimens of the human race.

But in point of fact, is this little fellow the "first pigmy Christian?" The peculiarity of his race is that the adults, as well as children, are all very small. Are there not pigmy Christians in the churches of our own land to-day—full grown men and women as to bodily stature and yet little in spirit? To call a man little is sometimes thought an insult, because littleness of spirit is most frequently associated with meanness. But not necessarily or at the beginning. Meanness is the certain and swift fruit of littleness, but in its beginning littleness is simply failure to catch great ideas and purposes and to permit the soul to go out in generous impulses and endeavors. It is expressive selfishness—a dwarfing of the soul's powers. What at first is neglect and failure becomes rapidly habitual, until in a little while the soul finds its little place, the heart, its little beat, and the head refuses great ideas and undertakings.

The priest and Levite who passed by the wounded Samaritan were little long before they ever saw the Samaritan. They were mean when the opportunity arose, because their souls were so little.

To get to our point, the Christian man is made in the image of God, born again, redeemed by the blood of the Son of God, inbreathed by the Spirit of God and given the work of God. He is made for great things, but he can dwarf his powers until he and his like become a race of pigmies. In the eyes of God, how must such an one appear? Surely the man who refuses to look at the problem of the world's redemption is a dwarf, a strange, misshapen creature. So the men who have the means to help their fellow-men, and yet withhold it, are guilty of dwarfing their own souls—not ungodly it maybe, but little of soul. The man who when confronted with the claims of foreign missions begins to parade his ten cent charities and his twenty-five cent benevolencies, while he increases in wealth, may not be mean, but he is little—a dwarf, a pigmy Christian. If he were not so common, he would be regarded as a freak in the kingdom of God.

Ah, no; this little convert from heathenism is not the first pigmy Christian. They lived in the days of Demetrius, the silversmith, and

they are living to-day—dwafted Christians. God save us from littleness.



NOTICE AS TO THE JOURNAL.

If you fail to get your Journal promptly or hear of any one else who does, will you please promptly notify us?

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

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

PREMIUMS FOR THE JOURNAL.

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

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

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

For 10 subscribers, at 25 cents each, a copy of Pierson's great book, "Crisis of Missions," or Gordon's excellent book, "How Christ Came to Church," or one year's subscription to the Journal.



NOTES.

Rev. Z. C. Taylor and family will spend the summer at Eureka Springs, Ark.

We are very glad to hear of the improvement in the health of Rev. J. J. Taylor, in Sao Paulo, Brazil.

The Foreign Board keeps on hand collection envelopes for foreign missions, which will be sent free to any church which wishes to use them.

Our receipts are quite light this time of the year. Remember, six missionaries are to sail soon, and we need funds with which to send them.

Rev. G. W. Greene, Canton, China, who has been very sick with fever, is convalescent. We are glad that Dr. Hayes was present with him during his illness.

Miss Annie W. Armstrong, our active and efficient Corresponding Secretary of the Woman's Missionary Union, has left for a trip through several of the States, and then down to Mexico. She will visit several of our missions, and will doubtless be able to give valuable information

to the workers at home on her return. We feel that she will be gladly welcomed by the sisters wherever she goes.

Rev. T. C. Britton, who has labored for thirteen years alone in Soochow, was so glad when he saw Bro. C. G. McDaniel and wife, who went out to assist him, that he wept.

Let our missionaries in passing to and from China and Japan remember that the headquarters for our workers in San Francisco is the Mentone Hotel. Mail directed there will reach them.

The Foreign Board has been able to report "No debt" at the Southern Baptist Convention for five years in succession. But what is better, God has greatly blessed us, and we have made a good advance in our work.

A letter from Rev. S. G. Pinnock tells of the safe arrival in Africa of Rev. W. M. Perry and wife and Miss Alice Spragg. Also that the latter has been happily married to Rev. L. M. Duval, who had preceded her a few months.

Rev. C. T. Willingham and Miss Bessie Bell Hardy were married in Salem, Va., July 10, 1902. They expect to sail for Japan September 19th, from San Francisco. In the same party will be Rev. Frank Rawlinson and wife and Miss Pearl Clare Hall. These last go to China.

The Woman's Missionary Union continues to get out excellent monthly missionary literature in connection with the Prayer Card for Missions. The Missionary Literature Department will send "The Missionary Topic Card" and literature for each month during the year for 30 cents.

We have made arrangements with the Religious Herald Company by which, in exchange for advertisement in the Journal, they furnish each one of our male missionaries with a copy of that excellent book, "Baptist Principles Reset." The missionaries will doubtless much appreciate this fine series of articles, with excellent pictures of the writers.

An advance step taken by the Woman's Missionary Union at their last annual meeting was to form a plan to secure homes for children of such missionaries as have no relatives to whose care they may be committed when it becomes necessary for parents and children to be separated in order that the latter may have educational advantages. This is a very noble, generous undertaking on the part of these consecrated sisters. Any one wishing to find out more of the plan can secure information by corresponding with Miss A. W. Armstrong, Corresponding Secretary, 233 N. Howard street, Baltimore, Md.



Love of country, and even an occasional longing for one's native land, need not make one any less a faithful and life-long missionary. Dr Judson said that he never saw a vessel steam out of the port of Rangoon for America without feeling an impulse to jump on board.

OUR MISSIONARIES.

WITH THEIR STATES, DATES OF GOING OUT, AND LOCATION.

ALABAMA.—Miss Willie Kelly, 1894, Mrs. T. W. Ayers, 1901, China; Rev. J. W. McCollum, 1889, Mrs. J. W. McCollum, 1889, Japan.

ARKANSAS.—Rev. C. E. Smith, 1884, Mrs. C. E. Smith, 1891, Africa; Rev. J. J. Taylor, 1889, Brazil.

GEORGIA.—Rev. C. W. Pruitt, 1881, Miss Annie J. Kennon, 1900, T. W. Ayers, M. D., 1901, China; Rev. W. H. Clarke, 1898, Mrs. W. H. Clarke, 1899, Japan; Rev. A. L. Dunstan, 1901, Mrs. A. L. Dunstan, 1901, Brazil.

KENTUCKY.—Miss Julia K. Mackenzie, 1894, Mrs. Peyton Stephens, 1893, Miss E. B. Thompson, 1900, China; Mrs. J. J. Taylor, 1889, Brazil; Mrs. Geo. F. Hambleton, 1901, Mrs. E. N. Walne, 1892, Japan; Rev. D. G. Whittinghill, 1901, Italy.

LOUISIANA.—Rev. J. E. Hamilton, 1899, Brazil; Rev. W. F. Hatchell, 1900, Mexico.

MARYLAND.—Dr. R. H. Graves, 1856, Mrs. J. B. Hartwell, 1872, Rev. R. E. Chambers, 1895, Mrs. P. S. Evans, 1901, Rev. Frank Rawlinson,* 1902, Mrs. Frank Rawlinson,* 1902, China; Rev. N. Maynard, 1894, Japan.

MISSISSIPPI.—Rev. E. Z. Simmons, 1870, Mrs. R. H. Graves, 1881, China; Miss Alyne Goolsby, 1900, Brazil; Rev. A. C. Watkins, 1888, Rev. J. G. Chastain, 1888, Rev. R. W. Hooker, 1899, Mrs. R. W. Hooker, 1900, Mexico; Rev. E. N. Walne, 1892, Japan; Rev. W. T. Lumbley, 1888, Africa.

MISSOURI.—Rev. Peyton Stephens, 1893, Rev. W. H. Sears, 1891, Rev. J. W. Lowe, 1898, Mrs. J. W. Lowe, 1898, Miss Mattie Dutton, 1900, China; Mrs. S. L. Ginsburg, 1889, Mrs. W. B. Bagby, 1881, Rev. A. B. Deter, 1901, Brazil; Rev. J. S. Cheavens, 1898, Mrs. J. S. Cheavens, 1898, Mexico.

NORTH CAROLINA.—Rev. G. W. Greene, 1891, Mrs. G. W. Greene, 1891, Miss Anna M. Greene, 1898, Rev. J. C. Owen, 1899, Rev. E. F. Tatum, 1888, Rev. R. T. Bryan, 1885, Mrs. R. T. Bryan, 1885, Miss Lottie W. Price, 1894, Rev. T. C. Britton, 1888, Mrs. T. C. Britton, 1888, Rev. W. F. Crocker, 1899, China; Mrs. C. J. F. Anderson, 1900, Italy.

SOUTH CAROLINA.—Dr. J. B. Hartwell, 1858, Miss Anna Hartwell, 1892, Miss Lula Whilden, 1872, Rev. W. W. Lawton, 1894, Miss Carrie Bostick, 1901, China; Rev. W. E. Entzminger, 1891, Mrs. W. E. Entzminger, 1891, Rev. W. H. Canada,* 1902, Brazil.

TENNESSEE.—Rev. R. P. Mahon, 1898, Mrs. R. P. Mahon, 1898, Mexico; Mrs. E. Z. Simmons, 1870, Mrs. W. H. Sears, 1891, China.

TEXAS.—Rev. Z. C. Taylor, 1881, Mrs. Z. C. Taylor, 1889, Rev. W. B. Bagby, 1881, Mrs. J. E. Hamilton, 1899, Brazil; Miss Addle Barton, 1884, Rev. Frank Marrs, 1900, Mrs. Frank Marrs, 1900, Rev. J. W. Newbrough, 1902, Mrs. J. W. Newbrough, 1902, Mrs. W. F. Hatchell, 1900, Mexico; Rev. L. W. Pierce, 1891, Miss Mary D. Willeford, 1901, Rev. J. R. Saunders, 1901, Mrs. J. R. Saunders, 1901, China.

VIRGINIA.—Mrs. R. E. Chambers, 1895, Mrs. L. W. Pierce, 1891, Miss Julia E. Trainham, 1900, Miss Alice Parker, 1899, Miss Lottie Moon, 1873, Rev. S. T. Williams, 1900, Rev. C. G. McDaniel, 1902, Mrs. C. G. McDaniel, 1902, Miss Jessie L. Pettigrew, 1901, China; Mrs. N. Maynard, 1893, Rev. Geo. F. Hambleton, 1901, Rev. C. T. Willingham,* 1902, Mrs. C. T. Willingham,* 1902, Japan; Dr. George

B. Taylor, 1873, Rev. C. J. F. Anderson, 1900, Italy; Mrs. J. G. Chastain, 1888, Mexico; Rev. W. M. Perry, 1902, Africa.

INDIANA.—Mrs. A. C. Watkins, 1888, Mexico; Miss Pearl Clare Hall,* 1902, China.

CONNECTICUT.—P. S. Evans, M. D., 1901, China.

KANSAS.—Rev. E. A. Nelson, 1898, Mrs. E. A. Nelson, 1898, Brazil.

MAINE.—Mrs. E. F. Tatum, 1889, China.

OHIO.—Mrs. C. W. Pruitt, 1889, China.

PENNSYLVANIA.—Mrs. W. W. Lawton, 1898, Mrs. J. C. Owen, 1900, China; Mrs. W. M. Perry, 1902, Africa.

CANADA.—Rev. L. M. Duval, 1901, Mrs. L. M. Duval, 1902, Africa; Mrs. A. B. Deter, 1901, Brazil.

CALIFORNIA.—C. A. Hayes, M. D., 1902, Mrs. C. A. Hayes, 1902, China.

ENGLAND.—Mrs. W. T. Lumbley, 1899, Rev. S. G. Pinnock, 1891, Mrs. S. G. Pinnock, 1892, Africa.

SCOTLAND.—Rev. Thomas McCloy, M. D., 1889, Mrs. Thomas McCloy, 1889, China.

RUSSIA.—Rev. S. L. Ginsburg, 1892, Brazil.

By examining the above we see that Rev. R. H. Graves went out in 1856; Dr. J. B. Hartwell in 1858; Dr. and Mrs. E. Z. Simmons in 1870; Miss Lula Whilden in 1872; Miss Lottie Moon in 1873; Dr. G. B. Taylor in 1873; Rev. C. W. Pruitt in 1881; Dr. W. B. Bagby and wife in 1881; Dr. Z. C. Taylor in 1881; Mrs. R. H. Graves in 1881. What a noble record this. May God spare each one for years more of useful service.



A MEDITATION ON MISSIONS.

By J. D. Jordan, D. D.

A LIVE QUESTION.

Every intelligent person owes it to give the question of Foreign Missions a thorough and unprejudiced consideration as one of the great and live questions of the day. There are few questions upon which so many are agreed, and they are among the best, broadest and brightest of earth. Millions of people are pouring millions of money, with their prayers and energies, into this work. The magnitude of the work is so great that the thoughtful cannot afford to treat the question lightly.

It affects trade and commerce, government and legislation, morality and education, and the life and power of the nations of earth. It is truly the greatest question of earth, and, for ought we know, the greatest question of heaven. Its magnitude commands investigation, and its spirit demands a fair and just consideration.

OPPOSED TO FOREIGN MISSIONS.

Some people claim to be opposed to Foreign Missions. That means to express an opinion without a judgment. They have not thought much about it. To be opposed to Foreign Missions means to be opposed to the fulfillment of the Abrahamic covenant, "In thee shall all the families of the earth be blessed." It is opposed to the Long Meter Doxology, "Praise Him all creatures here below."

It is also opposed to coronation, "All hail the power of Jesus' name." It is opposed to the Lord's Prayer. The anti-missionary may pray, "Give us this day our daily bread," but he cannot pray, "Thy kingdom come, Thy will be done on earth as it is in heaven." To be opposed to Foreign Missions is to be opposed to carrying out our Lord's commission, "Disciple all nations." The anti-missionary has a narrow creed and a barren worship, hence there must be a leanness of soul.

IN FAVOR OF MISSIONS.

Yes, God's teaching is too clear and man's need is too great not to believe in Foreign Missions. Alas! the *belief* ends it with money. Which is better to have, the faith and deny it or to deny it without having it? A church that does not give to missions is really not a missionary church. The same principle holds with the individual. Really the omissionary is worse than the anti-missionary. The latter will stir up somebody, while the former stirs nothing, but puts to sleep. Am I really missionary?

Savannah, Ga.



THE DUTY OF FOREIGN MISSIONS.

T. W. O'KELLEY, D. D.

It is a duty we owe ourselves. We should maintain our self-respect. We ought to be consistent. We must not profess one thing and live another. When we accepted Christ we admitted Him into our hearts as sovereign. We solemnly vowed allegiance to Him in all things, and how we can refuse to obey this great command and have any respect for ourselves, it is difficult to see. We owe it to ourselves to enjoy His presence. The joy of the Lord is our strength. The "Lo! I am with you" is conditioned on the going and the teaching. The Master has joined the two in holy wedlock, and He that endeavors to divorce them does so at the sacrifice of His presence. To check the outward flow of effort to lead others to the Saviour is the most effectual way of drying up the spring of joy in our own hearts. It is a duty we owe the nations. Aside from mere sympathy and love for the heathen, we are solemnly bound to give them the Gospel. To withhold it is to rob the people of the blessing which Jesus purchased for them with His blood. The sentence of death hangs over them. The day of execution comes on apace. Pardon full and free has been offered to all who will believe on Jesus. You and I have been commissioned to bear the glorious news. We accepted the trust when we gave our hearts to Christ. Now, what about our fidelity, if we sit idly by while soul after soul goes out into eternal darkness without hearing of the salvation through Jesus' blood? It is a matter of life and death with the heathen, a matter of common fidelity with us. Would that we had the burning zeal of the Moravians, who consider "every church destitute of the spirit of missions dead and every disciple without service an apostate."

Above all, it is a duty we owe to the Saviour. The command to go is positive. There is no way of escaping it. There is not a loop-hole as large as the point of a needle. It is a plain, emphatic, unconditional "go," and that is the end of the matter. To disobey is to deny His right to command us. To ignore is to read ourselves out of the kingdom. How can we be His subjects unless we are subject to Him? "If a man love Me, he will keep My words." Failure at this vital point is not only the death of the heathen, but the death-knell of our own citizenship in the kingdom of heaven.

Little Rock, Ark.

NEW MISSIONARY.

It gives us pleasure to announce the appointment of Miss Pearl Clare Hall to work in China. We give below a short sketch of her life, with her picture:

MISS PEARL CLARE HALL, the daughter of Edwin A. and Martha Hall, was born at Centre Square, Ind., where the most of her life was spent. Her



MISS PEARL CLARE HALL.



S. T. WILLIAMS.

father was a carpenter, died in July, 1891, and her mother, in November of 1899. She was educated in the public schools of her home town, and she later taught in the same school, the years 1899-1900.

From early childhood she has felt the call to foreign mission work, but was not willing to obey the call until the spring of 1896, when she united with the Baptist church at her home, and was baptized May 3, 1896, by her pastor, Rev. W. E. Morris. Then with joy and gladness she turned her study and thought to foreign mission fields and needs. She entered the Baptist Missionary Training School of Chicago the fall of 1900, where she finished the course in June, 1902. She was appointed July 1st as a missionary of the Board, and expects to sail September 19th for China. Rev. S. T. Williams, who has been working in South China for several years, is to meet her in Shanghai, where they are to be married, and they will then proceed to his work in South China.



COMMITTEE ON CO-OPERATION.

The Committee on Co-operation appointed by the Southern Baptist Convention at Asheville, N. C., met in New Decatur, Ala., June 26, 1902. After a delightful conference they unanimously made the following recommendations:

PLAN FOR THE WORK OF ELICITING AND COMBINING.

1. The enlistment of all the denominational papers in a specific effort in the direction of eliciting co-operation in our general work.
2. The printing of statistics showing the gifts of each church in every Association. The furnishing of these statistics to the State secretaries for their

use in their work, and to keep these statistics before the people in every way possible.

3. A concerted movement to induce all the churches to use the associational letter blanks prepared by the Committee on Co-operation. To try to induce them to fill every blank, and this to be followed year by year until uniformity in our denominational statistics is attained.

4. A concerted movement to induce each State Convention to give to the work of eliciting a distinct place in the deliberations, and to give full time for its discussion, and to request that the District Associations do the same.

5. A well considered effort to revitalize and broaden the Associations in their work, so as to induce them not only to pass reports favoring the work of the Boards, but to provide for collections, aiming to secure a collection from each church and as nearly as possible from each member, for each approved object.

6. Holding Baptist rallys, mass-meetings, institutes, and the like, in every section of the country, so as to educate the masses, develop a healthy mission sentiment and to develop leaders everywhere who will take up and push forward the work in their churches and sections, special pains being taken to develop talent for the Master's service.

7. The preparation and circulation of timely literature covering the whole ground of denominational development.

A. V. ROWE, Mississippi, Chairman.

J. B. GAMBRELL, Texas.

E. O. WARE, Louisiana.

W. B. CRUMPTON, Alabama.

S. Y. JAMESON, Georgia.

R. J. WILLINGHAM, Virginia.

F. C. McCONNELL, Georgia.

A. J. HOLT, Tennessee, Secretary.



A GREAT MISTAKE.

By W. B. C.

A brother sending a small contribution, said:

"We can only preach and hope and pray."

Preaching, hoping, praying! Three good words, surely. A better combination could hardly be found. But when "only" is put before them, it is a great mistake. Suppose we try all those with "only" on a wagon stuck in the mud. It is said that a man in the long ago, in that condition, cried to Hercules: "Oh, great Hercules, help!" The answer came: "Put your shoulder to the wheel and then call on me."

Suppose we try "preaching, hoping, praying, only" on making a crop or building a house, paying a debt or going to mill. No, brother, there are many other things we can do—and the doing of these things is the proof of the genuineness of the preaching, hoping and praying. After preaching, we can put information into the people's hands, in the form of tracts; we can inaugurate a system of regularly giving the people a chance to give; we can set before them the example of giving—all the while, the preaching, hoping and praying goes steadily on.

JESUS FOR ALL MEN.

GEORGE COOPER, D. D.

The evangelization of the world means the giving to every person an adequate opportunity to know Jesus Christ as personal Saviour and Lord.

In this work we have one conviction without which our work would be folly. Jesus Christ can meet the deepest wants and fulfill the sublimest possibilities of the human heart. In Strong's "New Era," the adaptation of Christ and His Gospel to the Anglo-Saxon race is well shown. The picture of the world-wide dominance of the race under the power of the Gospel of Christ is thrilling to the finger-tips. But what of other races—e. g., China, that Drummond calls a case of "arrested development?" Is there power in the Gospel of Christ to set moving toward its divine goal its arrested life; not to make the people a poor, feeble copy of the Anglo-Saxon, but to develop their special genius, so that they shall reflect with other nations the wisdom, mercy, and love of God in Jesus Christ?

Yes, we say, confidently, "God manifest in the flesh," the Son's heir of all mankind, in whose heart pulsed the blood of the race, satisfies the heart hunger of man everywhere. Christianity is the great interpreter of the religious heart of man. Its manifested. God speaks, and the divine voices in the world, otherwise unintelligible, become distinct and clear. Its sacrifice is held up, and the heathen altar drops its veil of superstition. Christ is Jew and Gentile, Greek and Roman, all in one. He is the mediator between God and man. In Him is the fullness for every empty heart. The Gospel is like the old village pump, where every boy drank, the Governor in his carriage, the weary toiler on his way home, or the dusty tramp. Whoever comes to the Gospel fountain—white, black, yellow or red—finds all he needs in Christ. Says a traveller in China, "One day I stood near a great temple. There came a native woman carrying a little child. Reaching the foot of the temple steps, she threw herself prone on them. Then holding up the baby in her arms, which I saw was deformed, and with none of the beauty that marks infant life, she prayed in agony, 'Oh, grant that this child may grow fair and strong and comely as other children. Oh, hear the cry of a mother's breaking heart.' As she was turning away, a friend with me said to her, 'To whom have you prayed?' She replied, 'I don't know. But surely there must be somewhere some one to hear the cry of a mother's heart and keep a mother's heart from breaking.'" Yes, we know there is.

This brings another assurance. The best religious thought of the world will ultimately overcome the inferior thought. There must come a survival of the best among the faiths of the world. This is the practical issue of all the present tendency of human life. The world is growing more and more open every day. With the rapidity of communication; with the greatest railway enterprises of the day being prosecuted in non-Christian lands; with the disposition of weaker races to seek relations of protection and dependence with the stronger races, it is impossible that any nation, however conservative, can keep its own religion uninvaded and uninfluenced by a religion that is better. Distance has ceased to be a hindrance. Languages no longer make men total strangers to each other. A universal commerce is creating common basis and forms of thought. There is a possibility of a universal faith. No longer can an ocean shut in an old superstition from a bright, pure, intelligent faith. The waters are trodden by the feet of the best faith. Over the mountains come the feet of them that bring good tidings. It is the blindest conservatism to think that any nation may keep its

own religion so long as that religion upholds the modern ideas of personal rights, open trade and international obligations. These are the fruits of the better faith. Yet higher and better things go with these. Old Rome dreamed that each subject race might keep its own faith—Jew or pagan, Osiris myth of Egypt or Adonis myth of Greece, Baal or Zeus, provided only that all the gods and oracles of each faith would teach unquestionably loyalty to Cæsar. The early Christians starting from Antioch walked through that vain dream. In three hundred years the monogram of Christ was on the imperial standard, and the emperor, holding up the cross, declared that this was the banner under which he had conquered.

Never was our faith in Christ so ready to go with girded loins to the uttermost parts of the earth. Her eye is bright, her step elastic, her voice conuient in the survival of the fittest and best among the faiths of the world. The more deeply we believe in Christ for ourselves, the more certain we shall be that He is the Saviour of the world. This deeper personal faith is the great want in all our hearts and churches. Lord, increase our faith.

Richmond, Va.



HOW TO TAKE A COLLECTION.

BY FIELD SECRETARY C. J. THOMPSON.

One of the most important things in respect to the development of the churches of Christ, and in respect to the mission enterprise the world over, is to know how to prepare a church for and take a collection. Pastoral success or failure lies at this point in no small measure. And yet is it not true that we have given too little attention and real study to make ourselves efficient in this element in the progress of the kingdom of the Lord? The time of a collection is a crisis with that church; and we pastors, instead of being masters of the situation, often stand helpless before the people, and utterly fail to bring them to give what they are well able to give and ought to give. Why? We have not learned how to do it.

There are three elements in a proper collection:

1. *A preparation.* To succeed in getting a church to give anything like what it ought to give, that church must necessarily be prepared for it. And in this preparation two things are essential: (1) The people must *know God's teaching of the right use of money*—the Bible doctrine of giving. (2) They must have definite and full information concerning the object to which they are to give. Frequently churches are called upon to make their annual offerings to missions without the proper information in either respect, and it is no surprise that many of them are not giving one-half what they are able to give. Let us stop complaining about our churches for doing so little, and lay the emphasis where it belongs, for churches will give when they are properly informed by scriptural teaching and missionary facts.

2. *The way the collection is taken.* Much depends upon how a collection is taken. It has been learned that a *subscription collection*, which gives people a little time to prepare their gifts, is the best way. Cash collections seldom amount to much. This subscription, by which people are committed, ought to be made just after and in the light of the information which is given. Half-hearted men have feared that people would give too much and afterward regret it, if they give under the inspiration of helpful information and a strong appeal. Yet these very men do not discount the guidance of the Spirit and the effect of information and

appeals in leading people to decide for Christ, nor in any other particular. I challenge any one—that *ninety-nine* people can be found who have not given up to the full measure of their ability to every *one* who has given too much. Shall we purposely let the ninety and nine fall below for fear of leading one beyond? Then, it is a misconception of what giving is and how to develop a church in liberality.

Again, a *definite amount* ought to be undertaken in every collection. The pastor, whose business it is to know the needs of the object in hand and something of the ability of the church, ought to aim high, and tell the people how much they ought to raise. Almost invariably the amount will be secured, for many a man has given one dollar only when he was well able to give five, and would have done so if he had known how much ought to be undertaken. Almost any church can give twice as much as it thinks it can.

3. The third element in a collection is *following it up by personal work*. If the efforts cease with the subscription, the amount will not only not be increased, but likely decreased. But by following it up till finished with *wise and faithful work*, it can sometimes be almost doubled.

Since by divine choice money is a factor in the evangelization of the world, and God has chosen us pastors as teachers and leaders of His people, the Lord give us energy to know the truth, faithfulness to lay it upon the hearts of the people, and zeal to get them to give as He wants them to give. The feeling that we cannot preach fully and freely on giving, and appeal strongly to the people to give largely, is a weakness and a sickly sentimentalism of which no minister of the Gospel should allow himself to be guilty. The *Bible doctrine of giving* is a large part of the Gospel of Christ, taught as fully in the New Testament as the *atonement*. How can any man called of God to be a leader and teacher of His people, with an open Bible and in view of a lost world, hold his tongue on this vital subject? No man whose soul is touched with a Christ-like missionary spirit will ever find it difficult to preach freely and often that God's people *must give and give liberally*. When this is done, our churches will give with delight.



RECEIPTS BY STATES.

We give below the receipts of the Board from May 1st to July 15th, arranged according to States:

Georgia	\$1,945 29	District of Columbia	\$ 76 66
Kentucky	1,813 76	Arkansas	32 50
South Carolina	1,782 80	Florida	24 36
Texas	1,334 91	Indian Territory	20 65
Missouri	999 15	Oklahoma	11 20
Virginia	998 15	John Stout Memorial	2,500 00
Maryland	456 84	S. B. C. gift for Chinese Publi-	
Mississippi	438 83	cation Society	387 10
North Carolina	372 21	Sundry	34 00
Alabama	339 39		
Louisiana	329 76		
Tennessee	226 34		
			\$14,123 90

EXTRACTS FROM LETTERS OF OUR MISSIONARIES.

The Board will be glad to know that the Lord is blessing the work in Tung Chow as I have never seen it blessed in all the forty-one years since I came here, or in the forty-four years since I first became the Board missionary. Bro. Owen has been specially used of God in bringing about this state of things. During my absence in Hwang-Hien for a month teaching a class in the Bible, all responsibility and all ministerial work of this station fell upon Bro. Owen, except, of course, what was borne by the ladies, and right nobly did he bear it. God was with him, inquirers flocked to him and souls were converted. He baptized ten during the month. We have received twenty-one since the Chinese New Year (February 8th), and we expect others to be baptized next Sunday. The baptismal waters have been moved every Sunday for the last three Sundays. We need prayer and we need men. Besides our own church services and Sunday schools, we have a chapel on South street for daily preaching. Miss Moon has opened her school-room near North Gate for Sunday preaching services, and the country work is increasing.—Dr. J. B. Hartwell, Tung Chow, China, March 20th.

This is the glad week. Our dear Bro. and Sister McDaniel arrived at Shanghai on May 18th, and Miss Kelly kindly met them for us, as we thought we ought to be at home Sunday on account of the special condition of our work here. I went up for them, reaching Shanghai on Tuesday, and we reached home yesterday morning. We are just overflowing with thankfulness to the Lord and the Board for this devoted young couple, who seem so eminently fitted for the work in this part of the vineyard. We just cannot express our thankfulness.—T. C. Britton, Soochow, China, May 22, 1902.

After a most delightful voyage we are at last upon China soil. What a dense population, and so few of them have a knowledge of Jesus as Saviour. How I long to make known the saving grace of Christ to them as I meet them, but I am as one that is dumb. My God, in due time, will loose my tongue. I regard it as beautifully appropriate that the first Chinese sentence I learned after reaching here was, "Jesus loves me." This Bro. Bryan taught me at the Sunday morning service while the people were singing in Chinese the beautiful old hymn, "I am so glad that Jesus loves me." Bro. Britton has come from Soochow for me. He cried for joy when he saw us. I am glad we are to be associated with such a noble servant of God. My best love to Bro. Bomar.—Chas. G. McDaniel, Shanghai, China, May 20th.

Here we are in China. We arrived yesterday morning in time for Sunday school and church. It was a real delight to be in the house of God again. We have met all the Shanghai workers who are here. They are so glad that we have come. We are in Mr. Tatum's home. Bro. Britton will come for us to-day or to-morrow. We are well and glad to be here. We spent a very delightful day with Northern Baptist friends at Kobe, and part of a day with Mr. Walne, at Nagasaki. The cordiality of our reception by the missionaries has made us forget that we are strangers in a strange land. What a dear girls' school Miss Price has! The girls are more familiar with their Bibles than many American children, and how they do love to sing. Mr. Britton has come for us! We are glad we are here, for he has been waiting and praying for us many years.—Mrs. Nannie Bartlett McDaniel, Shanghai, China, May 19th.

We arrived "home" (for Mexico is really beginning to feel like home to me)

ten days ago, and found everything in pretty fair shape. We had such a helpful and enjoyable trip in the few weeks we were in Texas, meeting with loved ones, some of whom we had not seen for half a score of years. And I enjoyed very much preaching to many congregations. I visited the home of my childhood and preached to the church where both my father and my mother were baptized, and when I first remember to have gone to preaching in the old time of camp meetings, when people lived far apart and would come from great distances to camp. Yes, it was all enjoyable, and I gained in body, mind and spirit. I confess to some longings to be able to remain amongst my kindred and countrymen in my native land—we are all human—and yet, and yet throughout it all I never doubted that God had called me hence to this land, to this people, where there are so few preachers of the Gospel to the many millions of people.—Frank Marrs, Durango, Mexico, June 23, 1902.

Have been very busy with the language for nearly three months, and am really fascinated with it. I am aware it will be no easy task, but so far I have not felt at all discouraged. I am becoming more and more pleased with China each day; truly, this is an ideal field for mission work. The needs are great in every station, and we are hopeful that we will be further re-enforced during this year. Lia Chow Fu is certainly an inviting field, and how I long to be able to begin work.—Mary D. Willeford, May 13, 1902.

Bro. Saunders and Dr. Hayes started to Ying-tak this morning to have some repairs made on the house preparatory to their moving up in October. They will meet Bro. Williams at Ying-tak. He has baptized some fifty-odd this trip.—E. Z. Simmons, Canton, China, May 30th.

The field opens and the demand increases. Out in the interior of this State the outlook is exceedingly bright. Two weeks ago I baptized three as the first fruits of a new field, and there are twenty more candidates for baptism, among whom are two families who socially and financially are the best we Baptists have gotten in our ranks in Brazil. I trust they are going to be of great use in that part of the vineyard. At Parahyba do Sul I have just rented a house in the town for worship. A sister has given some \$40 to pay the expenses of opening up the work. At this place I ordained a good man as deacon, who came to us about six months ago from the Methodists. His whole family of eight persons is coming to us. I am laying the foundation for three new churches, one of which will soon be organized.—W. E. Entzminger, Rio, Brazil, May, 1902.

Bro. A. C. Watkins and wife have been with us three days, and greatly aided us in getting hold of the situation. To my great joy we found a number of scattered Baptists, who were rejoiced at the opportunity of again being in Baptist services. Last night we formed the First Baptist church of Chihuahua. Twenty-one members entered into it. After the organization a very worthy brother, a member of the Congregational church here, offered himself for membership. He was approved for baptism, but we have no place in which to baptize him, as all outdoor religious services are unlawful. Our plan is to build a baptistery in some large *patio* or open court. It can be done cheaply, and thus afford an opportunity of having the ordinance where it can be observed by those who would be benefited by it. We are also in great need of seats for immediate use, as we are unable to seat all that come. One American lady, besides our family, is in the organization with us. I should be blind not to see the Lord's hand in thus providentially opening up the work.—J. W. Newbrough, Chihuahua, Mexico, June 23d.

NOTES ON THE WORLD WIDE FIELD.

The following figures, taken from Dr. James S. Dennis' great book, "A Centennial Survey of Foreign Missions," are interesting. They are for the year 1900:

There are in all fields 18,682 missionaries and 79,396 native workers, making a total force of 98,078. It is safe to estimate that the total force has grown to the neighborhood of 100,000 missionaries and workers by this time. The churches and stations occupied number 44,900. The members of churches are 1,550,729, and the "Christian community"—i. e., those who have renounced idolatry but are not yet members of the churches—number four and a half millions. There are 94 colleges and universities, with 35,539 pupils, besides a large number of small schools for children. It is interesting to learn that there are 179 industrial schools, with nearly 10,000 pupils. Pupils in the small schools number 904,442. Besides, there are hospitals and dispensaries, publishing houses and other agencies in large number. Other figures might be given, but these are enough to show the strength of the amazing enterprise of missions.

It will be remembered that at the time of the Boxer uprising in China there was an almost universal demand for the withdrawal of the missionaries, not only from all over that empire, but from other Oriental lands. They were complained of as useless; worse than useless—troublesome. They had caused all the mischief where only merchants, diplomats and soldiers should have the full right of way. All this appears to be somewhat amusing in the light of the "welcome home" the missionaries are having in China on the part of the Chinese. Even those who were hostile before have now joined the ranks of the former great host of admirers. In the mean while the "beneficent" rule of our soldiers in the Philippines is being exploited, and our sailors in Venice indulge in a spree which attracts the attention of the world. Comment is unnecessary.—*Baptist Missionary Magazine.*

We are learning more and more of the fidelity of native Chinese Christians. Their conduct during the Boxer riots silences forever the sneer of the unbeliever that the Chinese Christians are "rice Christians." The following facts come from the pages of the *Baptist Missionary Magazine*:

Ho Chiang Kuzi was seized by the Boxers, and beaten, to compel him to tell where the missionaries had gone. He said he would rather die than betray his friends, the missionaries. He was beaten with 1,003 stripes, and then, with his body nearly reduced to a pulp, he was shackled and thrown into prison, where he died.

Chang Lao when seized was told that if only he would repeat a *form* of recantation his life would be spared. He answered: "I cannot forsake my Saviour even at the threat of murderers. If you can show me the falsity of worshipping the one true God I shall disown my faith, but never ask me to deny my Lord." He was at once hacked to pieces by the swords of the Boxers.

Chan Chi Cheng was taken, his Bible opened before him, and he was asked to forswear Christianity. He said he could not do so. Then he was beaten several times, and each time implored not to be so foolish as to throw away his life. Remaining immovable, he was thrown into the fire and burned alive.

Chao Hsin Mao when threatened by the Boxers, said: "Come what may I shall stay, and, if need be, testify that the fear of God is better than life." He was first beaten, then bound, and then had his head placed below the blade of a straw cutter. "Now recant," said his oppressors, feeling sure he would ask for

mercy. "I am not afraid to die," said he, "be quick in your dispatch of me, that is all I ask"; and they took his body and minced it, throwing the flesh into the fire.

Missouri Baptists have more missionaries in the foreign field than any other State of the South, and here is how they began: Years ago Dr. Adoniram Judson returned to this country and visited Massachusetts. A young printer heard him, and was fired with the spirit of missions. To prepare for the work he graduated at Brown and Newton. He wanted to go to Africa. His father objected, but compromised by consenting for him to go to southern South Carolina to work among the Africans there. In South Carolina he married the daughter of a planter, with whom he afterwards removed to Kansas City, Mo. Some years later he came to St. Louis. Here he had the great pleasure of baptizing his oldest child, then a girl of about eleven years. He prayed often and much for God to raise up missionaries among Missouri Baptists, but when this little girl, a year later, came to him and told him that she felt that God had called her to be a foreign missionary, he drew back. But he could not fight against God, and as soon as he was convinced that God had indeed called his child, he joyfully consented for her to prepare to go. His name is Rev. John Hill Luther, D. D., and the daughter's, Mrs. W. B. Bagby, of Rio de Janeiro, Brazil. Thus a little girl led Missouri Baptists.—*Manly J. Ereaker, D. D., St. Louis.*

The Trans-Siberian Railway is now completed, though not yet open to full service. It is announced that on the 1st of next May "The Paris-Pekin Vestibule, Limited," will operate a semi-weekly service between Paris and Peking, with cars of the most modern character. The journey from Paris to Peking will be made in about twenty-one days. Mail will be carried; even the cost of passage is given, at \$260. The line proper is 5,500 miles long, and extends from Moscow to Vladivostok, making the longest railroad in the world. This railroad will make nightly changes. For instance, it is expected that the whole distance from London to Shanghai will be covered in three or four weeks.

Another railroad of importance is now in process of construction. It will extend through Central China, from Peking via Hankow, on the Yangtse river, to Canton, in South China. The northern end, from Peking to Hankow, is already in operation. Prominent American capitalists, like August Belmont and J. Pierpont Morgan, are behind this enterprise.

Only a few years ago—less than thirty—the sources of the Nile were unknown. Now there are flourishing missions in the lake country, where the Nile is known to take its rise, and a railroad from Lake Nyanza to the Indian ocean, a distance of 530 miles, is in actual operation. The rails are being extended up the Nile from Cairo; already thousands of miles have been covered by the railroad from Cape Colony interior; a railroad is running in the Congo Free State, and another prospected. The Cape-to-Cairo telegraph line, projected by the late Cecil Rhodes, is already built from Cape Town to Ujiji, on Lake Tanganyika. Soon all Africa will not only be open, but accessible.

The Rev. Dr. John G. Paton, the honored missionary of the Scotch Presbyterians, though seventy-eight years of age, has returned to his field of labor in the New Hebrides Islands. He is rejoiced in the passage of the bill of the United States Congress which prohibits our people from selling intoxicants and opium to all uncivilized nations of the earth, and asks other nations to join in treaty to that effect. He writes: "The spiritual work of our mission prospers wonderfully, and will, no doubt, prosper yet more when the United States prohibition is put

into operation on our islands. * * * If Jesus will, even at seventy-eight years of age, I hope to be spared a few years longer for our Master's blessed work."

A conference of the missionaries of the Teluga Baptist Mission was recently held in Ramapatan, India. There were present 61 missionaries and their wives, besides visitors and children and a host of native converts. This mission numbers 60,000 Christians, has 450 pastors and evangelists, etc. It is one of the marvels of God's grace in modern times. Last year 3,769 souls were baptized on profession of their faith in the Lord Jesus.

By the British census of 1901 the Christians of India had grown from 1,952,704 in 1891 to 2,501,760 in 1901. This does not include Burma, Bombay and Ceylon.

Thirty years ago in Japan the Scriptures were printed secretly. Now a Christian printing company issues the Scriptures not only in Japanese, but in Chinese, Tibetan, Korean, and two dialects of Philippine Islands. Last year 138,000 copies of the Bible were circulated in Japan alone.



We do not sufficiently realize the isolation and trials of a native church in a great heathen land. Such a church, in its individual members and as a body, has temptations and trials that we know nothing of, and these should call forth our warmest sympathy and earnest prayers. We do not pray enough for the native Christian and the native church. Dr. Connell thus impressively referred to one aspect in the trials of a native church: "Imagine the difficulty for a little community, immured in a heathen country, of realizing its fellowship with the great multitude which no man can number, and try to realize the loss of stirring tradition, of buoyant hope, and of invincible faith which such isolation implies. What were we without our great traditions?"



It is told of one brother who preached a most convincing sermon on missions at a District Association that his four churches reported almost nothing in keeping with his sermon. It is bad if our missionary enthusiasm has all blossomed out into fine sermons and annual addresses. The good pastor will see that his people are instructed on the subject, and then that they are led into immediate and large practice of the commission. If the pastor fails to do this, there ought to be several members in his church ready to come to his rescue and see that the thing is done. Instead of laying the blame on some far-away higher critic, or on some board that is doing the best it can, or on the stingy rich Baptists, or on the zealous women, or on the active young people, it would be far more helpful to hold a home meeting and redeem the church from its own retrogression. There is an evident tendency to increase local church expenses in order to furnish music, costly houses, and other expensive attractions. It is well to recall now and then that the great commission of Christians is to carry the Gospel to others and not simply to terminate their efforts upon a local organization. This is God's work, and His commands are not obscure or grievous. The law of missions is as binding as it ever was, while the openings at home and abroad are growing dally more urgent.—*Central Baptist.*

INTERESTING TABLE.

We give below the statistics of churches, Associations, and receipts in our Convention. We leave it to brethren from each State to calculate how much is being given in his State, on an average per church or preacher or member:

STATES.	Associations.	Churches.	Preachers.	Members.	CONTRIBUTIONS.		Amounts asked for 1902-'03.
					1900-'01.	1901-'02.	
Alabama	80	1,825	1,051	137,504	\$11,527.35	\$14,850.73	\$16,500.00
Arkansas	50	1,843	869	73,304	2,890.62	2,656.56	4,000.00
* District of Columbia	1	15	24	5,402	1,296.54	1,370.91	2,000.00
* Indian Territory	23	453	341	19,291	134.52	345.06	750.00
Florida.....	23	498	294	24,555	1,556.00	1,820.51	2,500.00
Georgia.....	81	2,069	1,326	191,980	20,192.22	21,704.90	25,000.00
Kentucky.....	70	1,648	1,146	187,093	15,560.18	21,971.96	25,000.00
Louisiana.....	28	565	305	36,071	3,157.36	3,574.69	4,500.00
Maryland... ..	1	82	60	14,655	5,583.01	5,626.65	8,000.00
Mississippi.....	54	1,558	757	104,492	9,039.15	9,032.72	13,000.00
* Missouri.....	78	1,831	1,387	116,364	8,414.33	10,157.98	13,000.00
North Carolina.....	57	1,713	926	171,037	9,461.36	12,693.77	15,000.00
* Oklahoma.....	10	184	93	6,464	81.09	47.88	250.00
South Carolina.....	35	916	479	98,134	12,122.00	13,139.03	15,000.00
Tennessee.....	51	1,493	975	128,529	7,696.14	8,701.32	13,000.00
Texas.....	106	2,733	1,799	191,686	18,291.76	18,613.44	25,000.00
Virginia.....	24	967	583	123,366	27,452.20	25,312.01	30,000.00
Other sources	1,787.59	1,819.37	4,500.00
Total.....	772	19,893	12,424	1,659,867	\$156,083.33	\$173,439.49	\$217,000.00

*Part of their gifts go to the Northern Societies.



A writer in the *Missionary Review* relates that "in 1839 the darkest hour came to Turkish missions, and the tyrant, Mahmud, ordered all Christian missionaries summarily expelled from the empire. Dr. Goodell quietly said: 'The great Sultan of the Universe can change all this.' In July of that year Mahmud died. That order for expulsion was not only never enforced, it was never again referred to!" The God of nations is still able to make the wrath of men praise Him. In the time His wisdom chooses there will be a change in the condition of persecuted Armenians; and no seed sown by Christian missionaries shall fail to bear fruit.

Letters from Our Missionaries.

CENTRAL CHINA MISSION.



L. W. Pierce. P. S. Evans. T. C. Britton. W. W. Lawton.
W. E. Crocker. R. T. Bryan. E. F. Tatum.
Children—Bessie Crocker, Paul Pierce, Levering Evans.

CHINA.

Times of Refreshing for Old Teng Chow.
Teng Chow Fu, via Chefoo, China,
March 10, 1902.

Dear Brother,—Everything is so expensive in China now. Prices have gone up tremendously. When we came, much to my surprise, I found we had to *pay duty* on everything—on all personal effects. This we have never had to do before. You see China is trying to pay her indemnity, and this is the way she does it.

I have become very much attached to the two young ladies who came out with me, and personally, it would have been very delightful to have had one or both of them remain in Teng Chow to work with me, but at such a time as this personal desire is not to be con-

sidered, only the best good of the work at large. Not "what is my will," but "what is the Lord's will in the matter." We have prayed very earnestly that they might be guided aright and might be placed where the Lord would have them. From the day in Shanghai when we three knelt together over the budget of letters, which met us there pleading for Pingtu, I gave them up cheerfully, gladly, to go wherever they might be led of the Spirit. Before that I had felt very strongly that one of them, at least, belonged to me. I believe that *just now* the need is greatest at Lai Chow Fu and at Pingtu. But here in Teng Chow it is very, very great, too. Very soon I will be the only single lady worker in this district, for Miss Moon must go home on furlough in the fall. It will be simply

impossible for me to do all her work and mine too. Oh, if people at home could just see the needs as we do! The whole atmosphere is different from what it used to be. Eighteen have been baptized here since the 1st of January. Sunday before last there were six, last Sunday four, and there will probably be some next Sunday. If we could have some every Sunday right along wouldn't it be glorious? We hope and believe that times of refreshing have come for old Teng Chow. Father and mother have been in Hwang-Hien for a month. The former has been holding a class there. He goes on again in a few weeks to Pingtu, where he conducts another class. He is kept very, very busy, but has daily strength given, and pushes ahead as though he were forty-six instead of sixty-six.

When I think of the months when Miss Moon and I were here alone, or of even the time before father was taken ill, when we were so few in numbers, I feel we cannot be grateful enough for such additions as Mr. and Mrs. Owen. Earnest, consecrated, indefatigable workers! Can you not send us more like them? Very sincerely,

ANNA B. HARTWELL.



Never Too Tired.

Teng Chow, Chefoo, China,

March 20, 1902.

Dear Brother,—I fear you have not been having very full accounts of the glorious work going on in this city now. What we have been longing and praying for seems to have come. The city seems to have come to the time of awakening, and we are very hopeful. May our faith be increased that we may not hinder our Lord in pouring out the blessing He has ready for us, by our faithlessness! My husband wrote you about two weeks ago, I think, about the annual meeting and the six baptisms. The following Sun-

day we had four more, and again last week there were four baptized, making fourteen since March, and twenty-two since January 1st. There have been many more applicants for baptism, but the others have been put off as not yet realizing what it is to be a Christian. My husband has nightly Bible classes, when he instructs all who come to him. There are always a goodly number present, including church members and inquirers. Among the latter are a few for whose conversion we have been long praying. Why are our prayers not answered is the cry of our hearts. Is it because we lack faith, or because of secret sins on our part? We long for these souls, and want to do everything in our power to help them to become disciples of the Master. And now that we have had these few droppings, we long as never before for the showers of blessing which have been promised.

Dr. Hartwell was away until nearly the middle of March, busy teaching a class of Christians in Hwang-Hien. This left all the work of this station on Mr. Owen, and it was too much for one man. He simply could not do all that was to be done, though he was busy all day and far into the night. He has no time for study. This is a sad state of affairs, for he has been here less than two and a half years, and of that time fully one-fourth was spent away from home because of the Boxer troubles. Last year he spent nearly a third of his time in the country, and even when at home was kept busy teaching or preaching to those who came to him. I tell him I shall have to lock him up in order to give him the time to study. But he says, "What can I do? When I have an opportunity for preaching Christ, shall I ask the man to wait until I get more of the language? The opportunity may then be gone."

That is his way—preaching to every one who comes to him, and there is

nothing he enjoys more. He is like his Master in this—never too tired or busy to talk about the Father and salvation through Christ. But we need more men, and need them at once—not only one, but two at least here in Teng Chow, and the same number in Pingtu and Lai Chow Fu. I wish we could make the churches see that the time has come for gathering in, here in Shantung, and if they do not send help at once the harvest will waste. In fact, it is wasting now because there are none to gather it in. Will we, will the Christians at home, be forgiven for the loss of souls which might have been saved if they had sent more missionaries during the past three or four years? Are the pleas of the workers here in Shantung not strong enough to make the home Christians realize how much the Master needs workers in this part of His vineyard? Or is it because all the Baptists of the South are feeling that the educational work in that Christian land must be pushed, and so forget the poor, perishing heathen? Really, it sometimes seems to me as if too much attention were being given to denominational schools at present, and because of this the heathen are being neglected. I am heartily in favor of education, but it seems to me that it is this year being pushed at the expense of souls. Perhaps I am a little narrow in my views, or see only the one side. My only excuse is that the need here seems so great—so infinitely greater than it did when I came to China eight years ago, that I feel that too many workers cannot be sent here at once, before it is too late.

The women of the city, too, are more open to the Gospel than ever before, and yet how few we have to teach them. Miss Moon is busy all the time, either visiting or teaching the women who come to her home, but she can do the work of only one, not half a dozen. And Miss Hartwell likewise is going

to the limits of her strength, and I sometimes fear, beyond it. Do we not need more workers here, both men and single women? The old North street work seems to have revived, and one lady could spend all her time very profitably among the women of that part of the city. But, then, there is work in the west suburb, as well as the south, and if our efforts were confined to the city, what would the poor women in the country do? There is so much just now to encourage us, and we long for more help. It came to me during the night that though the Lord's power is not limited, so that He must have many workers to save this people, yet He is waiting to give His children the opportunity of sharing the work with Him. The glory of this ought, it seems to me, to bring some more workers here.

Just now Hwang-Hien seems especially favored with a fairly good force. Still, I shall not feel that even Hwang-Hien is fully manned until there is another couple and at least one more single lady there. How far short of this all our other stations come! Would that I knew how to stir up the churches to send help, not to us, but "to the help of the Lord against the mighty."

Our house is being pushed as rapidly as possible, but we have come to the end of our appropriation, and there is as yet no word from home giving us enough to finish it. We are as economical as possible, and yet all the time we are remembering that it is not for us only, but for those who will come after us. It is only a small house, but it is being substantially built, and we hope will last as long as it is needed by foreign missionaries. We hope the time will come when the work of evangelization may be carried on by the natives, though that time is yet far distant.

Mr. Owen has just come home from

CENTRAL CHINA MISSION.



Miss Willie Kelly. Mrs. Tatum. Mrs. Pierce.
Miss Julia Mackenzie. Miss Alice Parker. Mrs. Lawton.
Miss Lottie Price Mrs. Evans. Ethel Pierce.

his evening class, and reports that it was very interesting. One young man expressed his purpose to apply at once for baptism, and another his determination to be a Christian soon. May this good work go on!

Very sincerely yours,
REBECCA MILLER OWEN.

Brethren Britton and McDaniel.

Soochow, China, June 5, 1902.

Dear Brother,—You have indeed sent us some of the salt of the earth. No one who has not had the experience can realize what a boon it is to have those children of God associated with us in the work here. Fresh, energetic and consecrated, they bring new life with them into this great conflict. After seeing something of the circumstances and needs, the main regret

seems to be that they did not come sooner.

Bro. and Sister McDaniel are taking hold of the language earnestly and with remarkable rapidity. The difficulty will be for them to keep from undertaking too much this first summer. They are also doing good work otherwise than in the study of the language. Mrs. McDaniel plays the organ at the five night services for the heathen that are held during a week, while Bro. McDaniel is beginning to help keep the people quiet. It is such a source of strength to have these sympathizing and zealous hearts with us, though as yet they can say only a few words to the people. And ah, when the deep questions arise for solution, we are better prepared to meet them now.

Bro. McDaniel and I went to Zangzah, thirty-five miles from here, last

Sunday. They have prepared really an ideal place there for Gospel work, and invited us to come and preach to them. The interest seemed to be very deep. I have never seen anything like it in the city. We have one member living there. He will have services next Sunday, and we hope to go the Sunday after. Do pray that we may enter this open door as we should, and that many may be saved. Bro. McDaniel went through the experiences bravely, while the ladies looked after the work here at home. The great need that all feel is a mighty increase of laborers. Thanking you for this dear young couple, we ask that others may be sent as soon as possible.

With our greetings to the Board and the brotherhood,

Yours brother in Christ for China,
T. C. BRITTON.

After Thirty Years.

Canton, China, May 30, 1902.

Dear Brother,—We were all sorry to learn that Dr. Tupper was dead. It was my privilege to be intimately associated with him for twenty-one years, he as Secretary and I as missionary, and our relations were always cordial, fraternal and pleasant. We thank God for such a man as Dr. Tupper. The world is better because he lived in it.

Last week I returned from a week's visit to Shiuhing. This was my first visit since I have taken charge of the work there again. This was the first church that I ever had charge of, thirty years ago. It is like going back to my own field after several years absence. Misses Greene and Snuggs are living there. Miss Greene is doing a fine work among the women and children, and Miss Snuggs is studying the language getting ready for work.

While I was there we had preaching day and night for a week. The congregations were good, especially at night. Pastor Tsang went and invited the

neighbors personally to come to the meetings. We were not able to seat more than half the people any night. Most of them listened attentively for two hours to three or four sermons each night. Sunday, the closing day, was the best of all. Many of the members were present. The chapel and adjoining room was literally packed. The prayer-meeting, examining four candidates for baptism (three were accepted), preaching, the baptism and the taking of the Lord's Supper kept us for three hours. The order and attention were remarkably good, considering the crowded condition of the house. The series of meetings were very encouraging.

I bring before you the importance of sending out as soon as possible a man and wife for the Shiuhing station. The work is important, and it is a fine centre from which to reach a large number of other towns. And we have a house ready for the missionaries to go into on arrival. I trust you can send them this fall. I am yours fraternally,

E. Z. SIMMONS.

No Wonder He Embraced Him.

Shanghai, China, May 26, 1902.

Dear Brother,—We have thanked the Lord many times for the reinforcements to our Central China mission last Conventional year, and why may we not thank you also? Dr. and Mrs. Evans are at Chinkiang with their faces toward Yang Chow. Last week it was our pleasure to have Rev. C. G. McDaniel and his wife with us as they passed through for Soochow. We were happy and thankful to see them, and knew that their coming was a deep, sincere joy to Bro. Britton, but it had not occurred to me that he would hug Bro. McDaniel so when he saw him. On second thought, though, it is no wonder, for during thirteen years he had been praying for that glad day. Mrs. Britton waited at Soochow that

the door might be open when the reinforcements arrived there. For all that you have done to make the way plain for the coming of these reinforcements to other stations of our mission let us thank you.

Three years ago, by resolution, the mission expressed the conviction that it would not be wise to open new stations till each of our present stations had at least three families. At Shanghai we have tried to wait patiently for the other stations to get their quota of two each. Now our hopes begin to enlarge. At a recent mission meeting, one of our members, dealing with the question of the number of workers to make up the ideal station, put down twelve as the least number desirable. I see that Miss Moon's opinion agrees with that. According to these opinions, with which we agree, we are only *half manned*. When Bro. Bryan took his vacation home before I had no brother to share the work of the station with me. Brethren, see to it that that is not the case next time he goes. Let a helper come early next autumn and learn *how much we do not* know before Bro. Bryan goes. We want a teacher and his wife. We want a young lady to deal with children and take charge of the department of "primary education."

The May Journal is to hand, and we look into the faces of some, and read the accounts of all, and wonder if some of them are not for Shanghai, Central China. So glad to hear that you are looking for a man for us, and we wish that the best results may attend your efforts. With love and good wishes,

Yours fraternally,

E. F. TATUM.

✻ ✻ ✻

BRAZIL.

—
Enjoying the Work.

Campinas, Brazil, April 24, 1902.

Dear Brother,—We are learning to

love our work more and more as our interest intensifies. I baptized a candidate at Arraial dos Souzas (one of our out-stations) last week. Another woman wished to follow her Lord in baptism, but her husband is a bitter Catholic, and cruelly opposes her. Two others were anxious to be baptized, but we fear are not converted. We could baptize half of our audience at this place if we would, but they as yet do not know our dear Master. The people cannot get into the house to hear the preaching, nearly half of them are in the streets, many are children. I am planning to start a Sunday school here. I have only one trusty helper here, so am more or less limited until I can speak easily.

We have organized a Sunday school at Campinas, and started Tuesday night prayer-meeting. Our Sunday night audiences continue to fill the house. This church has about six or seven good members in it. The rest are not what they ought to be, but if the Lord is really in their hearts, we will try to train them into workers. I can now speak without notes in prayer-meeting, and make announcements, etc. I am now preparing my last written sermon here, I think. It seems much better to make many mistakes and speak without manuscript than to read a faultless grammatical sermon.

A very pathetic story came to my notice yesterday. A young man came under Christian influence some years ago and began to read the Bible. This did the glorious work, aided only by the Holy Spirit. His uncle was a priest and his guardian. When the priest discovered that his nephew was reading the forbidden book and persisted in doing so, he turned the young man out of doors without a cent of money that belonged to him regardless of law, and burned his Bible in the street in front of the house. Thus,

without money, without friends, and in disgrace for Christ's sake, he wandered about for some time without employment. He finally secured a place in a drug store, where he is compelled to work on Sunday. He thinks he ought not join the church till he can get employment that will not require Sunday work. I do not wish him to change his ideas of the sacredness of Sunday, so advise him to get other work, and then follow the Lord in baptism. We are in good health and in fine spirits. Most sincerely,

A. B. DETER.



New Church in Brazil.

Campos, June 10, 1902.

Dear Brother,—It was on the 20th of April that Bro. A. Campos and Bro. J. Lessa and myself organized the church in Conceicao de Macabu, with fifty persons baptized at the foot of Mt. St. Catherine. We met in the backyard of a well-to-do coffee farmer.

The work was done in due order, Bro. Campos acting as moderator, Lessa and myself acting as clerks, and all the members accepting the doctrine that has come down from the inspired Apostles. They called your humble servant as their pastor.

The beloved brethren accepted heartily all the instructions which I gave them, and started to work in earnest. With a faithful deacon to take charge of the work in my absence, I left them to return one month from that date. On this occasion I preached to them from John 14: 6: "I am the Truth." (*Eu Sou a Verdade.*) The meeting was inspiring; the Lord's Supper was celebrated with solemnity, and after the dismissal, the congregation, the greater part of which lived from two to four miles in the country, started for their respective homes. Then the two deacons of the church suggested that we go after the congregation to visit a family interested in

the Gospel, which I willingly accepted. The most inspiring scene happened in the way. Myself and the two deacons, mounted on three horses, overtook the members of the church who were on foot. When he rode within hearing distance of their voices, I caught the sound of the old hymn that I always loved very much, "Down at the Cross where my Saviour died." Some of them not being able to read and learn the poetry, would join in the chorus, "Glory to His name," or as the Portuguese has it, "Glory to the Saviour." This helped to prepare me for the service that we were to hold with the family on the way. The deacon, Corindiba de Carvalho, preached a very good sermon, which is the duty of the deacon on such occasions. The family expressed themselves as very much pleased with the meeting.

This church is not only faithful in preaching the Gospel, but in the month of May they were willing to help the cause by a contribution to the work, fifty-five mil reis (about \$12). This does very well for a church of two months' existence in the rural districts of Brazil.

I am about to forget to mention the fact of one old woman in the congregation, apparently approaching her fifties, whom I saw in this crowd going home after the worship on the first Sunday in June. Up in her years, as she is, she does not mind walking four miles to the village to worship. And, brethren and sisters, who have all conveniences to go to places of worship, take so little interest in these poor people who are so anxious to have some one to come and tell them of the love of our Lord Jesus.

Let me appeal to all of the friends of missions that when you pray for the work in the many fields, do not forget your brother here in Brazil.

Your humble servant,

ALBERT L. DUNSTAN.

Woman's Missionary Union.

AUXILIARY TO S. B. C.

MOTTO: "GO FORWARD."

No. 233 N. HOWARD STREET, - BALTIMORE, MD.

PRESIDENT—MRS. CHARLES A. STAKELY, Montgomery, Ala.

VICE-PRESIDENTS—*Alabama*, Mrs. D. M. Malone. *Arkansas*, Mrs. J. P. Eagle. *District of Columbia*, Miss E. M. Dickinson. *Florida*, Mrs. W. D. Chipley. *Georgia*, Miss M. E. Wright. *Kentucky*, Miss E. S. Broadus. *Louisiana*, Mrs. C. Ammen. *Maryland*, Mrs. J. H. Eager. *Mississippi*, Mrs. D. Hackett. *Missouri*, Mrs. J. L. Burnham. *North Carolina*, Miss F. E. S. Heck. *South Carolina*, Miss M. L. Coker. *Tennessee*, Mrs. A. J. Wheeler. *Texas*, Mrs. C. C. Slaughter. *Virginia*, Mrs. A. M. Gwathmey. *Indian Territory*, Mrs. M. Choate; *Oklahoma*, Mrs. W. H. Kuykendall.

COR. SECRETARY—Miss ANNIE W. ARMSTRONG, 233 N. Howard street.

REC. SECRETARIES—Miss NELLIE MARTEIN, 33 N. Howard street; Miss, M. E. WRIGHT, Augusta, Ga.

TREASURER—Mrs. W. C. LOWNDES, 233 N. Howard street.

STATE LITERATURE COMMITTEES.—*Alabama*, Mrs. D. M. Malone, East Lake. *Arkansas*, Mrs. J. P. Eagle, Little Rock. *District of Columbia*, Miss E. M. Dickinson, 2220 Thirteenth St., N. W., Washington. *Florida*, Miss J. L. Spalding, DeLand. *Georgia*, Mrs. J. D. Easterlin, Marietta. *Kentucky*, Mrs. S. E. Woody, 600 West Broadway, Louisville. *Louisiana*, Mrs. J. L. Love, 1423 Valence St., New Orleans. *Maryland*, Miss Annie W. Armstrong, 233 N. Howard St., Baltimore. *Mississippi*, Mrs. W. R. Woods, Meridian. *Missouri*, Miss E. Marey, 221 Emille Building, St. Louis. *North Carolina*, Miss F. E. S. Heck, Raleigh. *South Carolina*, Miss M. L. Coker, Society Hill. *Tennessee*, Mrs. A. C. S. Jackson, 702 Monroe St., Nashville. *Texas*, Mrs. J. B. Gambrell, 270 Elm St. Dallas. *Virginia*, Mrs. I. M. Mercer, 1612 Grove avenue, Richmond. *Indian Territory*, Mrs. M. Choate. *Oklahoma*, Mrs. W. H. Kuykendall, Hobart.

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 AUGUST, 1902, THE FOREIGN BOARD.

"Lift up your eyes and look on the fields, for they are white already unto harvest." Missionaries, 115; native assistants, 171; churches, 139; baptisms, 1,439; membership, 7,821; day schools, 41; scholars, 1,012; Sunday schools, 65; scholars, 2,512. Receipts for Foreign Board, \$173,439.49. Contributions of native Christians, \$13,356.69.

STUDY TOPICS.—Report of Foreign Board (copy mailed free on application.) The magnitude of S. B. C. missionary operation: 1. Area and population. 2. Distance between stations. 3. Increasingly diversified work. Need of homes for missionaries, chapels and hospitals. Woman's work in foreign lands.

PROGRAM FOR AUGUST, 1902.

Plan for gaining at least one new member each month. Prayer and perseverance will accomplish wonders:

1. The Lord's Prayer in Concert.—Remember "Thy Kingdom Come" means Foreign Missions.

2. Hymn.—"Speed away! speed away on your mission of light." G. H. 544.

3. Scripture.—The principle of Foreign Missions (John 10: 16; John 3: 16; Acts 1: 8; Matt. 28: 19-20; Romans 10: 12, 13). The Reward (Gal. 6: 9; Psa. 126: 5, 6; Dan. 12: 3; John 12: 26).

4. Foreign Mission Echoes from the Convention and W. M. U. Meeting at Asheville. (Leader should make and distribute clippings from July and August Foreign Mission Journal and Recommendations of Foreign Board.)

5. Leaflet.—“The Foreign Mission Board—Its Work and Needs.” Rev. W. T. Derieux.

6. Chain of Prayer. Praise for what has been should inspire greater desire for what may be through the Foreign Board, our substitutes, ourselves.

7. Hymn.—“All Hail the Power of Jesus’ Name.”

8. Food for Reflection.—The fields are ready, the workers are ready, where is the ready money? The obligation to evangelize the world speedily is an urgent one. By the liquor traffic, opium trade and other evils of Christian countries, we have increased the misery of the heathen. In China there are 500,000 heathen to every missionary.

9. Reading.—“Job’s Legacy.” Helen Amcs Walker.

10. Business, Collection, etc.—Plan for observance of Missionary Day by the Sunday School, programmes obtainable from Dr. J. M. Frost, Nashville, Tenn.

11. In closing, read together the ninety-sixth Psalm.



MONTHLY MISSIONARY LITERATURE.

FOR PASTORS AND PEOPLE; FOR LEADERS AND LED.—The topic for August is “The Foreign Board,” and Dr. W. T. Derieux has written the leaflet, “The Foreign Mission Board; Its Work and Needs.” In very compact space, the two topics are clearly set forth, and should bring the readers of the leaflet into close touch with the Board and its aims, methods and needs. “Job’s Legacy,” a narrative leaflet, full of missionary thought and suggestiveness, is also part of the monthly literature. (Price for the leaflets, 4 cents. Mis. Lit. Dept., S. B. C., 233 N. Howard street, Baltimore, Md.) As we have no missionary debt, can we not praise God by an extra gift that we are relieved of that burden? And would not a “legacy” to the Lord’s work be “a delightful farewell present, like saying ‘Amen’ to all you’ve given to the Lord in your life time”? Or, better still, make over your gift in life and let the Board pay interest, thus avoiding all possible lapses in carrying out a will and all attendant court expenses. This is carrying out your own will—a result that is not always attained if left to others.



“THOU KNOWEST.”

BY S. E. S. S.

A fearful mariner in my fragile boat,
Upon the waters wide, of Time, I float;
A dreary, darkling waste I see around;
O whither is the port to which I’m
bound?

“Thou knowest.”

Am I to suffer storm and tempest wild?
Or is my passage to be calm and mild?
Shall I be long upon my onward way?
Or shall my voyage be a fleet, brief
day?

“Thou knowest.”

Shall I be all alone, or shall I lead
Some other bark to shore, from dangers
freed?

Shall Bethlehem’s star or angel vision
guide

My wanderings to my heavenly
Father’s side?

“Thou knowest.”

I rest content in weather foul or fair;
I breathe my humble, trusting, childish
prayer;

“I pray the Lord my soul to keep.”
The swell

Of billows frights me not, for all is
well—

“Thou knowest.”

NEW W. M. U. PUBLICATIONS.

As the new mission calendar year begins with July—the earliest point after the May Convention when the publications can be gotten ready—the largest issues of literature to State Central Committees for the year are made. The Central Committees are now supplied and are prepared to furnish them to Societies in the various States.

The following are the publications:

The Mission Topic Card, which is the most condensed form of S. B. C. statistics, and furnishes the basis for the year's study of the fields and work of the Woman's Boards of the Convention.

Report of Woman's Missionary Union, which contains not only the minutes of the Asheville meeting, but summaries of the work of all the Boards.

Recommendations of the Boards and Executive Committee, W. M. U., which sets forth the work for the ensuing year. These are printed on slips for convenience of mailing in letters.

Leaflets: "The Foreign Mission Board; Its Work and Needs," "Job's Legacy," "The Moral Power of Good Literature." For Bands: "Sketch of George Boardman Taylor," "China Blue," and a gay-colored little fish, to be presented to boys or girls who secure new members to the Bands, with the legend on the back, "Catch boys and girls for the Mission Band; each fish will add one more to your strand."



RECOMMENDATIONS OF FOREIGN MISSION BOARD

TO WOMAN'S MISSIONARY UNION, AUX. S. B. C. ADOPTED AT ANNUAL MEETING IN ASHEVILLE, N. C., MAY 10, 1902.

There are no people on earth who ought to be more interested in giving the Gospel to all the world than Christian women. Christ is woman's best friend. In every Christian land woman is exalted; in every heathen land she is debased. We rejoice that more and more our Christian women are realizing their high and holy privilege to take part in giving the Gospel to all the world. Some of our most earnest missionaries are consecrated women, and many of the best workers in the home land are women also. They are gathering and giving out information, developing new interests and raising funds to send out the Gospel of Christ to the utmost bounds of the earth. Appreciating the consecrated help of our sisters, the Foreign Board makes the following recommendations for the coming year:

First. That our sisters try to raise enough to pay for the support of the women of our Board who are working in foreign lands. During the past year we have sent out a goodly number of new female workers. We feel that our sisters can give enough to support all whom we employ, and to this end ask them to raise \$45,000 for the next year.

Second. The "Christmas Offering" for China has proved a great help to the Board in enlarging the work in that country. China is open to the Gospel to-day as never before, and we do not think that the sisters can do better than to make their "Christmas offering" this year for the same cause as heretofore. With the wonderful openings in China they could do great good, if they would raise \$8,000 for the "Christmas Offering" at the close of 1902.

Third. We request that the sisters bring prominently before the Sabbath schools the special "Missionary Day," which has proved a great help in the past. While the Sunday School Board prepares literature, it has been with the assist-

ance of the Woman's Missionary Union, and we rely upon our sisters to assist in getting this literature and the interest of the work before the Sabbath school.

Fourth. We urge that the sisters impress upon the societies the duty of systematic and proportionate giving, and that they use their influence to bring this subject to the attention of the churches.

Fifth. The Foreign Mission Journal accomplishes great good in giving out information and awakening interest. The past year we have had a fine circulation of the Journal. Much of this is due to the help of our sisters. We ask them to continue their efforts until they can get every member in their societies to take the Journal, and also every family in each church.



FROM DR. BOMAR.

RICHMOND, VA., May 20, 1902.

Dear Sisters,—As we enter upon the labors of another year, let us first of all render thanks to God for His goodness. This is acceptable to God—"praise is comely"—and this is indispensable to that frame of mind which saves us from anxiety and fretfulness and makes us happy in our work. Let us be thankful that none of our missionaries have died; that so large a proportion of them have been kept in health; that even their trials have been blessed to their good; that their work has prospered, and that the spirit of aggressiveness, as well as of patient toil, is upon them. Let us be thankful for the large number of baptisms and for increasing interest in the Gospel on the part of those to whom it is preached. Let us be thankful for the growth in number and usefulness of our native churches.

Let us be thankful that God has blessed our own labors. Under his blessings the churches of our Southland gave for the evangelization of the world more than \$173,000. This is not all they could give, not even all they should give, but it is an advance on any previous year; it is good; let us give thanks for it to the God of all goodness. Of this sum, you yourselves contributed \$34,787.17 through the agency of Woman's Missionary Union. Let us praise God for it.

Most of all, let us thank Him because the spirit of encouragement and hope and strength is upon us all. Whether we look to China, or Brazil, or Italy, or to any other of the countries we have entered, we see the missionaries praying and planning for greater things. The spirit of endeavor is upon them. New stations are being opened, old ones are being strengthened, houses of worship are being erected, homes for the missionaries are being built, hospitals for the sick are becoming a reality, while enterprises like our Theological Training Schools and Baptist Publication Societies bespeak the zeal and hopeful work of our missionaries. Here in our own country not only have our receipts for the work grown, but there has been a growth throughout the whole land of that spirit which asks great things and undertakes great things. For all this, and much more, let us be profoundly thankful.

Your own ideal of work for the year is before you in the recommendations of the Board, which you have adopted. The main features of these recommendations are to keep on and to do better. Will you not see to it that this will be your best year? It is a happy time when the resolution is reached to do one's very best, and to see that one's ideal is reached. You have done well in the matter of getting subscribers for the Journal, but have you as yet done your

best? Will not many see to it that the Journal is in every family in your churches, as well as in the hands of all the members of your Societies? Make the Missionary Day in the Sunday schools a success. Your effort and influence can accomplish it. Your offerings for China have been good. Can you not make them better? From \$34,787.17 to 45,000, the amount asked for this year, is an advance of over \$10,000. But will you not see that this ideal is reached? We all admire the courage of Hannibal, who, when reminded that the Alps lay between him and Italy, said, "There will be no Alps." Let us have the same courage, that spirit of faith which makes a great enterprise successful. Let our prayer be—

"Lord, from this year more service win."

Yours fraternally,

EDWARD E. BOMAR, Asst. Cor. Sec'y.



TWENTY CHRISTIAN CENTURIES.

REV. GEO. A. PAULL

(To appear in several numbers of the Journal.)

I. Century.—What a small event it seemed when the Babe of Bethlehem was born and laid in a manger. But it gave a new era to the world. The centuries are counted from that time.

Tiny were the Baby's hands, but they were to hold the sceptre of all power, and the tiny head was to be crowned with many crowns. Tiny were the Baby's feet, but they were to walk on the water and to ascend to the Throne of God. Tiny was the Baby's voice, but it was to still the storm, and raise the dead, and one day will welcome us to Heaven.

So the Christian centuries, beginning with a few worshippers at the manger, have won triumph after triumph, have seen the cause of Christ extended through the world, till the twentieth century bids fair to "crown Him Lord of all."

II. and III. Centuries.—The second century was red with the blood of the saints. Even before the century dawned "the noble army of martyrs" began. Stephen was the first Christian martyr. Then Herod stretched forth his hand and killed James with the sword. Peter was crucified; Paul was beheaded. All of the Apostles but one died the martyr's death. But the second century knew one man who had been the friend and companion of the Apostle John, whom Jesus loved. They led him to the stake, and said to him, "Renounce Jesus Christ, and you shall live." But Polycarp, his white hair gleaming like a crown of glory, replied: "Eighty and six years have I served Him, and He has never done me wrong; how can I now deny my King and Saviour?" So he died, and many others, for the love of Christ. All honor to the noble army of martyrs!

The third century brought no relief from persecution. Herod and Nero were gone, but Domitian, Trajan, Decius, and Valerian kept up their bloody deeds. The Christians were driven from the face of the earth, and lived and worshipped underground in the gloomy Catacombs. But still they multiplied and increased, like the seed that is buried in the ground to spring up and bear fruit. They carved the name of Jesus everywhere on the stone of their buried cities, and the more they suffered for Him the more they loved Him. Out of the dark days of the third century came the *Creed* which millions of Christians now repeat.

FACTS ABOUT THE PHILIPPINES.

The islands were discovered by Magellan in the year 1520. They were formally occupied as Spanish territory in 1565. The Philippine Archipelago is one of the richest countries in natural resources in the world. Almost every kind of tropical fruit is produced; the forests are full of valuable timber; the mountain ranges are fruitful in mining products. The country is divided into forty-six provinces, ruled by governors or *alcaldas*. Four hundred islands are more or less inhabited. Besides these, there are six hundred uninhabited islands and reefs. The northern portions of the group are exposed to fearful typhoons.

The population of the Philippines is estimated at from 7,500,000 to 10,000,000. The great majority are varying types of the Malayan race. In the mountains of the interior are five or six hundred thousand people of the Negroid type, having dark skin and woolly hair. They are also quite diminutive in size, and represent the lowest grade of the uncivilized races. Besides these there is a Chinese population variously estimated at between fifty and seventy thousand. The higher industries of the country have passed largely into their hands, as is the fact also in the Malayan Peninsular and many other tropical countries in the East. The Spanish population is small.

There are in all forty dialects, fifteen in the single island of Luzon. Nearly all of these are reduceable to the common Malayan tongue. In the Suloo islands, a small group lying between the Philippines and the *Celibe*s, the population is mostly Mohammedan, but the Malayans of the Philippines have to a remarkable degree resisted the inroads of Islam. The great majority are nominally Roman Catholics.

The education of the people has been limited to the narrow sectarian superstitions taught by the priesthood. The Romish doctrine that "ignorance is the mother of devotion" has been fully applied through all the centuries of occupation by the Spaniards. The condition of the people varies according to locality, but as a rule the ethical standards which have been raised and maintained by the Catholic friars are low indeed, and it is a strange and sad fact that a people, naturally bright and impressible, have so long been kept in ignorance and superstition, when to all appearance there were capabilities of the highest order. All the people are Roman Catholics, even the Chinese. Some of the methods of proselyting may be judged by a single illustration: Captain Dodd, of Chingtu, told Mr. Rodgers the manner in which the Chinese are converted to the Roman Catholic faith, or were formerly. A large bunch of crosses on strings is hung in the hold, and before a Chinaman is permitted to leave the vessel he is compelled to take one of these and hang it around his neck.

For this mission there is an open door that should appeal to every American Christian. Never in the history of the American church has such an opportunity been offered or such responsibility been placed on the American public. Conditions in the Philippines are similar to those that prevailed in Germany at the time of Luther. A renegade priesthood, a dead church, a people that has been starved, earnestly pleading for the water and bread of life. The conditions are ripe for a wholesale revolt from Rome, and the people, if they do not succeed in getting the reforms asked for, will certainly turn elsewhere for their spiritual food. Whatever their views and desires on the political question, the people are quite ready to consider and hearken to the message of the Gospel.



MRS. LAWTON'S KINDERGARTEN CLASS, CHINKIANG, CHINA.

Band Department.

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

TRAVELLER'S RECITAL—No. 4.

INDIA AND AFRICA.

1. *Hymn*.—Rescue the Perishing. No. 592, Gospel Hymns 1-6.
2. *Prayer*.
3. *The Alphabet of Missions*.—What Jesus said.

[The following words of Jesus are arranged alphabetically. For sake of space, only the first word is here given. This exercise will be much more impressive if the twenty-six children have the initial letter of their verses printed on card-board in large letters and held so that all may see.]

A. All power, etc., Matt. 28: 18. B. By this, etc., John 13: 25. C. Come, etc., Matt. 11: 28. D. Deliver us, etc., Matt. 6: 13. E. Every one, Matt. 7: 8. F. For God, John 3: 16. G. Go ye, Matt. 28: 19. H. Herein is, John 15: 8. I. I will, Rev. 21: 6. J. Jesus saith, John 21: 17. K. Keep from, John 17: 15, 16. L. Lo, I am with you, Matt. 28: 20. M. Many shall come, Matt. 8: 11. N. Neither, John 17: 20. O. Other sheep, John 10: 16. P. Pray ye, Matt. 9: 38. Q. The queen of, Matt. 12: 42. R. Remember, Acts 20: 35. S. Search, John 5: 39. T. The Son, Luke 19: 10. U. Unto whomsoever, Luke 12: 48. V. Verily, John 14: 12. W. Without John 15: 5. X. *Except*, Matt. 5: 20. Y. Ye, Acts 1: 8; Z. Zion, Lehold, Isa. 62: 11.

4. *Hymn*.—Speed Away. 544.

5. *Paper*.—A Walk in the Sacred City. Benares, India. See Journal, June, 1901.)

6. *Solo*.—To-day the Saviour Call, in Hindustani:

Munjí bulátá hai
Gumráhon ko;
"Ai bhatki hú log
Kyún bhúlte ho?"

Munjí bulátá hai
Kán us par dhar;
Is waqt Khu dáwand ko
Tú rijda kar.

Munjí bulátá hai
"Tú kar nigáh;
Khudá ki qahr se
Main hún panáh."

Rú áj farmáti hai
"Dekh I'sá ko;
Darwáza khuláhai;
Ab dákhil ho!"

7. *The Consecrated Cobbler*.—Paper. (William Carey. See Journal, June, 1901.)

8. *Recitation*.—Show Us the Way:

I hear a cry from over the sea;
The idol-worshippers call to me:
"God is a spirit,' we hear you say;
Where shall we find Him? Show us the way."

I hear a voice from the homes of sin
That little children are dwelling in:
"He suffered the children to come,' you say;
Where shall we find Him? Show us the way."

I hear a voice from the homes of want,
Where the poor are cold in their raiment scant;
"He clothes the grass of the field,' you say;
Where shall we find Him? Show us the way."

O blind and sinful and weary and poor!
We will gladly show you the open door;
For the Son will lead to the Father's face:
He has gone to prepare us all a place;
And if you hark you shall hear Him say,
"Come unto Me," for "I am the way."

9. *A Life for Africa*.—Paper. (David Livingston. See Journal July, 1901.)

10. *Hymn*.—I Gave My Life for Thee. No. 600.

11. *Prayer*.—Doxology.



A MISSIONARY HERO.

GEORGE DANA BOARDMAN.

Back in the mountains of Burmah lived the Karens, among whom were no idols. Their forefathers, they had said for many hundred years, had had a sacred book, but had lost it. By and by a white man from the West would bring it to them again. In the meanwhile they offered sacrifices to demands, while an elder in every village taught the young men what was right and true, after their poor ideas of truth. These mountain people rarely went down to the cities of the Burmese, who had long since conquered them and driven them back to the hills. Some of these Hill men, as they were called, had been seen by Mr. Judson and his missionary friends, and they were anxious to know more of them. Now one of them, Ko-thah-byn, is leading the Man with the Book through jungle and forest, over swollen streams and steep mountains, where tigers slink and snakes slide.

Let us look at this pale, sick stranger who is so far, far from the little town in Maine where he first opened his blue eyes in the first days of the first year of the last century (February 8, 1801). He is George Dana Boardman, our mission hero.

His preacher father had great cause to be proud of his bright son, George, for at twelve he was already preparing for college. There he began to think of the heathen, for, as we have said before, the work of Mr. and Mrs. Judson had stirred the Baptists everywhere, and missions were talked of by many a fireside. There were, however, heathen nearer home than India, and the young man determined to devote his life to teaching the Indians of the West. But God wanted him in Burmah for the people who were waiting for the Book. A young missionary named Coleman had gone out to India, and had died before his work was begun. "Who will take Coleman's place?" said Mr. Boardman to himself when he heard the sad news. Hardly had he asked himself the question until he replied, "I will go in Coleman's place."

Thus God called him, and in 1825 he and his wife sailed for India. But sad news awaited them, when six months later they reached Calcutta. The Burmese were at war with the English. Whether Mr. and Mrs. Judson were still living no one could tell. Two years went by. Then news came of all Mr. Judson had suffered in prison and of the hardly less sufferings of Mrs. Judson as she waited and prayed by that dreadful place for his relief.

Hardly had this news come when other sad tidings followed. Mrs. Judson was dead, and Mr. Judson was all alone but for their poor little baby, Maria, born while her father was in prison.

You may be sure that all this made the missionaries who had been waiting so long doubly anxious to hurry to comfort their poor friend. And, indeed, he needed them. When they reached Amherst they found little Maria had just gone to heaven. Mr. Boardman's first work in Burmah was to make a coffin for the little child.

Though the beginning of his mission life was thus a sad one, his heart was full of joy that at last he could begin work in the land he had been so long in reaching. Ever he wished to push farther inland. When other missionaries came to Amherst, he said he would go to Maulmain. When others came to help him there he said he would go on before to Savoy, a sacred city of Buddha.

Savoy's thick groves of bread-fruit and sacred banyan trees shelter more than a hundred temples to Buddha. The slightest breeze sets tinkling thousands of little bells hung under the eaves of many sacred pagodas, while its shaded streets are forever thronged with Buddhist priests and worshippers. The missionary had thus chosen the very heart of heathenism for his home. But now and again his friend and servant, Ko-thah-byn, would bring to him some who did not worship idols. They were his fellow-countrymen, the Hill men, who were waiting for the Book. Then it was that Mr. Boardman received a strange visit. An old Karen prophet or priest had heard of the Western stranger, and came to ask him a question. Twelve years before a stranger had come into his village, and had given him a strange and sacred book. He could not read it, but he had guarded the sacred thing, waiting for the stranger to return and tell him and his people what the book contained. Was Mr. Boardman a man of the book? Was it indeed a book from God? To this strange story Mr. Boardman replied that he had a sacred Book that told of God, but whether or not the old priest's book was the same he could not say. Bring it to him, and he would see. The journey was long, but the priest did not hesitate. Again he plunged into the wilderness. After some days a great crowd, headed by the priest, came from the hills. "Here was the book. Was it sacred?" Reverently taking from a basket made of reeds a bundle wrapped in white linen, the priest unrolled it, and

creeping forward, presented to the missionary an old, tattered book. It was an English Prayer-book, with which the Psalms were also bound.

Then kindly Mr. Boardman told the people, who crowded round him in great excitement, that his book told of the same God as theirs, but that not the book, but the God it told of, was to be worshipped. That his book, the Bible, was God's own Book. So he preached his first sermon to the Karens. From this time forward many came to his home in Savoy to hear more of the Book and the God it told of.

In 1828 two Burmese were baptized in Savoy, and among the many who looked on at the strange sight were two Hill men. "Come with us," they said to Ko-thah-byn. "You are of our people. You have learned of the Book. Come and tell us." Thus entreated, the Karen Christian, of whom we will tell you more next month, went with them to the mountains. By and by he returned. "The people," he told Mr. Boardman, "beg that you will come and teach them. They are getting ready a great house, in which they will gather to hear you. Come, and I will show you the way."

Thus we found them in the jungle at the beginning of our story. Day and night they walk on, often without shelter from the rain, happy if at nightfall they could creep into a Karen hut. At last the house of the man who had visited Savoy was reached. True to their word, they had built a *zayat* large enough to hold all the people of the village. From all the mountains round they came to hear the white teacher, some saying they already believed and were ready to be baptized. But Mr. Boardman advised them to wait to learn more of what he taught. Then followed many sermons, spoken in Burmese, Ko-thah-byn translating to his countrymen.

Two years passed by. Already death has come very near to the missionary, who has hardly reached his thirtieth year. But his heart is with the Karens, many of whom have begged him to return to their country and baptize them. Now he is far too sick to walk, but he must go. A litter is made, and borne on the shoulders of two Karens, his faithful wife keeping near his side, he again turned his face to the hills. Day by day his cheeks grew paler, and his cough more hollow. At the end of three days they reached the foot of a mountain slope covered with Karen villages. Here, by the side of a beautiful mountain stream, the Hill men had built a large bamboo chapel ready for the missionary's coming. There, lying on his couch, with his faithful wife sitting by him to interpret his feeble whispers to the people, he spent several days in examining those who desired to be baptized. As he grew weaker, Mrs. Boardman begged him to return to Savoy, but he replied: "If I can only live to see these poor Karens baptized, then I can say, Lord, now lettest Thy servant depart in peace." And so it was. It was evening, and a great company had gathered by the river's bank. Close to the water's edge lay the dying missionary, watched by his loving wife. Just as the sun cast its parting beam of glory over stream and mountain side and lit up the dark faces crowding to the water's edge, thirty-four Karens were led down into the waters and there baptized into the likeness of the death and resurrection of Christ.

The joy of the sacred scene seemed for the moment to give the dying man new strength. As the night came on the fifty who now formed the little church gathered about him, and to them he spoke a few words of counsel and farewell. The next morning, borne upon the shoulders of his faithful friends, the missionary party turned its face to Savoy. On the second day, as they wound their way through the wilderness, God's angel found him and took him home to heaven.

If you go now to Savoy some missionary friend will lead you through the sacred groves, by many an image of Buddha, and show you where, in the shadow of a ruined pagoda, lies the body of the young missionary. As he points to the stone placed on his grave by three British officers, he will say, perhaps, "This is the monument to George Dana Boardman." But I think that a far greater monument are the 35,000 Karen Christians now among the people who first heard of Christ from his lips.

RECEIPTS FOR FOREIGN MISSIONS

From June 15 to July 15, 1902.

ALABAMA.—Salem Ch., by J. R. W., \$3.20; Fannie M. Bean (support child in China), \$15; Indian Springs Ch., by J. H. C., \$2; W. B. Crumpton, Treas., \$267.92; Lincoln Ch., by R. B. B., \$16. Total, \$304.12. Previously reported, \$35.27. Total this year, \$339.39.

ARKANSAS.—First S. S., Eureka Springs, by G. M. (native preacher near Canton), \$10. Previously reported, \$22.50. Total this year, \$32.50.

DISTRICT OF COLUMBIA.—"A friend," \$5; "A friend," \$5; Class 16 West Washington S. S., by W. H. O., \$1; Grace S. S., Washington, by J. D. S., \$14.91. Total, \$25.91. Previously reported, \$50.75. Total this year, \$76.66.

FLORIDA.—David Smith, for Ch., Holts, 86 cents. Previously reported, \$23.50. Total this year, \$24.36.

GEORGIA.—Liberty Ch., by J. N. F., \$4.83; Mrs. A. S. Williams, Sparta, \$2; J. D. New, Harrison, \$5; Mrs. B. E. Barksdale, \$3; New Providence Ch., Guyton, by B. J. C. (native missionary, China), \$17.63; Thomasville Ch., by J. H. L. (girl's school, \$45, and Bible woman under Miss Kennon, \$25), \$96.75; Mrs. B. L. Willingham, \$20; Mary Davis Jackson, Greensboro, \$25; Damascus Ch., by R. S. S., \$1.68; East Macon Ch., by J. C. J., \$30; W. M. S., First Ch., Americus, by Miss A. W. (native help), \$9; Miss M. Susie Jordan Baxley, for church (Miss Kennon's No. 2 day school), \$3.50; S. Y. Jameson, Treas. (Sears' Bible woman, \$10; Bible woman, \$3; Miss Kennon's Bible woman, \$2.50; Miss Moon, \$15.05; medical missionary, \$32), \$136; Jackson Ch., by F. S. E., \$41.66; Vineville Ch., by R. F. L., \$84.75. Total, \$480.80. Previously reported, \$1,464.49. Total this year, \$1,945.29.

INDIAN TERRITORY.—W. H. Dewese, Coalgate, by A. W. A., \$1; Long Town Ass'n, by C. S. L., \$3.30; Loco Ch., by R. F. H., \$5.35; J. F. Harwell, by W. P. B., \$3. Total, \$12.65. Previously reported, \$8. Total this year, \$20.65.

KENTUCKY.—W. M. S., Bethlehem Ch., by L. P., \$15; First Ch., Bowling Green, through L. Soc'y (G. F. Hambleton), by G. W. G., \$88.44; Y. M. C. A., Georgetown Col. (native helper), \$19.70; Mrs. J. L. Whittington, 20 cents; J. G. Bow, Cor. Sec'y, \$206.80; Simpson Ass'n, by J. H. C., \$15.79; McKinney Ch., by W. E. S., \$62.10; D. F. Highbaugh, \$1; Central Com., by Mrs. B. G. R. (Lebanon), \$15; Beechland, \$1.50; Hay's Fork, \$5; New Haven, \$3; Twenty-second and Walnut, \$3; Stanford, \$3.25; Owenton, \$5; London Infant Class, 34 cents; Pleasant Valley, \$2.15; Franklin Sunbeams (McCloy Home), \$5; Broadway (Mrs. McCloy's salary), \$50; Chaplin Fork, \$3; Waco, \$2; Twenty-second and Walnut Sunbeams, \$1; Dayton, \$2.45; Danville (reading woman with Mrs. McCloy), \$15; Young Ladies', First Ch., Owensboro, \$1.65; Auburn,

\$2.20; Owensboro, First Ch., \$3.05; Sharpsburg, \$1.75; Winchester, \$2; Oakdale Sunbeams, 94 cents; Hopkinsville, \$16.35; Nicholasville, \$7, \$151.53. Total, \$560.56. Previously reported, \$1,253.20. Total this year, \$1,813.76.

LOUISIANA.—L. M. Cole, North Saline Ass'n, \$4.71; Tangipahoa River S. S. Con., by E. D. C., \$6.60. Total, \$11.31. Previously reported, \$318.45. Total this year, \$329.76.

MARYLAND.—First Ch., Baltimore, by C. M. P., \$260; Huntington Ch., by J. N. T. \$14.49; W. F. M. S., by Mrs. E. L. (Seventh, Myra Band, \$10; Home in Canton—Hampton S. S. Infant Class, \$1.66), \$11.66; Nanjemoy Ch., by L. J. (Maynard chapel), \$60.50; North Ave. S. S., by E. A. D., Baltimore, \$15.90; Wed. Eve. Miss'y Fund, Brantley Ch., by C. M. W., \$25. Total, \$387.55. Previously reported, \$69.29. Total this year, \$456.84.

MISSISSIPPI.—Centreville Ch., by H. M. S., \$11.50; J. D. Wallace, Chinagrove, by Mrs. S. J. J., \$1; R. H. Johnson, Buford, by Mrs. S. J. J., \$1; Miss Sallie Justice, Columbia, \$2; Wm. Carey, M. S., First Ch., Meridian, by R. A. V. (J. R. Saunders), \$50; Immanuel Ch., Meridian, by C. G. E., \$10.50; Mt. Vernon Ch., So. Miss. Ass'n, by J. T. S., \$10.30. Total, \$86.30. Previously reported, \$352.53. Total this year, \$438.83.

MISSOURI.—E. H. Sawyer, Treas., \$403.38. Slater S. S., by G. H. E. (Wau Sing Chung), \$15. Total, \$418.38. Previously reported, \$580.77. Total this year, \$999.15.

NORTH CAROLINA.—Lower Creek Ch., by J. R. S., \$5.15. Previously reported, \$367.06. Total this year, \$372.21.

SOUTH CAROLINA.—Cedar Grove Ch., Wassanasaw Ass'n, by D. F. C., \$2; Clinton Ch., by R. L. B., \$28.50; L. M. S., Corinth Ch., Broad River Ass'n, by C. J. C., \$11.65; Flat Rock S. S., by J. A. H., \$2.37; New Light Ch., by R. M. P., \$1; Mrs. J. L. Vass, Greenville (Chint Pub. Soc'y, publishing Testament), \$10; Miss Ella Mauldin, Greenville (China Pub. Soc'y), \$1; Mt. Zion Ch., Florence Ass'n, by I. P. B., \$3; Conway Ch., by C. H. S., \$5.25; Rabun Creek Ch., by C. H. R., Laurens Ass'n, \$11.35; Rabun Creek L. M. S., by C. H. R., Laurens Ass'n, \$5; Langston, by C. H. R., Laurens Ass'n, \$3; Mt. Pleasant, by C. H. R., Laurens Ass'n, \$1.16; Double Branch, Orangeburg Ass'n, \$2; Cedar Creek L. M. D., 68 cents; Miss Carrie Mathis (China), \$1.50; Beulah Ch., Union Co. Ass'n, by S. C., \$1.59; Lancaster, First Ch., by W. T., \$25; Locust Hill Ch., by W. A. H., \$1.22; Welsh Neck Ch., by A. M. S., \$16.15; Union, Moriah Ass'n, by E. E. B., \$17.07; Sumter Ch., by Mrs. C. C. B., \$9.48; Mt. Lebanon Ch., Union Ass'n, by W. H. W., \$5.05; Pleasant Grove Ch., Greenville Ass'n, by W. H. W., \$4; First Ch., Newberry, by R. Y. L.,

\$35.90; Mrs. Jno. Stout, Cor. Sec. C. C. (Miss Carrie Bostick W. M. S., Greenville Female Col., \$12; Miss Carrie Bostick, Greenville, 1st Ch., \$4; Miss'y L. H., Canton, \$26; Mrs. W. E. Entzminger, \$2.61; Sunbeam Miss'y, \$8.31; W. E. Crocker, W. M. S., Goucher Creek Ch., \$2.10; Christmas offering, \$5.45; Griffith Mem. Chapel, \$54.18; Miss Whilden's wards, L. B. S., Citadel Square Ch.), \$428.90; Sardis Ch., by E. E. H., \$2.44; York Ass'n, by F. G. M., \$2.60; Clover Ch., by T. G. M., \$2.75; L. M. S., Berea Ch., by Mrs. E. T., \$10; Bethcar Ch., by J. J. C., \$2; North Greenville Ass'n, by J. J. W., \$7.04; Flat Creek Ch., by R. J. B., Moriah Ass'n, \$2.25; Fork Hill Ch., by R. J. B., Moriah Ass'n, \$4.14; Bethlehem Ch., by R. J. B., Moriah Ass'n, \$2.03; Pleasant Plain Ch., by R. J. B., Moriah Ass'n, \$5.25; Upper Marion Union, by C. A. J., \$2.65; First Ch., Laurens, by C. H. R., \$331; Bethel S. S., Spartanburg Ass'n, by J. W. M., \$5; Corinth Ch., by R. S. P., \$1.40; W. M. Union, Ebenezer Ch., Orangeburg Ass'n, by J. R. S., \$5. Total, \$1,019.37.

Previously reported, \$763.43. Total this year, \$1,782.80.

TENNESSEE.—Orlinda Ch., by J. A. C.

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



BOOK NOTICE.

"THE CALL, QUALIFICATIONS AND PREPARATION OF FOREIGN MISSIONARY CANDIDATES," papers by missionaries and other authorities. Price, 40 cents in cloth, 25 cents in paper.

This is not a systematic treatise on the "Call, Qualifications and Preparation of Candidates for Foreign Missionary Service"; it is simply a collection of valuable papers prepared, with one exception, for the "Student Volunteer" of New York. Published by Student Volunteer Movement, 3 west 29th street, New York.



BEQUESTS TO THE BOARD.

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

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

SMITHDEAL PRACTICAL



N. E. Corner Broad and Ninth Streets, RICHMOND, VA.

"Leading Business College south Potomac river."—Phila. Stenographer.

Oldest (35 years), and only Business College in Virginia to own a building erected for its use; second in the South.

OPEN ALL THE YEAR, to both sexes.
All the business branches and English.

Address

W. M. Smithdeal
President.

(E. F. Tatum), \$125; Little Flat Creek Ch., by R. P. R., \$1.12; Beulah Ch., by E. F. H., \$2.25; W. M. Woodcock, Treas., \$86.93; Chestnut Ch., by R. F. A., \$1.10. Total, \$216.40.

Previously reported, \$9.94. Total this year, \$226.34.

TEXAS.—Bazette Ch., by G. W. E., \$12.90; Agnes Ch., by G. S. O., \$2; Woman's Aux. Baptist Miss'y Ass'n, by E. F. P., \$3.70; Mrs. G. L. Paxton (W. F. Hatchell's school in Morella), \$5; R. B. Kilpatrick, \$10; L. A. S., First Ch., Bonham, by Mrs. J. A. D. (D. G. Whittinghill, \$12.08; Miss Willeford, \$12.07), \$24.15. Total, \$57.75.

Previously reported, \$1,277.16. Total this year, \$1,334.91.

ITALY.—Dr. G. B. Taylor, \$25.

AGGREGATE.

Total this month, \$3,622.11.

Previously reported, \$10,501.79.

Total this year, \$14,123.90.

On hand May 1, 1902, \$5,469.19.

Expended since May 1st \$40,672.75.

Indebtedness to date, \$21,079.66.

RICHMOND COLLEGE.

The recent commencement exercises celebrated the seventieth anniversary of the College and marked the close of one of the most successful sessions in this long period. The large majority of the students are Christians. Diligent study and gentlemanly behavior are characteristic.

It was not necessary to bring any student before the Faculty for discipline during the entire session. Nine professors live on the grounds in immediate proximity to dormitories.

The health and morals of students are matters of concern to the professors as well as thorough and scholarly work in the classroom.

The usual degrees are conferred.

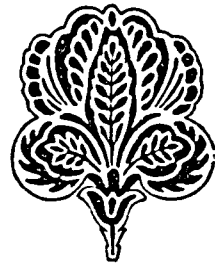
The fact that money is constantly being raised for the College, (\$125,000 during the past session) tells its own story to the thoughtful parent.

Session opens SEPTEMBER, 25. Correspondence solicited.

F. W. BOATWRIGHT, President, Richmond, Va

RAWLINGS INSTITUTE,

CHARLOTTESVILLE, VA.



A School for Young Ladies.

BUILDINGS HEATED BY STEAM AND LIGHTED BY ELECTRICITY.

Beautiful Scenery and Healthful Climate.

STRONG FACULTY OF TWENTY OFFICERS AND TEACHERS.

Progressive and Thorough in all Departments.

SEND FOR CATALOGUE.

H. W. TRIBBLE, President.

JUDSON INSTITUTE,

Marion, Alabama.

FIRST BAPTIST COLLEGE EXCLUSIVELY FOR YOUNG WOMEN IN THE UNITED STATES.

FACULTY.

Twenty-six officers and teachers from best colleges and conservatories in Europe and America. Teachers selected for *technical skill, moral worth, social excellence, and Christian devotion.*

COURSES OF STUDY.

Regular college courses in Literary and Scientific Departments, Music, including Pipe Organ, Piano, Voice and Violin; Art and Elocution. *Special attention given to the study of the Bible and Missions.*

EQUIPMENTS.

Commodious Buildings, lighted with electricity, abundantly supplied with excellent artesian water on every floor; hot and cold baths and modern conveniences. Libraries, Reading-Room, Laboratory, Gymnasium, Art Studios, etc., admirably equipped.

PATRONAGE.

Two hundred and twenty pupils, representing twelve States; 186 boarders. Our pupils come from best Christian families.

EXPENSES.

The Judson is not a cheap school, but *offers the best and charges a reasonable price.* Tuition free to daughters of active ministers of the Gospel, and reduced rates for board.

Sixty-fifth Annual Session begins September 25, 1902.

For catalogue address

President ROBERT G. PATRICK, D. D.,
Marion, Alabama.

HOLLINS INSTITUTE, VA.

ESTABLISHED IN 1842

For the Higher Education of Young Ladies.

Parents and guardians are invited to apply for our publications. They give in detail information necessary to form a just estimate of the character and facilities of the school. Address

MISS MATTY L. COCKE, President, Hollins, Va.

MEDICAL COLLEGE OF VIRGINIA.

ESTABLISHED 1838.

The Sixty fifth Session will Commence SEPTEMBER 30, 1902.

DEPARTMENTS OF MEDICINE, DENTISTRY AND PHARMACY.

Well Equipped Laboratories, Splendid Hospital Facilities and Abundance of Clinical Material afford

UNEXCELLED OPPORTUNITIES FOR PRACTICAL WORK.

For Announcement and further information, address

CHRISTOPHER TOMPKINS, M. D., Dean, Richmond, Va.

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE, KY.

Next session of eight months opens OCTOBER 1ST.
EXCELLENT EQUIPMENT, ABLE AND PROGRESSIVE FACULTY, WIDE
RANGE OF THEOLOGICAL STUDY.

If help is needed to pay board, write to Mr. B. PRESSLEY SMITH, Treasurer of Students' Fund.

For catalogue or other information, write to

E. Y. MULLINS, President.

WOMAN'S COLLEGE, RICHMOND, VA.

Located in the historic city of the South. Offers unsurpassed advantages in the usual academic branches, Music, Art, and Elocution. Courses leading to the degrees of B. Lit., B. A., M. A., and Bachelor of Music. A faculty of twenty-four, educated in the best Colleges and Universities of this country and Europe. The health of the College has been excellent, and there has never been the death of a student in the building. The rooms are well furnished, heated by steam, and supplied with hot and cold water. The table is furnished with the best that the Richmond market affords. Last year the enrollment of the College was 260—the largest in its history.

The Forty-eighth session begins SEPTEMBER 23, 1902. For catalogue and information apply to
JAMES NELSON, M. A., D. D., President.

CARSON AND NEWMAN COLLEGE, CO-EDUCATIONAL, JEFFERSON CITY, TENN.

Patronage of 325, from ten States; fifteen schools, with specialists and good equipment; new and modern buildings; healthful location; no saloons in the town; moral and Christian influences the best; FIVE NEW PIANOS recently added to Music School; a supply of casts bought last year for Art Studio; a prosperous Business College, with about half usual rates.

BOARD—On co-operative plan for young men last year, \$6.85 per month; Board for girls in home, with steam heat, water works, good furniture, from \$9.00 to \$12.00 per month. Tuition, from \$2.50 to \$3.50 per month. For Catalogue, address

J. T. HENDERSON, Jefferson City, Tenn.

WAKE

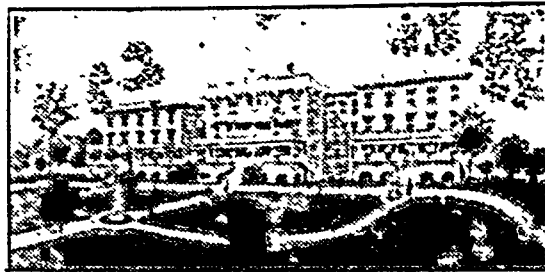
The Sixty-ninth Session will begin August 27th. Fifteen independent "schools," embracing Science, Language, Mathematics, Philosophy, Bible, Law, Pedagogy, Medicine, &c.

FOREST

COLLEGE

Biological, Chemical, and Physical Laboratories. 15,000 volumes in Library. The new Gymnasium is one of the most well appointed in the country. Abundant baths. Expenses very moderate. Address

President C. E. TAYLOR.



GREENVILLE FEMALE ... COLLEGE, ... GREENVILLE, S. C.

LOCATION.—Near the Blue Ridge. Delightful climate. Never any serious sickness. Greenville is a city of culture and a Baptist centre.

EQUIPMENT.—Buildings large and comfortable. Steam heat. Electric lights. Hot and cold baths. Excellent library and reading room. Piano, Voice, Art, Expression Studios under Specialists. Elegant new Auditorium.

MANAGEMENT.—Faculty of long experience, numbering seventeen. Discipline careful and kind. Instruction thorough. Standard of work unsurpassed in any other school for young ladies in the South. Home-like comforts. Under personal supervision of the President.

TERMS.—Reasonable. Write to
Write to

President E. C. JAMES, Litt. D.

A NEW BOOK

Published by the Sunday School Board
of the Southern Baptist Convention,
Nashville, Tenn.

The Pastor and the Sunday School.
Lectures Delivered at the Southern
Baptist Theological Seminary, by
Rev. WM. E. HATCHER, D. D.
Cloth, 12mo.; pp. 180; postpaid, 75 cts.

TABLE OF CONTENTS.

Introduction, E. Y. MULLINS, D. D.

LECTURES.

1. The Pastor at the Door.
 2. The Pastor Inside.
 3. The Pastor Abroad.
 4. The Pulpit and the Sunday School.
 5. The Pastor and the Garner.
- Appendix—Historical.

ILLUSTRATIONS.

1. Portrait of Author.
2. The Seminary Faculty.
3. Norton Hall.
4. Seminary Chapel.
5. The Old Greenville Church.
6. The Faculty of 1863.

MISSIONARY DAY

— IN THE —

Sunday Schools, SEPTEMBER 28th.

Programmes, with Supplement and Mite-Boxes, furnished without cost by the Sunday School Board of the Southern Baptist Convention.

The collections of that day SHOULD BE SENT TO THE SUNDAY SCHOOL BOARD AT NASHVILLE, but will be forwarded by that Board to the Home and Foreign Boards.

THE OCCASION SHOULD BE MADE
A GREAT DAY FOR MISSIONS.

Send for Programmes, etc., to

BAPTIST SUNDAY SCHOOL BOARD,

167 N. Cherry Street.

NASHVILLE, TENN.

"When You Think of

BOOKS

THINK OF US."

Speiden's Treasurer's Record

FOR WEEKLY DUES.
FOR USE BY CHURCHES AND
LODGES.

Names and addresses only
have to be entered once dur-
ing the year. By far the best
one made in every respect.

One of many Testimonials:

"I take pleasure in saying
that your Record Book for
church expenses is the very
best I have ever seen. I do
not see how anything could
well be better."—F. H. Ker-
foot, D. D., Treasurer South-
ern Baptist Theological
Seminary.

PRICES.

100 names.....	\$1.50
200 names	2.00
300 names.....	2.50
400 names.....	3.00
500 names.....	3.50

Colportage Headquarters

Send for our new and enlarged
list of COLPORTAGE BOOKS;
also, a complete list of
THE MOODY
COLPORTAGE
LIBRARY.

NEW BIBLE LIST
JUST READY.

The Little Baptist.

A new and enlarged edition
of this book, which has done so
much Baptist missionary work,
has just been published.

It contains 100 pages, well
bound in red cloth, and is one
of the most readable books ever
written. It relates how a little
child, by reading her Bible and
insisting on its teachings, be-
came a Baptist and through her
influence all of her family be-
came Baptists.

It is the best book published
to put in the hands of your
friends, to show them the Bap-
tist position in a simple and
forceful way. Although this
new edition is larger the price
is the same.
75 CTS. BY MAIL POSTPAID.

OUR EDITIONS OF Matthew Henry's Commentary

Are the best, because they con-
tain all that any other editions
do; and more, too, for ours
have the Prefatory Notes by Dr.
John A. Broadus, the illustra-
tions and extensive foot notes—
all of which are valuable and
are not to be found in any other
editions.

They are printed on good pa-
per and are well bound in dur-
able cloth.

3 VOLUME EDITION only \$6.00
[Original price \$10.00.]
6 VOLUME EDITION only \$7.50
[Original price \$12.00.]

Whitfield, when asked where
he studied theology, replied:
"On my knees, reading my
Bible and 'Henry's Commen-
tary.'" Whitfield read it con-
tinuously through four times.

-- THE MODEL --

Church Roll and Record.

This book leads all others as
the best and cheapest. Church
clerks who have seen it will
have no other.

It is convenient in arrange-
ment. Size: 8½x11½ inches,
and contains

RULES OF ORDER,
CHURCH COVENANT,
CONFESSION OF FAITH,
ALPHABETICAL INDEX FOR
NAMES AND ADDRESSES
WITH 150 PAGES FOR
MINUTES.

Best paper; bound in cloth
with leather back and corners
—a durable binding. It will
last for years. We will send it,
postage paid by us, for

ONLY \$1.50.

This price includes twelve
blank Church Letters.

JUSTICE TO THE JEW,—

Madison C. Peters, \$.75

LEOPARD'S SPOTS,—

Thos. Dixon, Jr., 1.50

GRACE TRUMAN,—

cloth, .50

GOOD TEACHER'S BIBLE 1.25

Always send your orders to Headquarters.

BAPTIST BOOK CONCERN, INC.,
642 FOURTH AVENUE. - - - LOUISVILLE, KY.

WALTHALL PRINTING CO.

BOOK AND JOB

PRINTERS,

Aside from the neat and tasty
Commercial Work we get
out, we also PRINT

RELIGIOUS TRACTS,
COLLEGE MAGAZINES,
ASSOCIATION MINUTES,
CHURCH REPORTS, &c.
Write for Prices.

109 South Twelfth Street,

P. O. BOX 486,

RICHMOND, VA.

Prop'rs and Publishers
SOUTHERN TOBACCONIST
and
M'FRS' RECORD.
W. E. DIBRELL, Editor.
Subscription, \$2. Ad. Space
quoted on application.

Miss'y Literature Dep't, S. B. C.,

233 N. Howard Street, Baltimore.

With the largest leaflet collection of Missionary Leaflets in the United States, the Miss'y Lit. Dep't Mission Rooms can furnish, at small cost, to pastors and missionary workers, interesting leaflets upon any desired topic. Send for catalogue, enclosing 2-cent stamp.

In special aid of S. B. C. Missions, the Annual Mission Card—a Calendared List of Home and Foreign fields—is published with a monthly leaflet and programme on each topic. Annual subscription, 30 cents.

Free Literature

In the mountains of Tennessee,
2,200 feet above sea level.

Monteagle, Lookout Mountain,
East Brook Springs, Monte Sano,
Estill Springs, Nicholson Springs,
Beersheba Springs, Fernville Springs,
Kingston Springs,

And many other favorably known
Summer Resorts located on

Nashville, Chattanooga and St. Louis Railway.

Send for elegantly illustrated Pamphlet de-
scribing above resorts.

H. F. SMITH, Traffic Manager. W. L. DANLEY,
Gen. Pass. Agent.
NASHVILLE, TENN.

Atlantic Coast Line.

SCHEDULE IN EFFECT,

9:00 A. M., daily, for Petersburg and Nor-
folk.
9:05 A. M., for all points South.
11:55 A. M., daily, except Sunday, for Peters-
burg.
3:15 P. M., daily, for Petersburg and Nor-
folk.
4:30 P. M., daily, except Sunday, for Peters-
burg, Rocky Mount, and intermediate
points.
5:57 P. M., daily, for Petersburg and inter-
mediate points.
6:57 P. M., daily, for Petersburg, Norfolk,
and all points South and Southwest.
9:10 P. M., daily, for Petersburg, Lynch-
burg, and Roanoke, and Western points.
11:30 P. M., daily, for Petersburg and inter-
mediate points.

C. S. CAMPBELL,
Division Passenger Agent.

Foreign Mission Board, S. B. C.,

RICHMOND, VA.

President—J. B. HUTSON.

VICE-PRESIDENTS—Joshua Levering, Esq., Baltimore, Md.; Rev. A. E. Owen, Ports-
mouth, Va.; Rev. W. C. Tyree, Durham, North Carolina; Rev. L. M. Roper, Spartanburg, S.
C.; Rev. W. H. Smith, Columbus, Ga.; Rev. W. A. Hobson, Jacksonville, Fla.; Rev. H. W.
Provence, Montgomery, Ala.; Rev. W. F. Yarborough, Jackson, Miss.; Rev. Bruce Benton,
Baton Rouge, La.; Rev. J. M. Carroll, Waco, Texas; Rev. C. W. Daniel, Pine Bluff, Ark.; Rev. B.
G. Tutt, Bunceton, Mo.; Rev. C. H. Nash, Hopkinsville, Ky.; Rev. J. H. Snow, Knoxville,
Tenn.; S. W. Woodward, Washington, D. C.

Corresponding Sec'y—R. J. WILLINGHAM.
Assistant Cor. Sec'y—E. E. BOMAR.

Recording Sec'y—W. T. DERIEUX.
Treasurer—J. C. WILLIAMS.

Auditor—T. K. SANDS.

OTHER MANAGERS—W. E. Hatcher, C. H. Winston, E. V. Baldy, W. R. L. Smith, George
Cooper, C. H. Ryland, T. P. Mathews, R. H. Pitt, H. A. Bagby, H. R. Pollard, William Elly-
son, M. Ashby Jones, E. M. Foster, I. M. Mercer, and C. S. Gardner.

"BAPTIST PRINCIPLES RESET."

THE GREATEST OF
DENOMINATIONAL COMPENDIUMS.

NEW, ENLARGED, AND ILLUSTRATED EDITION.

320 Pages—Cloth. Price \$1.00.

Publishers, THE RELIGIOUS HERALD COMPANY, Richmond, Va.

"A BAPTIST SUNBURST"—W. C. Lindsay, D.D.

This book includes a series of notable articles by the late J. B. Jeter; also, articles by Dr. Henry G. Weston, of Crozer Theological Seminary; Dr. Alvah Hovey, of Newton Theological Institution; Dr. E. Y. Mullins, of the Southern Baptist Theological Seminary; Dr. Howard Osgood, of Rochester Theological Seminary; Dr. Franklin Johnson, of Chicago University; Dr. B. O. True, Rochester, and Dr. J. B. Gambrell, of Texas. Also, the famous article of Dr. A. E. Dickinson on "What Baptist Principles are Worth to the World;" Dr. Madison C. Peters, "Why I Became a Baptist;" Dr. W. R. L. Smith on "Candid Scholarship;" Dr. R. H. Pitt on "Sunday Observance and Religious Liberty," and Dr. B. H. Carroll on "A Hundred Years Ago." Excellent full-page pictures of all these brethren adorn the volume, and there are three pictures of general interest beside—viz.: One of the monument to Roger Williams, at Providence; one of Robert Baylor Semple, the historian, and one of the late John A. Broadus.

It would be easy to fill many numbers of the Journal with the warmest commendations of the book. There is really nothing extant of its kind which is quite so satisfactory.

NOTE WELL—THE RELIGIOUS HERALD AND THE BOOK.

While the price of the book is \$1.00, postpaid, we wish to give subscribers to the Religious Herald special privileges. Present subscribers can procure it by sending twenty-five cents with their renewal; or if their figures are already forward, let them send just 25 cents. This price is, of course, merely nominal, and a little more than covers cost of wrapping and mailing.

TO NEW SUBSCRIBERS.

For the present, we make the following remarkable offer to new subscribers: We will send the Herald for seven months (\$1.17) and the book (\$1.00), both for \$1.00. Surely no one who will make this investment will have occasion to regret it. We reserve the right to withdraw this offer after September 1st upon a week's notice. It is safer to send at once.

THE RELIGIOUS HERALD CO., Richmond, Va.

For Nervousness

Horsford's Acid Phosphate

It soothes and strengthens the entire nervous system, by supplying the exhausted and debilitated nerves with a natural food, possessing the needed vitalizing, invigorating and life-giving properties.

**Gives Perfect Digestion
and Restful Sleep.**

Sold by all Druggists.

FOREIGN MISSION JOURNAL.

RATES PER ANNUM.

One copy, 35 cents; in clubs of ten or more, 25 cents each, and a copy free to the party getting up the club. We prefer to send the Journal separately addressed to each subscriber.

To keep informed of our Foreign Mission work, take The Journal. You see letters from the various mission fields. There are special departments for the Woman's Missionary Union and for the young people.

Address;

FOREIGN MISSION JOURNAL,
Richmond, Va.



Southern Railway,

(PIEDMONT AIR LINE.)

— IS THE —

Safe, Quick, and Popular Route

— BETWEEN —

New York, Baltimore, Washington, Richmond,

— AND —

All points in Florida and Texas, the South and Southwest.

C. W. WESTBURY, D. P. A., Richmond, Va.

J. M. CULP, Traffic Manager, Washington, D. C.

S. H. HARDWICK, General Passenger Agent, Washington, D. C.

W. A. TURK, Assistant Pass. Traffic Manager, Richmond, Va.

F. S. GANNON, V. P. and Gen. Manager, Washington, D. C.