

Vol. LIII

No. 3

THE FOREIGN MISSION JOURNAL

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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.

SHIU 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 Willie 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. Lumbley* and Mrs. Lumbley.*

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

OGBOMOSHAW (Lagos).—C. E. Smith, Mrs. Smith, W. M. Perry, Mrs. Perry 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, 5 Via del Campidoglio.

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.

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

CAMPINAS.—A. B. Deter, Mrs. Deter.

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Penedo.—Antonio Marques.

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

San Fidelis.—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.

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

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

ZACATECAS.—Eliseo Recló.

PANUCO.—P. Cardona.

COLOTIAN.—Roman Ortiz.

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MORELOS.—Porfirio Rodriguez.

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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 Dalmyo, Machi.

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

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

Keya, 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.

SEPTEMBER 1902.

No. 3.

MISSIONARY EDITION.

We give much of our space this month to our missionaries, and let them tell of their trials and triumphs. Some write after nearly a half century's experience, others with the experience of only a few days on the field. Some tell of glorious conquests. Others are in the midst of most trying circumstances. Yet the latter are probably as faithful as the former. God tells us to be faithful, not successful. Yet He says, in due season we shall reap if we faint not. This "due season" means in God's time, not ours. God, who makes the flowers and the fruits, has His own times. He hastens not. Let us all wait on Him.

We hope our people will read carefully what the missionaries say. Our District Associations are now meeting. You can get enough out of this Journal to make an interesting talk at your Association. If you try it, you will be surprised to find how you are giving fresh information right from the fields to those who ought to know, and yet many of whom do really know but little of what the missionaries are doing. One good way to do mission work is to let others know of what is being done. The missionaries speak to you in this Journal; heed what they say and then tell it to others.



A NOBLE EXAMPLE.

A brother from Texas writes, as follows:

I feel like I would enjoy helping you in the great work of getting people interested in foreign missions. I am greatly interested myself, and am doing as much as I can in that line, and the Lord has blessed me in what I have done. It will be two years ago next spring since I felt impressed to make a sacrifice for foreign missions, and in church conference I asked the brethren if we could not give \$100 for foreign missions, and also made a motion to that effect, stating that I would pay \$50 of that amount, and we raised \$108, and this last spring I told the church that we must raise another hundred dollars for foreign missions, and that the \$50 that I had paid last year had done me so much good I wanted to pay \$50 this year, so the hundred was raised; so I think you can depend on us every year for \$100 or more. We are all poor people, but we are thankful for the privilege of giving to help spread the Gospel of Jesus to all the world.

There are hundreds of churches which would move forward if only one liberal-hearted brother would lead as this brother has done.

NOTES.

The Foreign Board has a fine supply of good mission tracts, which will be furnished free to any one who wishes them.

Rev. N. Maynard and wife have made their arrangements to sail from San Francisco for Japan in August. We wish them a safe voyage.

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

A letter comes from the South China Mission saying that there have been 250 baptisms there in six months. Surely God is blessing our workers.

Mrs. W. W. Lawton, of Chinkiang, China, with her five little girls, passed through Richmond, Va., August 13th on her way to South Carolina.

From letters we learn that cholera is very bad in China, and is also raging to some extent in Japan. We hope that all our missionaries will be very careful. May our Heavenly Father keep them.

Rev. W. H. Cannada is supplying during August for the Citadel Square church, in Charleston, S. C. He expects to leave for Brazil in October. We are glad to know that he will not go alone.

The District Associations are now meeting. Remember, we want 10,000 new subscribers for the Journal. If no one else is taking subscribers at your Association, will not you get up a club. See club rates in this Journal.

Some of the missionaries in South China are preparing to move to Yin-Let, a station among the Hakkas, where the work has been so wonderfully blessed. We hope this place will become the centre of a mighty influence for good.

Rev. W. E. Entzinger, of Rio, Brazil, writes: "It pleases the Lord to continue His blessings upon our feeble efforts here in Brazil. This month there have been about 150 baptisms in all our missions. Bro. Jackson has had a Pentecost in State of Espirito Santo, where he has baptized 71 persons. We need two new missionaries, one for Espirito Santo, and the other for Para. Can't you send them?"

A brother from Kentucky writes: "I desire to tell you something of the growth of missions in Lebanon Junction church. Eight years ago the church gave nothing to missions; since then the growth has been gradual, until last year, when the church gave to all missions \$527, of which \$116 went to foreign missions. Much of the credit is due to the education of our members on the subject of missions through the circu-

lation of the Foreign Mission Journal and the distribution of tracts among our members."



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.



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.



ASSOCIATION VICE-PRESIDENTS.

By Francis W. Taylor.

I think our Foreign Board has hit upon a wise plan in the appointment of a representative, called the Association Vice-President, for each Association in the bounds of the Convention. The duties of this appointee are to distribute mission literature, act as agent for the Mission Journal, write letters, make speeches—in short, to push the interests of the Board in his Association.

Let me say for the Ohio Valley Association, Ky., this plan has worked most successfully. The writer, who is one of these appointees, has been doing what he could, by writing many letters to pastors and other church officers, by speech-making, and the like, to lead the people of our Association to greater liberality in giving to missions, and he has been greatly encouraged to see the total contribution to all missions increased from \$600 to over \$1,200.

I believe there is a great work to be done by these Association Vice-Presidents. Will they do it?

Henderson, Ky.

GOD'S GOVERNMENT HOW MAINTAINED FINANCIALLY.

By Z. C. Taylor, Missionary.

Every government has its obligations as well as privileges. Self-preservation is the first law of nature, and also the first necessity of every institution.

Government means law, order, protection, prosperity. In order to maintain it the people pay taxes; there is the property tax, poll tax, school tax, road tax, import and export tax, municipal tax, war tax, etc., etc., to provide for the various needs of those governed.

There are, besides the many officials, representatives and soldiers, public schools—literary, military and naval—libraries, hospitals, asylums, homes for the aged, and all necessary buildings and supplies for those occupied in the public service.

All good citizens pay their taxes willingly, for they know that in so doing they gain back more than they gave out in protection to their lives, rights and properties. And when the government is well sustained there is prosperity and happiness.

God also has His government in this world. Let McCosh and the theologians tell of the divine government of the universe, but we wish now to examine how God's religious government of the world is maintained.

His code of laws is the Bible; and His laws are more binding on humanity than the civil laws of man. All the world, whether saint, sinner, Jew or pagan, are duty-bound—rather, love-bound—to obey His laws. There we find that Christians are His loyal subjects, and that the churches are the channels through which God maintains His government. There is shown who are His accredited officials and executors. In it we also find the states and boundaries of His kingdom, the nature, condition and necessities of His subjects.

Many cities and States of His kingdom enjoy the beneficent rule of His government; some territories and island possessions are in a disorganized state; some need education; some are in open rebellion, needing to be won back to their lawful sovereign.

Now, the Bible teaches how God maintains His religious government. Not by occasional offerings, spasmodic gifts or irregular presents, but by regular and stated taxes, called tithes, which means ten per cent. of all income to God's government. After the tenth was paid God accepted free-will offerings.

The *first tenth* was paid to the priests and Levites. Num. 18: 20, 21. Then the Levites and priests paid their tithe of what they received. Num. 18: 26, 27. The *second tenth* was paid for the poor and for benevolence. Deut. 14: 22-26. The *third tenth* was paid for the annual feasts at Jerusalem. Deut. 14: 27-29. Besides, in harvesting, the people were to leave the corner of their fields to the poor; the fruit, from new trees, during three years, was not eaten, and the fourth year it was sent to Jerusalem as an offering of first fruits. Every seventh year all the products of the land were for the poor; the half shekel for the temple (Ex. 30: 13). Peter paid his tribute for Christ and himself (Matt. 17: 24-27); then there were free-will offerings, sin offerings, offerings of the first born, etc. By this we see that God's people, under the temple dispensation, were required to pay into God's government about 33 1-3 per cent., or one-third of all their income, besides the weeks and days of time they spent at the temple, and in going to and from carrying their tithes.

What did such heavy taxation signify? First, that the people are servants

of God; and secondly, that all that money was spent for and in the interest of the people taxed. Their temple was well provided, which secured God's blessing and prosperity; the people were well taught in God's Word, and their highest good advanced; the poor of every age and condition were cared for—in fine, all the means necessary, in that temple dispensation of God's government, were ample and abundant.

When the temple was built special offerings were made, which were the most generous ever recorded, David himself giving \$125,000,000, and the people some \$300,000,000 more. (I Chron. 29: 3.) In the building of the tabernacle the people offered in such quantities that Moses commanded that they give no more.

Oh, heavens! how Christians continue to play at keeping up Christ's government in the earth! Hundreds of God-called pastors are without support; hundreds of churches and church houses going to ruin; Christian schools still begging, and the whole world around us worshipping stocks and stone—while the few missionaries sent out are badly provided for and overworked. Southern Baptists, numbering over 1,500,000, could give annually a million dollars for foreign missions alone, and send out every man and woman called to this great work. "Bring ye all the tithes into the storehouse, that there be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." (Mal. 3: 10.)

In the course of time God gave all things into the hands of His Son, who continued His Father's government, fulfilling the Scriptures. While the letter (ceremonies) of the Old Testament was annulled, the spirit of it was faithfully projected into the new government. All the Old Testament continues with the New Testament, making one complete Bible. The Ten Commandments, the Sabbath, marriage, civil government, the tithes, and all the morals of the Old Testament were not annulled, and therefore continue to form a part of Christ's government, for no kind of government can be sustained without all these natural and legal necessities.

While the tenth was designated as the amount each one should pay, it was never collected by force as a tax; or, if any one failed to pay his tithe there was never any corporal punishment inflicted. Love and loyalty were the ruling motives for obeying God. Love is the special ruling power of Christ's teaching, which prompted many of the first Christians to give all they had under the mighty influence of the Holy Spirit. However, when that first great necessity of the nascent church passed the regular way continued.

Christ approved the tenth (Matt. 23: 23), and Paul proved that if Melchisedec (Heb. 7) received tithes of Abraham, how much more is Christ worthy of homage, honor and obedience. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him" (I Cor. 16: 2) means a per cent., and necessarily a tenth, for all who know the Bible know that the tenth varies according to prosperity.

Now, if the Jews gave 33 1-3 per cent. of their increase and time for the support of God's government when its needs in the temple dispensation were small in comparison to that of the Gospel dispensation, how much more should Christians, out of sincere love, pay an equal or superior proportional amount for the support and extension of Christ's government in the world to-day?

If only one-tenth were paid by Christians only, there would be sufficient to

sustain munificently all the work and workers of Christ's government throughout the world, including every pastor called of God; not a church would be pastorless; not a community without a church. There would be enough to provide buildings for every religious or humane purpose, and to give every child a Christian education; every orphan and widow a home; every cripple, aged and blind an asylum; the local church would become a home for all the community, where there would be provision for diversion and development of youth, missionaries would be multiplied by the thousands, and in this generation every nation in the world could be evangelized. There would be presses, and the Bible and Christian literature be translated into every language.

Then would come to pass that Scripture (Heb. 8: 11): "And they shall not teach every man his neighbor, saying, Know the Lord; for all shall know Me, from the least to the greatest." Holiness and happiness would so abound that the will of God would be done on earth as it is in heaven. Then Jesus would be Lord of lords and King of kings, and we could say with John (Rev. 11: 15): "The kingdoms of this world are become the kingdoms of our Lord and His Christ, and He shall reign forever."



RECEIPTS FOR FOREIGN MISSIONS.

We give below the receipts for foreign missions from May 1st to August 15th, 1902. Some of the States are helping nobly in the advance we are trying to make. Other States are falling back. See how your State stands, and then inquire as to what your church has done, and then consider whether you have helped as you should to carry forward this great work which the Master has committed to us:

Virginia	\$4,078 70	North Carolina	\$ 440 21
Georgia	2,845 14	Florida	132 11
South Carolina	2,406 73	District of Columbia	106 66
Kentucky	2,119 13	Arkansas	45 50
Texas	1,575 94	Indian Territory	22 65
Alabama	1,102 98	Oklahoma	18 84
Missouri	1,018 25	Southern Baptist Convention.	387 10
Tennessee	758 66	John Stout Memorial	2,500 00
Mississippi	717 80	Sundry	49 00
Maryland	652 81		
Louisiana	502 11		\$21,480 35



GO THOU AND DO LIKEWISE.

By S. T. Williams.

"I am more than glad you have employed a brother preacher for me to support. I have always felt a deep interest in the foreign mission work, and now I am doubly so. I can pray more earnestly now. When you see Bro. Ho-Lip-Cheen tell him that he may rest assured that he will have my daily prayers for his success. I have no hopes of ever seeing him in this life, but I feel assured that I will meet him in heaven and know him. . . I will tell you how I became able to employ a missionary. In 1880 a railroad company built a road running through my little place, and as the good Lord had put a spring on a hill near the route, I proposed to give them the right of way if they would put a water tank on it and give me the contract of supplying it with water. They accepted the

proposition, and the contract was reduced to writing. They pay me thirty dollars per month. I promised the Lord before the contract was made that if they would accept, I would give one-tenth of the proceeds for foreign missions. I did that for ten or twelve years, then I raised it to the seventh. Last year I raised it to one hundred dollars, which I aim to continue unless I find myself able to do more."

The above is part of a letter written by a brother who lives in Texas, and who is supporting a native preacher, who is under my care. The native brother has just been with me for three months in the interior. He is one of our most reliable men. He preaches with earnestness and power. The multitudes will listen while he preaches the Gospel in its simplicity. The letter needs no comment, it speaks for itself. May many others pay their vows to the Lord as this brother has, and thus enjoy all there is for a saint of God in this life, with a longing expectation of greater joy in that life that is to come.

Canton, China, June 10, 1902.



EXTRACTS FROM LETTERS OF OUR MISSIONARIES.

Rev. L. W. Pierce, Yang Chow, China, writes: "Our work is very encouraging. One man came fifty miles on horseback to be baptized. He brought a Bible and hymn book. I had never been to his town. There are a dozen or more inquirers at this place (T'sa Kiang). I hope to go there in the fall. Our missionaries are all well."

Rev. W. H. Sears, Pingtu, China, writes: "Three more men baptized yesterday. This makes 63 this year. Seventeen new villages have been entered at all points of the compass from Pingtu. Another encouraging feature is the number of women that are coming into the church. Among the 63 that have been baptized, there are a large number of women, and there are 16 other women that are awaiting baptism."

Rev. S. G. Pinnock, of Awyau, Africa, writes: "We had the joy of baptizing four persons yesterday. Bro. Duval kindly undertook to perform the ceremony, it being his first service since his ordination. There are others to follow soon at the village of Ilora, where we want to put on the iron roof of the chapel. The longer I stay out the more difficult it seems for me to leave the field. Miss Asodi comes up this week to commence school work, and my school teacher is to become interpreter to Mr. Duval. The church at Abbeokuta agree to carry on their work along independent lines, and this will set Bro. W. T. Lumbley free for new work. I trust the Board will be able to send him back with funds to start such. Bro. Smith spoke of the great and increasing cost of cashing bills in Lagos. Some years ago I suggested a way out of the difficulty, and I think I could arrange the matter between you and my banking company when I return to England. I think you suggested something of this kind to Bro. Smith."

Rev. T. C. Britton, of Soochow, China, writes: "I have written you about the work at Zangzah, thirty-five miles from here. Our native preacher went to this town several times. Our member there, together with some friends, rented and arranged an excellent preaching place, and invited us to go and preach. Bro. McDaniel and I have been three times, and a number professed faith in Christ. Sunday before last we were all there, and seven were baptized in the lake nearby on profession of their faith in Jesus. Mrs. Britton and I stayed on till near the close of the week, while Bro. and Sister McDaniel returned for the study of the

language. Mrs. Britton met a number of the women, and was hopeful of the work; and I preached and taught the baptized persons and inquirers. Four others expressed a desire to be baptized. Near the close of the week, some of the brethren there asked me to intercede with one of their officials to see if some of their fees to the government might not be lightened. Of course, I had nothing to do with that matter, and some seemed rather hurt and discouraged, but we still hope that the Word is not going to return void there, and we hope to be there again in about a week."

Miss Mattie Dutton, of Pingtu, China, writes: "Our mission meeting at Teng Chow was a very enjoyable one, as well as profitable. The subject of foot-binding was discussed, and those in the day schools will have to unbind their feet before being admitted to the station schools. The girls of the station schools will be required to unbind their feet before the new year, or at that time. How this request will be received I cannot say. I could not vote either way. I think the foot-binding and marriage problem are so closely connected that in many cases the girls cannot unbind their feet if they wanted to on account of the mothers-in-law. The mother-in-law and other influential members of the family give us no little heartaches. It is hard to understand why many reforms are not eagerly sought by the Christians, but after awhile we find that their obligations made before learning the truth must be observed. You see they are yoked with unbelievers, and cannot at once free themselves."



BOOK NOTICES.

WHAT MADE ME A BAPTIST. By Rev. C. A. Jenkins, Goldsboro, N. C. Published by the author.

This is a volume which the author has compiled, growing, as he says, out of the needs of his own pastoral experience. It is a neat treatise on Baptist doctrines, and not too bulky or too high in price. Address the author, at Goldsboro, N. C.

SPANISH COMMENTARY ON GENESIS. By H. B. Pratt. Published by American Tract Society, 150 Nassau street, New York. \$1.50 postpaid.

This book comes highly recommended, and will doubtless be of much value to our workers in Spanish speaking countries.

SHADOWS CAST BEFORE. By Miss Phoebe W. Fuller. Published by The Abbey Press, Fifth avenue, New York.

We are very much pleased with the book. It stands for high principles and noble living in home and society. An excellent book for young people.

WORLD-WIDE EVANGELIZATION. The excellent report of the Student Volunteer Convention, held in Toronto, Canada, last February. This is an able missionary work, and sells for \$1.50 postpaid. Address Student Volunteer Movement, 3 W. 29th street, New York city.



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."

Letters from Our Missionaries.



PHOTOGRAPH OF THE PATRIARCH.

It was taken of Dr. Hartwell as he went back and forth for his Bible class last winter.

BRAZIL.

Good Progress—Brotherly Love.

Campinas, Brazil, June 26, 1902.

Dear Brother,—Your letter of May 27th came to-day. It was so full of good-will and good cheer that it helped us very much. We thank God that the Board came out at the end of the year out of debt.

We have just closed a meeting of nearly two weeks at Villa Americana. Bro. Bagby was with me six days, and preached with his old-time fervor and power. At the close of the meeting I baptized four candidates. There were 10 *professã* conversions. Some will come into the church later, while two at least will join the Presbyterian Church, as their families are Presbyterian. The church here is getting in

good condition to be an evangelizing force in this portion of Brazil. As you know, one of the young Americans here has recently dedicated his life to the Gospel ministry; the church here—i. e., in Santa Barbara—has given in two months over \$30 to the Lord's work. Ten dollars of this I have spent in correspondence with various Americans there, both Christians and unconverted. Mrs. Deter and I have written 692 letters during the last two months. We requested every man, woman and child in the church to pay something, and they responded gladly. Mrs. Deter is keeping their separate accounts. They have paid all my travelling expenses for June, and all the incidental expenses for the Campinas mission for the same month.

Our attendance at Campinas is in-

creasing; during the last two weeks our hall has been crowded at every service. Mrs. Deter has a Sunday school class of 11 children. She wrote a friend that nothing could induce her to return to the States. We do not feel the hardships of our work here, for we are all busy, healthy and happy in our work. We came to Brazil to like it, and we do.

I know the Board values Bro. Bagby as a faithful man of God, but they do not love him as a warm-hearted personal friend, probably, as we do. He has been a tower of strength to us. There is the sweetest harmony among the three missionary families of the Sao Paulo mission, for which we thank God. Most sincerely, A. B. DETER.



Sick But Working.

Para, Brazil, July 29, 1902.

Dear Brother,—As you know, through letter from Bro. Ginsburg, that I came down here after being down two weeks with fever, and went to the mouth of the Amazon to bathe in salt water and get the sea breeze. Well, I got back yesterday. Not that I bathed or could walk the seashore much, as I was too weak all the time, and I had to get away after eight days, as no food would agree with me, and I was starving; but, somehow, I am better, and expect to baptize some candidates whom Bro. Ginsburg left, as they came late, and day after to-morrow I go (D. V.) back to Manaus. Everything has gone well in my absence, writes my wife, and some are waiting baptism. We enjoyed Bro. Ginsburg's visit very much, though I was in bed all the time. I am weak, but by God's help I go to work again. Bro. Entzinger wrote me to come to Rio, but the letter came too late. God's will be done. Love to family. God bless your son and companion.

E. A. NELSON.

Outlook Very Encouraging.

July 14, 1902.

Dear Brother,—A few words about our work. The outlook is the most encouraging that has ever been in this mission. On the first Sunday in this month we had three baptisms here in this city, and as many in Jundiahy, our newest field and newest church, and at both places quite a goodly number in prospect. Bro. Deter baptized four in Santa Barbara a few Sundays since. Good audiences attend all the services in the mission, in the out-stations as well as in the main centres. It is quite probable that we shall open up work in three new places soon, one of them being a hot-bed of Jesuitism. God being our helper, we are not afraid to go there.

I am happy to report my own health about restored, so that I can take my turn at preaching along with Bro. Bagby, my fellow-helper.

We have in this mission five students for the ministry. One preaches regularly and the others are studying, and will become helpful before a great while.

J. J. TAYLOR.

Sao Paulo, Brazil.



Harvest White.

Caixa 104, Bahia, Brazil.

Dear Brother,—It is time some news of the work should be reaching you from this part of the field, and as my husband's hands are kept very full just now, he has asked me to write you a short account of the work here.

We are happy to be able to relate increased life and activity in the Bahia mission, and a general desire to spread the Gospel message all around. Sunday, March 9th, saw the inauguration of a church in Cruz do Cosme, formed by 22 members of the Bahia church living in that district. We had an inspiring, and, at the same time, solemn service, presided over by the pastor of

the Bahia church, and as the roll was called each member responded by repeating a verse of Scripture. Thus another light is set in a dark place, and the little flock needs the prayers of God's people, that the light and knowledge of the Gospel may flood this dark corner of the earth and bring peace and blessing to many a weary, hungry soul. Thence we returned to the Gospel service in the city church. Here we find nearly always quite a cosmopolitan gathering. There are plenty of dark skinned natives—poor and ignorant, as far as this world's knowledge goes, but holding in their possession the pearl of great price, the knowledge of the truth. Others, two Frenchmen, one a Jew, who listens with breathless interest to the story of the Son of David, and the other, the son of a Huguenot pastor in France, thanks God in broken English for having once again heard "his father's Gospel." Another, a black man and quite a traveler, has already heard the Gospel from a missionary in Lagos, West Africa, and arrives in Brazil to meet with the same message of salvation. Still another class of hearers is here—three or four Mohammedans. There is a small colony of them in Bahia, and they cling to their own religion still, holding quite aloof from their Romish surroundings. They have their own missionary sent out from Africa, and hold their own services. These have been prevailed upon to enter our church, and for some time have been regular attendants. Still another interesting case is that of a man met one night by a young man not yet a member of the church, although a frequent attendant. The man was seen by our friend lighting candles at set instances along the road. "What are you doing this for, my friend?" "I have made a vow to a saint to do this. I do not know whether I am right or wrong; it is the best

religion I know. If any one will teach me a better I should be glad. I do not know if this is right or not."

"Come with me, then; I will take you to a place where you can learn all about the true religion. Come and hear."

The invitation is accepted, and on Sunday night the two meet and the truth as it is in Jesus is presented to this benighted soul, groping for the light, who listens eagerly to the preaching and afterwards readily promises to come again. This is but one in thousands of such. Where are the reapers who will come over and help? Cases could be multiplied, but time forbids. Last night's (Sunday) service was a time of blessing. None of us can account for the influx of newcomers to the church. This seems to be God's day for Bahia. Our Christian Endeavor Society held its first open air meeting in "Rio Vermelho" last month. Between 50 and 60 believers united, and the Gospel was preached and sung to a most attentive gathering. Seed was sown and the fruit will not be wanting. Yesterday the "Barra" was the place chosen for open air testimony—a smaller number of believers uniting, as work had to be sustained at other points. We had a much larger and quite as attentive an audience as in Rio Vermelho. Many asked for books and tracts and seemed pleased at the prospect of another visit. At the same hour the Junior Christian Endeavor Society meets in the church, under Miss Goolsby's direction. Here is something for the juniors at home to pray about. Yet one more effort is being made by members of both the Cruz do Cosme and Bahia churches at Sao Lazaro. It is quite a new work, and needs much special prayer and wisdom. Mr. Joyce has a promising theological class once a week to give some help and instruction to those who have the

ability and desire to preach. The harvest is great. This is just a small effort to supply the demand for workers. Still more help is needed from over the seas. A hundred workers could easily be kept busy from morning till night in this one State. Mr. Joyce was enabled, by making arrangements for one day for his classes at school to make a trip to Valenca, where he found the brethren still struggling to possess their own preaching hall. We have at last received good news from Bro. Jackson, and are now awaiting his arrival. Doors are open everywhere, but there are none to enter in and take possession. I am afraid I have occupied too much of your time already, so will go no further. Believe me,

Yours sincerely in His service,

AMELIA C. JOYCE.



AFRICA.

Happy in the Work.

Ogbomoshaw, June 16, 1902.

Dear Brother,—I feel like starting this letter with *Praise the Lord*. We have just learned, through the foreign mission report, that the Lord has heard our prayers and honored His Word in granting another year's work to close free of debt. It seems that we can interpret this but one way—that is, the divine will is to go forward endeavoring to do greater things than ever before. Though I have not learned the action of the Convention, I cannot doubt but it has ordered an advanced basis for the ensuing year. In proportion to the gifts comes blessings both home and abroad. Think of the hearts made happy all over the Southland upon learning the glad tidings from the Convention. The joy of the givers must abound more and more. I am sure, too, the South is none the poorer financially. The increased number of conversions also should

stimulate to increased activity of those "holding the ropes." In this part of the mission field I see bright prospects, although having been here but a short time. The pastors of both churches here in Ogbomoshaw seem to be earnest men. There is a prospect of securing land for another chapel in the city. There are a number of persons in either church awaiting baptism. Bro. Smith is just moving his training school in the new building. This building is a credit to our work, indeed. Money could not be put to better advantage than fitting up the school with modern supplies.

At a meeting of the missionaries, it was decided that I should be associated with Bro. Smith. My wife and I are now in his home learning the language. Bro. Duval is with Bro. Pinnock, at Oyo.

Hoping this will find you well, I will close for the present.

Yours fraternally,

W. M. PERRY.



Letter From Lagos, West Africa.

BY THE NATIVE PASTOR.

July 15, 1902.

Dear Brother,—The reason of my long delay in answering your letter of March 8th last is due to the fact that we have been busied in trying to do "more work" for the Master in this year.

I. I must, first of all, state to you of our recent baptisms.

On the 30th of March last we had a great pleasure in baptizing twenty-six persons on profession of their faith in the Lord Jesus as their only Saviour.

Again, on the 29th of last June, we had another glorious privilege in baptizing twenty-five persons more, making fifty-one baptisms during the last two quarters.

Of course, you will ask yourself these questions, Why so large baptisms?

Has it happened so before? No. I am ready to furnish you with the answers to your questions.

(1) Most of the candidates for baptisms come to us from Ijebu country, who come to us for baptism by immersion. Others come from church mission society for the same reason, and some of them come from Wesleyan denomination to become Baptist by immersion.

(2) The ordinance of baptism itself preached its own sermon to the people who were gathered there in a great crowd from time to time to witness the ordinance. They were convinced and were forced to confess that immersion is the Bible baptism.

(3) The Lord Jesus Himself is the sole worker, working with us and by us and in us and through us, to do His own will through the power of the Holy Spirit. And the Lord added to the church daily such as should be saved. Act 2: 47.

II. Organization of a new Baptist Church.—On the 15th of May the church at Ikeja, on mainland, was publicly organized for the divine service. This church is a branch from Haussa Farm church. Moses Kusemi, the son of the soil, was the chief founder, who also was a member of the Haussa Farm church before. He put up the building at his own expense, with some help from the church at Lagos.

About 10 o'clock A. M. a crowd of people, composed largely of heathens and their chiefs and headmen, attended the service. The building was nicely decorated with palm leaves and flowers. The service began at 11:30 A. M. I preached to the congregation from John 14: 12. The sermon was blessed of the Lord. Collections taken amounted to twenty shillings (about \$5). After preaching, the Lord's Supper was administered to 36 members, including members from the Lagos

church. Twenty were sent from the Lagos church as delegates to join us. The dimensions of the building measured over twenty feet wide and thirty feet long, with seven windows and two doors, and thatch roof and mud walls, "Despise not the tithing of small things." The church records were duly kept. One pulpit Bible was presented to the church by the Lagos church, and members from them are going there almost every Sunday to preach to the church. It is about one hour's travelling from Lagos to this church by railway. The church needs a teacher and a preacher. Pray for the work.

III. Finances.—After paying all the church expenses the members had made a self-denying effort to double their yearly instalment of £25. On the 2d of July they raised the amount of fifty pounds, which was paid to our dear missionary, Bro. C. E. Smith, for the Board, making the total of two hundred pounds paid out of five hundred pounds they agreed to pay on this church building to the Board, leaving a balance of three hundred pounds (\$1,500) to pay.

On the face of this report, I think our Christian friends in the United States of America should feel with us and help us financially to lift our heavy load. "God helps those who help themselves." If so, they should do all they can to stand in the place of God for us. We thank the Board very much for all they have done for us as a race in the time past, and more also for sending us new, faithful missionaries recently to elevate our race.

Your brother M. L. STONE.

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JAPAN.

An Appreciated Letter.

Nagasaki, Japan, June 23, 1902.

Dear Brother,—The members of the Japan mission are highly elated over

the news that a son of our beloved Secretary has been appointed to this field. Since we heard, two years ago, that he had the foreign field in view, we have coveted the young man. I feel like congratulating both you and him, but, most of all, ourselves.

We will give him a hearty welcome, and he shall have all the help that affectionate sympathy can afford to smooth his way through the sometimes trying experiences that attend the early years of a missionary's service.

The report of the Board and the accounts of the Convention have recently come to hand. We rejoice with you that you could make so encouraging a report to such a great meeting.

After long, protracted negotiations, we have at length secured the Nagasaki chapel. The location, building, and all are ideal. There are two houses on the lot, in one of which the evangelist will live, and the other we will use for the chapel. The chapel is a two-story house, almost new. In the second story we will have a large audience room, and below we will have a Sunday school room and street chapel on one side, and a book and Bible store on the other. We want to have the tract and Bible depository of our mission here. I have written to Dr. Frost, in behalf of the mission, suggesting that the Sunday School Board help us out in this matter. He may confer with you about it. The chapel is located on the best street in the city, directly opposite the City Hall. It is only three squares from the great Shinto temple, which was built in the seventeenth century to commemorate the expulsion of Catholicism from the empire.

In October of every year the chief festival of this section is held under the auspices of this temple. For ten days the city is given over to de-

bauchery and revelry. During the festivities the image of the presiding deity of the temple is carried in state down to the landing at the harbor and left there under a temporary shelter for three days to bid defiance to all foreign and pernicious religions. In the van of the procession, which accompanies the idol, march hundreds of girls from the prostitute quarters, clad in gorgeous silks and playing on musical (?) instruments. In going and returning, this procession will pass our little chapel. For this reason there was opposition in the ward to our securing the place. When we first came to Nagasaki the Dutch Reform mission had a chapel in this same ward. They refused to pay an assessment of \$30 to defray the expenses of the aforesaid festival, and the people of the ward made the landlord turn them out. This will help you to appreciate how glad we are to own our own place. Owing to the fact that the property was heavily mortgaged, we were able to secure it at a bargain. We paid \$2,096 for it, and have just enough left to turn it into a chapel. The carpenters are at work on it now.

On July 1st we expect to organize a church at Lasebo, an out-station of the Nagasaki field.

In September we expect to organize the Nagasaki church. We will then have five churches in Kiushiu, which, before the end of the year, we hope to organize into an Association, with a mission board to press the matter of self-support. We hope for a distinct advance all along the line.

Cordially yours, E. N. WALNE.

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CHINA.

Report for Second Quarter.

Canton, China, July 3, 1902.

Dear Brother,—Yesterday we had a very encouraging quarterly meeting.

There were 188 baptisms during the quarter, and the outlook was generally promising. We have had disappointments, however, in some of the native preachers. Thus the Lord's work goes on through cloud and sunshine.

My own report is as follows: Preached 8 times; baptisms—Canton, 7; Saam Kong, 12; attendance at training class, 13 average. The number varied from 16 to 10. We studied the Gospel and history and Psalms. Bro. Simmons taught Evidences of Christianity, and Chau Sunday School Scripture Geography. We have some promising men, but the class is hardly up to last year's standard. Two of the brethren I have employed as colporters during the vacation. One of them will continue this work until the end of the year, as he has completed his course of study. The class closed on June 25th.

In my study I have been working on "The History of the Saviour"—a sketch of the life of Christ, and on the amended text for our New Testament in easy *Wen Li*.

I am thankful to say that Mrs. Graves and I have been kept in good health, though we had two deaths from cholera on the mission premises, and the plague is now quite prevalent in Canton.

R. H. GRAVES.



Doing a Great Work.

Canton, China, June 10, 1902.

Dear Brother,—Since last writing you three letters have been received. They were all enjoyed very much, and would have had my attention ere this had I been in Canton. Thank you very much for your good letters. They are from your heart and always do me good.

Your letter of February 21st was received yesterday. It got misplaced while in the hands of Dr. Graves. I

did not know until this whether or not you had received my reports for last year. Glad they arrived promptly, and that you were pleased with them.

Your letter of March 8th was forwarded to me while in the interior. We have rented a house at Yin-tet, and on my return to Canton I contracted for some repairs.

Your letter of April 10th met me some 200 miles above Canton as I returned. O, how glad I was "to hear from home!" You spoke of the Convention. Yes, it is a thing of history now. We are longing for reports, etc. During the Convention I was in the interior. I thought of and prayed for God to give you a great meeting. I feel you had one of the best meetings the Convention has ever had. I am so very thankful for the new missionaries that have been appointed, and especially for Dr. and Mrs. Hayes, who have come to the Hakka work. I rejoice with you in that your son is to be a missionary. I hope that he may come to China—to the Hakka work. He is a grand, noble fellow.

I have just returned from my visit to the churches and chapels in the interior. I was away over three months. We visited five districts. Much preaching was done, and many books and tracts sold. Thousands of people heard the Word, many for the first time. Many things contributed to make the work hard, but a consciousness that one is doing the will of our Lord makes the rough places smooth, and gives joy even under the most trying conditions. Nothing but obedience to our Lord and a burning love for lost souls could make one enjoy a trip of months into the heart of China and live almost as a native. The people, with but few exceptions, were very nice. Many are asking to be received. We have had 164 baptisms on this field this year, 85 of which I baptized while in the in-

terior. Many more asked to be received, but were requested to wait. The Roman Catholics are causing much trouble in many places.

I expect to go up to Yin-tet soon to look after the repairs on our house, and possibly will remain until I go to Shanghai later in the year. I hope to make another short trip to our Hakka churches before the close of the year.

I enclose part of a letter from Bro. Dean, Tyler, Texas. It strikes me as very interesting. He is supporting Bro. Ho-Lip-Chen, who is under my care.

Remember me very kindly to the brethren of the Board, and all who love our Lord Jesus Christ. God bless you in your great work. May you have an host of substantial friends throughout our Southland.

Very hurriedly, your missionary,
S. T. WILLIAMS.

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Glorious Prospect—Workers Needed.

Tengchow-fu, China, June 20, 1902.

Dear Brother,—Thank you for the copy of the annual report which you kindly sent me. I have read it with much interest. I am very glad to see the work in Africa prospering as never before. As to China, we hope for much better things this year than ever. Already, in Shantung, there have been over one hundred baptisms this year, and there are still applicants for baptism, and a good many inquirers. As to our own city, I have never known the people to be so friendly and accessible.

I think your son did a very wise thing when he persuaded that excellent woman "to go and assist him." Please present him my hearty congratulations. I don't think any one too good for Japan, and so I congratulate the lady on going to that beautiful land. It seems to me the most attractive of,

all our mission fields. The people are most lovable.

Since your son has taken the "help-meet" you intended to recommend for me, I look to you confidently to replace her by some other "excellent woman." I am sure I shall not look in vain. We need so many new workers! Pingtu and Laichowfu are crying out for men and women. Do send us all we need, and then see if we do not give a good account of ourselves. Here we are severely hampered by the lack of an additional man, especially for country work. It seems a pity that fields worked so many years by Baptists should pass into other hands because we lack workers. Dr. Hartwell must give a large amount of time to the training class and to preparation for it. This throws extra work in the city on Mr. Owen, and so our promising country work has to be neglected. A man cannot be in two places at once; I am aware that it is hard to get suitable men, and I know that money is not always forthcoming to meet the many calls, yet I think the Foreign Mission Board should always be kept informed of our immediate and pressing needs. I feel confident that there will be large advance this year both at home and abroad.

May the Lord bless you in the work.
Yours sincerely,

L. MOON.

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Wonderful Change.

Canton, China, June 17, 1902.

Dear Brother,—China is moving. Three hundred applicants for baptism in a day. I have been for a three weeks' journey into the interior. In Kwong-Sai province there is a great awakening and a moving toward something new. They are tired of the old system, the squeezing of the officials and the oppression of the rich. They know the idols cannot help to save

them, and they are groping after something outside of themselves to help them. While in this movement there is much ignorance of true Christianity and what one needs to be a genuine Christian believer, yet there are many who really desire to become followers of Jesus. On last Lord's Supper day, at Tseung Chau church, about 700 people were present. Three hundred applied for baptism. After careful inquiry and examination, twenty-six were baptized, the others put under instruction.

At Shek Tong church I baptized thirteen, among them one man having the first literary degree. Although looked up to by those around him, yet he seemed to be a true follower of the lowly Jesus. The desire is so great in some out-of-the-way districts to become connected with the church that a "Simon Magus" (not a member of any church), who set himself up as having authority from us to receive members into the church at \$1.60 per head, was making money out of it until we heard of it, and notified the officials about it. My Kwong-Sai preachers are good men and earnest workers, but most of them young. I have only one native ordained worker to help me at present. I send enclosed a rough sketch of our stations and the distances between them, so that you may have an idea of the task we have commenced, and the land we hope to possess. The space we cover now between our stations is greater than the space covered by the Kwong Tung mission. On the same space in Kwang-Sai the Alliance Mission has twenty foreign missionaries. We trust you will send us out soon an able man (and his wife), who will not be afraid to tackle two Chinese languages (one at a time). The outlook is very encouraging, and our difficulty is not in being able to get members into the church, but in keeping out the

unworthy, or rather, those who are not ready to enter. We need your prayers and help now more than ever, as the Chinese church is fast passing from the days of persecution to the days of honor, the most dangerous of all. With Christian love to all,

THOMAS McCLOY.



A Sweet Letter.

Chinking, July 15, 1902.

Dear Brother,—Your letter was a blessing that should have had an immediate reply, but that I was bankrupt of time.

I had anticipated seeing you long ago, but now that our Lord has willed otherwise, let us shake hands across the half world to-day in gladness over the call and appointment of your dear son as missionary to Japan. I congratulate you with all my heart. I fancy he will come when the Maynards return, and thus they will have a mutual blessing. Please tell your son that our Lord's love will be sweeter, dearer, more altogether lovely to him in this idolatrous East than in our happier United States, our God-loving West.

Free breath has been difficult, and good sleep even more elusive, because of the great heat of the last two weeks. The drought has been so long continued that the crops are half ruined, and the people frantic in their vain endeavor to induce their idols to send rain. Thousands of dollars have been spent in the silliest, most wasteful worship. To-day the blessed God-given rain has come, the best of blessings now. How I wish these poor people would throw away their idols and return to the "Giver of every good and perfect gift." Alas! they are now thanking their idols for this rain.

I take it for granted you have seen our beloved Lawtons. I wish I could see them, for I miss them more than I

can express. Don't work Mr. Lawton too hard over there, please, where every one may know God. Send him back with good, new strength for work in this sad land. When they left here I halfway promised to hurry across the Pacific and meet them on the Savannah wharf. If you see them before you forget this, please tell them I'm now hoping to meet them here on the Chinkiang wharf when they return.

Miss Parker was feeling the heat so much that I urged her off with Mrs. Tatum, Dr. Bryan and the McDaniels to Moh-Kan-San. I hope to have the enjoyment of a few weeks there, provided my affairs here can be satisfactorily arranged. Doubtless it will amuse you to know that one piece of unfinished work holding me here is the finding of a Christian wife for one of our young evangelists. Strange business for an old maid, isn't it? A Chinese can't choose nor woo a woman for his wife.

Yours in our Father's grace,

JULIA K. MACKENZIE.



Great Awakening.

Pingtu, June 23, 1902.

Dear Brother,—Yesterday three more were baptized at Hwoa-San church. While we were in church a heavy rain fell and filled a dry pond near the church, which was used as a baptistry.

Two weeks ago we had 15 baptisms, and a very queer incident occurred in connection with it. There were a large number of women that applied for baptism, and only seven were received, but there was another that was bent on being baptized. She had been refused because the church thought she ought to be further instructed. Pastor Li first baptized the 7 women, and while he was waiting for the men to enter the baptistry I noticed a woman pressing through the crowd, and before any of us had time to think, she was into

the baptistry and under the water. Bro. Li got her out as quick as he could, but he did not baptize her, but she says she was baptized by the Lord, and she is satisfied. She is over 70 years old.

I have never seen such a religious fervor among the women. Only the other week a woman was struck dumb on the road, and to this day she says she saw and talked with angels while in that state. She said the angels said: "Why do you not worship the great God?" She says she asked, "Who is the great God?" The angels replied: "It is the God that is proclaimed by the believers of the Jesus doctrine." This woman and seven others of her village wishes to be baptized.

I have never seen such an awakening. There are scores coming and inquiring the way of life. Oh, for more workers! There have never been such a need for workers. Only yesterday one good brother came to me and said: "Pastor Sears, what does that passage mean that says, 'Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest?'" The plenteous harvest is causing the Christians to pray as they never have done before to the Lord of the harvest for workers. In this great field there are only three missionaries. Christianity has entered seventeen new villages this year, at every point of the compass from the city of Pingtu. We are spreading out. Thank God for all His goodness.

Yours in our Master's work,

WM. H. SEARS.



Need of a Hospital—Work Advancing.

Hwang-Hien, China, June 9, 1902.

We are waiting for news from the Convention. Our hearts and thoughts were with you, and we trust great things were devised for the salvation of the world.

Dr. Ayers is getting on nicely with his new house. Building materials are unusually expensive. The brethren all have the same story in that respect. I am mailing to you a copy of the North China Daily News, which contains an editorial on *A means to the end*, in which I think you will be interested. The medical work needs to be rapidly developed. No one out here doubts its power. Dr. Ayers has already opened doors where the rest of us were powerless. But his power may be greatly multiplied by a larger equipment. By all means give him the hospital. Dr. Faries, a Presbyterian physician, lives 150 miles west of us, in Wei-hien. Although he has been in China scarcely more than a dozen years, his name is a household word in distant parts of the province. There is no other American in the province so well known. The value of his work to the Presbyterian mission is gladly and especially recognized. Dr. Faries has the advantage of having a lady physician to take charge of the work among the women, which is no small advantage. If a lady physician could be sent here, it would be welcome tidings to all of us.

The work in China has gone forward since the war as never before, in some respects. There are multitudes of inquirers. Unfortunately the state of the public mind is not an entirely healthy one now. Missionaries are looked up to as having too much power. It is often made to serve purely secular ends. But we hope this can be regulated by and by. How I am enjoying myself these days, however, in the propagation of a pure spiritual Gospel.

C. W. PRUITT.

The Need is Great.

Soochow, China, June 17, 1902.

Dear Brother,—We are glad to hear

of the new appointments, and hope all of them will reach the fields as soon as possible, for the need is great. No one can have a true conception of heathenism until they have seen for themselves, but if the people at home, or rather, more of them, would read and think upon the appeals of the missionaries, I am sure they would give more largely of their means and of themselves.

We are working on the language as diligently as we can during this summer weather; we have a splendid teacher. This Chinese language isn't the easiest thing we ever tackled, but as others have learned it, we believe we can. We are well and contented, because we feel that we are here in obedience to our Lord's command. We can do very little yet. The Brittons seem so glad to have reinforcements; they have lived in the heart of that heathen city alone for so long, and all this time have been praying and appealing for more workers. We consider them among God's most faithful workers, and feel that it is a great privilege to be associated with them.

I imagine that Mr. Britton never says much about what he does, and I think you ought to know. From 5 o'clock in the morning until past 9 at night he is at work—studying, preaching, visiting, itinerating, never stopping, never complaining. A more faithful, untiring, Christ-like man I never saw. I only have one criticism of him, and that is, he does not consider his comfort enough. He is just the man for our missionaries to get a start under. Mrs. Britton is in every way fitted to be her husband's helpmeet.

We remember you in our prayers, and feel that we are not forgotten at the throne of grace by you.

Sincerely yours,

NANNIE B. MCDANIEL.

Woman's Missionary Union.

AUXILIARY TO S. B. C.

MOTTO: "GO FORWARD."

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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. Mare, 221 Emilie 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 SEPTEMBER, 1902, THE SUNDAY SCHOOL BOARD.

"O send out Thy light and Thy truth." Receipts, \$89,345; increase over previous year, \$10,964. Reserve fund, \$50,000. Building fund, \$12,000. Appropriations, \$15,886. W. M. U. box contributions, \$8,894.

STUDY TOPICS.—The organization of S. S. Board. Rapid growth. Varied work: (1) Publication of Sunday School lesson helps; (2) Kind Words and its work for missions; (3) Book Publishing Department; (4) Bible distribution.

PROGRAM FOR SEPTEMBER, 1902.

Arrange for having a missionary social in connection with this meeting with special music and reading of missionary poems.

1. Words of Welcome from the President, with special recognition of the presence of those not in the habit of attending.

2. Scripture Rules for Workers: 2 Tim. 2: 15; 1 Cor. 3: 9-15; 1 Thes. 5: 17; 1 John 5: 14; 1 Cor. 15: 58. Keynote for remarks: "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."

3. Facts worth Reviewing: William Carey was but 21 when he became deeply interested in heathen lands; Adoniram Judson at 22 consecrated his life to foreign missions; Matthew Yates did the same at 21. Thousands of young men in colleges to-day are waiting to be sent. Are we doing all we can to influence the young people for God?

4. Facts regarding the work of the Sunday School Board, gleaned from Convention Report, State Papers and other sources.
5. Present Recommendations of the Sunday School Board.
6. "Miss Buhlmaier and the Sunday School Board." See "Our Home Field"—September.
7. Prayer, remembering the S. S. Board, its Work; our Young People, their Needs; Ourselves, our Responsibility.
8. Discussions of Plans by which aid may be given in increasing attendance upon the local Sunday School.
9. Leaflet: "The Moral Power of Good Literature," Rev. J. F. Love.
10. A Pleasant Memory: Col. C. J. Elford, the founder of *Kind Words*, when dying, racked with pain, said: "God bless *Kind Words*." If this S. S. paper and mission help is not in use, send to the S. S. Board, Nashville, Tenn., for samples of this and other publications. Urge their adoption in the Sunday school.
11. Offerings and other business.



MONTHLY MISSIONARY LITERATURE.

FOR PASTOR AND PEOPLE; FOR LEADERS AND LED.—With the Sunday School Board for topic, the leaflet for the month is "The Moral Power of Good Literature," by Rev. J. F. Love. (Price, 3 cents, Missionary Literature Department, S. B. C., 233 N. Howard street, Baltimore.) The leaflet is an earnest plea for the circulation of good literature, which is a large part of the work of the Sunday School Board. The leaflet closes with the following tribute to the Board's usefulness:

"The day has now come when it does not require prophetic foresight, but only a knowledge of the facts to be able to predict a career of great and growing usefulness for it. No enterprise fostered and controlled by Southern Baptists possesses larger possibilities, or is better adapted to meet the inevitable issues which confront us than this Board."



RECOMMENDATIONS OF SUNDAY SCHOOL BOARD

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

With the return of each new year, the Sunday School Board turns to the women of the South organized in the Woman's Missionary Union, to seek their help in carrying forward the work. Here we have two agencies joining hands for the furtherance of the Gospel and for the glory of God. In making our appeal to them, we wish to emphasize the following points and to make a personal appeal to every Baptist woman of the South:

1. We have made improvement in all our periodicals, especially the *Teacher* and *Kind Words*, with a new Bible Class Quarterly added to the list. A missionary lesson also is carried forward through the whole series of periodicals. They should go into all our Sunday schools, and be worked to the full extent of their power for good.

2. We commend our Field Secretary, Rev. B. W. Spilman. He is doing efficient service in his institute work, and awakens enthusiasm wherever he goes. We are moving for larger things in Sunday school endeavor.

3. We ask for help in securing contributions for the distribution of Bibles. This part of the work has grown immensely. It stands for united effort in gifts

of money for the giving of the Word of God to the people more largely. The Children's Bible Day in June can be made an efficient instrument of power. We have beautiful programmes for this service prepared by the Woman's Missionary Union and furnished without cost.

4. We ask for special emphasis on our book and tract publication. In the past God has made wonderful use of the printed page. This department is susceptible of indefinite expansion. Our beginning has met with such success as discloses the possibilities and opportunities for the future.

5. Missionary Day in the Sunday school the last Sunday in September, and the sending of missionary boxes, yield gracious fruit, each in its sphere. Here you can take hold with the Board so as to be a blessing in a thousand ways to many hearts and homes.

We are glad to offer these recommendations to the Woman's Missionary Union, asking for its support and co-operation along the lines here indicated. God has wonderfully blessed our working together, and has in store still larger things.



THE SUNDAY SCHOOL BOARD.

I greatly appreciate the opportunity of writing an annual letter to the women of the South in their organized capacity and seeking their help in carrying forward the great interests of the Southern Baptist Convention. They have done much to bring on the phenomenal success which has come to the Sunday School Board in the past, and are a mighty power for its furtherance in the future. There are many ways in which they can help its interests, and I earnestly commend the work to their kindly consideration.

In the first place, I ask for an earnest study of the close relation between the Board's periodical business and its Bible department. The periodical business is indeed its largest business, and is basal to all else it does. Last year I asked for an effort to place these periodicals of the Board in every Sunday school of the South. Much advance has been made in this way, and because of this success the Board has been able to increase its Bible work year by year. Every order for literature contributes something for Bible distribution, and for otherwise increasing the Board's usefulness. This should be well understood among all our people, and is one ground of appeal for admitting the periodicals of the Convention into the Sunday schools of the Convention. These periodicals make the connecting link between the Sunday school and the Convention's work, and their support adds greatly to increasing the Board's usefulness. And when all the Sunday schools in the South shall have combined in this part of the Convention's work, it will mean a decided advance all along the line, and in this advance the Bible Department will be greatly helped, and more can be done in the way of giving the Word of God to the people.

On the other hand, while the periodical business is carrying forward the Bible work, the Bible work exerts an indirect, but strong and helping influence upon the periodical business, as well as upon every other department of the work. Those who support the Bible work and rejoice in its success will almost surely support the Board and its periodical business. In fact, all the departments stand together, each helping the other.

As a new request, and as opening to the women a new channel for increasing their usefulness, attention is called to our fourth recommendation.

We have published four books—namely, "The Story of Yates," "Baptist, Why and Why Not," "The Young Professor," and "The Pastor and the Sunday School." Each of these is operative in a distinct field of thought, and is forceful for the advancement of the cause of Christ. Our women, both in their individual and organized capacity, can do large things in the way of getting these books into the homes of our people, and wherever one of these books can be placed it may work wonders for the cause of Christ. A man of means was induced to read the "Story of Yates," and resolved to give one hundred dollars a year to foreign missions as long as he lived. While this book is distinctively missionary, yet books of denominational doctrine are also important, because missions should have a doctrinal basis. I earnestly hope that our women will turn their attention to helping forward the circulation of the books of the Sunday School Board, feeling sure that in this way large good can be accomplished. We are not pleading simply for the sale of our wares, though, of course, this has its advantage, but for the educational influence, and the help that will come in many ways to all our work is the thing for which I am pleading.

Our Missionary Day in the Sunday schools comes as usual on the last Sunday in September. While our Children's Bible Day has greatly increased in its receipts, there has been a falling off in the receipts for Missionary Day. I wish very much there could be an earnest effort to bring these forward this year. We have an excellent programme, which, with its supplement, is prepared by the Woman's Missionary Union, and is furnished with the mite boxes, without cost. The services of this day are a fine education in missions, and are training the rising generation with the great idea of evangelizing the world.

In closing this letter we wish to commend the Sunday School Board as a mission Board, working along mission lines, and working out a mission purpose. It renders help to the Home and Foreign Boards, and to each of the State Boards, so that its influence is felt throughout the entire home field and to the uttermost parts of the earth.

Sincerely thanking the women for all they have done in the past, we set ourselves with their co-operation for larger things in the future.

J. M. FROST, Secretary of S. S. Board.

Nashville, Tenn.



LETTER FROM WIFE OF A FRONTIER MISSIONARY.

I desire to thank you for the kind annual letter of greeting. I believe there is no grander organization than the Woman's Missionary Union, and I pray God's blessing on it and its members as long as time lasts.

We have here a wide field for work, but the laborers are few. Our own churches are prospering, and the need is greater west of this place. Boys and girls who have grown almost to manhood and womanhood know nothing of religion. One of the missionaries having gone into a community to preach, held services at a private house. There was no one to sing but some girls. They said they could not use a book, but they offered to sing. So they began with a love song. At another time this missionary went into a home and asked for a Bible. The lady, who was sick, sent her daughter, who was nearly grown, to get the Bible, and after searching among the books, she called to her mother to know which book was the Bible. Surely such facts prove the need!

FANNIE ADAMS.

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

CONTRIBUTIONS FROM SOCIETIES.

States.	Foreign.	Home.	S. S. Bd.
Alabama	\$ 344 36	\$ 157 69	
Florida	71 21	58 45	
Georgia	1,045 45	852 31	
Kentucky.....	555 54	269 77	\$ 17 33
Louisiana.....	291 95	31 06	2 90
Maryland	61 12	72 11	
Mississippi..	272 20	130 97	
Missouri	471 62	398 22	
North Carolina...	751 63	907 09	
Tennessee... ..	296 06	323 67	
Virginia.....	1,443 72	956 60	

CONTRIBUTIONS FROM BANDS

States.	Foreign.	Home	S. S. Bd.
Alabama.....	\$ 41 78	\$ 21 73	\$ 4 00
Florida.....	30 15	8 33	7 00
Kentucky.....	29 90	6 27	25 83
Louisiana..	4 00	3 78	32 01
Mississippi..	9 05	70	
North Carolina...	94 99	32 90	
Tennessee.....			5 80
Virginia.....	219 57	82 17	5 00

VALUE OF BOXES.

Mississippi ..	122 50	
North Carolina..	119 86	
Virginia	122 75	81 65

BANDS.

Virginia.....	111 64
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Mrs. W. C. LOWNDES, Treasurr.

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TWENTY CHRISTIAN CENTURIES—Part II.

REV. GEO. A. PAULL.

IV. and V. Centuries.—Three hundred long and weary years the blood-red banner waved. Then suddenly there came a change; the hour of triumph struck, and the flag of royal purple floated o'er the church. The Emperor Constantine became a Christian. A great triumph was being celebrated at Rome. The Coliseum was filled with an eager crowd. The gladiators came forth and cried, "Hail, Cæsar, we, about to die, salute thee!" They crossed swords, and one by one went down. Then the clamorous cry arose: "The Christians, the Christians to the lions!"

But, while the arena was being strewn with fresh sand, a man sprang into it, bare-headed, bare-footed, and lifted up his voice: "O ye people, cease from the shedding of blood. There is a God above. Take heed. Take heed." There was a moment's silence, and then the fury of the people burst forth in the shout, "Cut him down!" It was soon done, but not before he had folded his hands and looked up to heaven in prayer. Thus he died, and no one knows his name to this day. But his voice continued to ring in the Emperor's ears, and his face to be seen in dreams. That was the last martyrdom in the Coliseum. Not long afterward Constantine was moved to lift up his heart in prayer to the Christian's God. As he did so, he seemed to see, brighter than the mid-day sun, a shining cross in the sky with this inscription, "In Hoc Signo Vinces" (by this sign thou shalt conquer). So the Roman eagles disappeared from the head of the army, Christians received royal protection, and the cross became the conquering symbol.

VI., VII., VIII., IX., X. Centuries.—From bright to dark the Middle Ages went, until the light of knowledge and religion was almost out. The sixth century was not without its flashes of missionary zeal. And it is well for us that it was not. Our Anglo-Saxon ancestors were then wild and lawless savages, roaming the forests of Great Britain, and bowing down to gods of wood and stone. They had never heard of Jesus, and might not have heard of Him for ages more, had it not been for *Gregory* the Great, born about the middle of the sixth century. He chanced one day to see in the slave market of Rome certain captives whose manly strength and beauty so impressed him that he asked who they were. Being told that they were called "Angles," he said, "By the grace of God, the Angles shall become angels." and at once began the evangelization of England. King Ethelbert was converted, and soon England was a Christian land.

But gradually the light went down until the tenth century saw it almost out.

This has been called "The Iron Age," on account of its hardness and barbarism: "The Leaden Age," on account of its heavy wickedness, and "The Dark Age," on account of the scarcity of knowledge.

So corrupt was the world, so wicked, that men and women of real piety despaired of it, and fled from it, taking refuge in monasteries and convents. Here, far from the world and its evil, the gentle monks and friars, in robes of white, or gray, or black, kept alive all that remained of knowledge and religion. They copied and illuminated in their silent cells the manuscripts of the Bible, and repeated, at matins and at vespers, the devotions of old saints. The beauties of ancient prayers and hymns, the treasures of sacred art, the glories of pictured windows, and the solid pages of history—we owe them to these secluded saints of the Dark Ages.—(To be Continued.)



CHARITY WITHOUT LOVE.

By S. E. S. S.

"A most ungrateful family," was Mrs. Donegan's verdict. "Here this aid society has been providing for that woman and her children these six years. We have visited them month after month. It was while she was on her way to that woman's house that Miss Ball's pocket was picked and she lost twenty-five dollars. And now they have moved without saying a word to us, and I hear that the children never darken the doors of the Sunday school."

A half smile curved the lips of Mrs. Pointer, as she broke the silence following this scathing arraignment.

"I do not see that Mrs. Chanmer is to blame for the unfortunate loss of Miss Ball's money," she said quietly. "But it impresses me painfully that, after six years of well-meant effort, we cannot hope that either Mrs. Chanmer or any one of her three girls is a genuine Christian, though all have their names on our church roll."

"Well, we did our full duty by them."

"Nothing more can be expected of us."

"They ought to be dropped from the church members' list."

Such were the comments, and, plainly, the ladies managing the poor fund washed their hands of further responsibility in this matter.

Mrs. Chanmer was a weak, pretty woman, who claimed membership in the church, while her husband was a rough fellow, openly deriding religion and its professors. He provided but scantily for his family, and when he suddenly died, the widow and five children fell a dead weight upon the aid society. They were taken up with enthusiasm, and the children not only comfortably but elegantly clothed from the outgrown or cast-aside cloaks and suits of wealthier young folks of the congregation. They were bade to seek employment, but such well-dressed applicants were turned aside in favor of those who seemed more needy. They came to believe that all things would be freely furnished, and, as the years passed, was it more than natural for them to love gay attire and yield to questionable methods of obtaining it?

The visits of their benefactors were hated. The ladies, perhaps unconsciously, bestowed alms with an air of condescension, which fixed a wide gulf between them and the sensitive young souls trembling in the balance between eternal weal and everlasting woe. They were lost to the church.

Not long ago Mrs. Pointer's attention was attracted by the faultless costume of a beautiful woman. The wearer's face was familiar. Could it be Nettie Chanmer? Mrs. Pointer might have spoken, but the beautiful eyes dropped, there was a slight shrinking of the graceful figure—the tale was told. Lost! Lost! And Mrs. Pointer mused upon the past.

"I wonder if we gave with love in our hearts, that love which means insight, wisdom and heavenly patience?" she sorrowfully asked herself.

Band Department.

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

TRAVELLER'S RECITAL—No. 5.

MISSIONS IN CATHOLIC COUNTRIES.

1. Hymn—All Hail the Power of Jesus' Name—No. 334, Gospel Hymns 1-6.

2. Prayer.

3. Hymn—Sowing in the Morning—No. 609.

4. Bible Exercise—MISSIONARY FARMING.

The Land—The field is the world—Matt. 13: 38; there remaineth, etc.—Joshua 13: 1.

Place of Sowing—Break up, etc.—Jer. 4: 3; Cast thy bread, etc.—Eccl. 11: 1; Blessed, etc.—Isa. 32: 20.

Time of Sowing—In the morning, etc.—Eccl. 11: 6.

The Seed—The seed is the Word of God—Luke 8: 11.

The Growth—So is, etc.—Mark 4: 26-28; And when he sowed, etc.—Matt. 13: 4; Some fell, etc.—Matt. 13: 5 and 6; And some fell among thorns, etc.—Matt. 13: 7; But other fell into good ground—Matt. 13: 8.

Time of Harvest—Let us not be weary, etc.—Gal. 6: 9; Say not ye, etc.—John 4: 35.

Need of Laborers—The harvest, etc.—Matt. 9: 37 and 38.

The Harvest Home—He that goeth, etc.—Ps. 126: 6; He that reapeth—Joan 4: 36; For ye shall go out with joy—Isa. 5: 5, 12, 13.

Certainty of Harvest (Band in concert)—For the mouth of the Lord has spoken it.

5. Hymn—Where Are the Reapers?—No. 575.

6. *Half-Round the World*—A map study. (Point out on map with a few words about each, the Catholic countries in which Southern Baptists have missions—Italy, Brazil, Mexico and Cuba.)

7. Recitation—The Field is the World.

(*First girl.*) When I heard the Master saying,
"All the world My field must be,"
Then I took the seed so precious,
Cast it broad o'er land and sea;
Tearfully I gazed upon it
As it lodged on soil so bare,
Then I said with bitter sorrow,
"I shall reap no harvest there."

(*Second girl.*) What! and did you think the growing
Was for your poor hands to do?
Nothing but the patient sowing
Did He leave for suth as you!
Ah, the little seed you planted,
Leave it there with no regret;
Be not faithless—only trust Him;
You shall reap a harvest yet.

(*Together.*) Sheaves for Jesus! sheaves for Jesus!
Ripe and golden now we bring;
Lay them down with songs of gladness,
None for us, but *all* for Him.
Sheaves for Jesus! sheaves for Jesus!
Price of toil and price of love,
Precious fruitage now has ripened
For our Father's home above.

(They lay down their sheaves at the foot of the cross.)

Quartette (with echo in the distance):

Hymn—Harvest Home.

Hark! the distant music sounding,
 Harvest home! harvest home!
 'Tis the reapers' song resounding,
 Harvest home! harvest home!
 Over hill and valley green.
 Echoing from the rocks between,
 Joyful to the sweet refrain,
 Harvest home! harvest home! (Echo.)

Would you join the reapers' throng?
 Harvest home! harvest home!
 See the whitened fields ere long,
 Harvest home! harvest home!
 Thrust your sharpened sickle in,
 Glean your sheaves from fields of sin;
 This the song for you to win,
 Harvest home! harvest home! (Echo.)

Fragments of the angelic song,
 Harvest home! harvest home!
 Come e'en now with rapture long,
 Harvest home! harvest home!
 Sheaves exchanged for crowns of gold,
 Will you share such joys untold?
 Songs of joy that ne'er grow old!
 Harvest home! harvest home! (Echo.)

8. A Glimpse of Rome. Paper. (Journal, August, 1901.)
 9. A Sail up the Brazilian Coast. Paper. (Journal, October, 1901.)
 10. Hymn—Sowing the Seed—No. 662.
 11. A Sunday in Mexico. Paper. (Journal, November, 1901.)
 12. A Bit About Cuba. Paper. (Journal, January, 1902.)
- Closing Hymn—Must I Go, and Empty Handed—No. 174.



A MISSIONARY HERO.

KO-THAH-BYU, THE APOSTLE TO THE KARENS.

If any of the Band Department readers have ever felt discouraged because our missionary heroes all begin as such very bright or very good boys, that it would be no use for them ever to hope to grow to be such men, they need never feel so again after reading the story of Ko-thah-byu, the apostle to the Karens. He was neither good nor bright, yet to him his people owe more than to any other man of their race.

We learned something about him when we spoke of Dr. Boardman, but we must tell his story from beginning to end if we would understand all he was and all he became.

I do not know where he was born, but he was a Karen, and doubtless first opened his eyes in one of the wild mountain fastnesses to which these first inhabitants of that part of India had been driven by the Burmese. That he was a stupid and high-tempered boy we cannot doubt, for such he was when a man. Little as the Karens knew of right living, he was even an outcast among them, for robbery had been followed by murder.

When we first learn anything of Ko-thah-byu he is the slave of a Buddhist master at Rangoon, a city where, as you will remember, Mr. Judson lived and worked for a number of years.

Already Mr. Judson had seen some of the hill men, as the Karens were called, in the streets of the city, and had expressed his desire to know more of these people, who, while living so near the Burmese, were so different from them. One of the Burmese converts, whose great desire was to do anything which would help the teacher who had so helped him, heard this wish, and when he learned of this Karen slave, hastened to redeem him and bring him to Mr. Judson.

As I have said, he was very stupid. His violent temper would sometimes break out in fearful bursts of rage, and moreover he was lazy. Surely this was poor stuff out of which to make a Christian and a missionary. But Mr. Judson, whose greatness came by tireless perseverance, never gave up. Months went by. Ko-thah-byu, who was now a servant in Mr. Judson's house, was learning little by little, not so much by his own will as by "line upon line and precept upon precept" from the faithful missionary.

At last a faint change in his life could be observed. He began to feel that he was a sinner, and to pray for forgiveness. It was about this time that Mr. and Mrs. Boardman joined Mr. Judson, finding him, as we have learned before, mourning the death of little Maria, whose mother, Mrs. Ann Judson, had died a year before.

When the new missionaries pushed forward on into the great heathen city of Tavoy, they took Ko-thah-byu with them, and Mr. Boardman's first missionary work in his new home was to baptize this first Karen convert—the man who had been a murderer and robber, but was now saved and cleansed by the blood that cleanses from all sin, even the blackest.

And now his great desire was to tell others, and especially his own people, the hill men, of the Saviour he had found. Every walk through the city set him searching for some one to bring to the white teacher. His eyes, sharpened by his desire to serve his new Master, Christ, went to and fro among the crowds, even to the dark corners of the many sacred pagodas. In one of these, one day, he saw a Karen crouching. He was faint and hungry. Back in the mountains he had heard of Buddha. They said if one would fast or lash his flesh or sit with his arms upraised for years until they were dead and useless and could never even be lowered, or inflict some other horrible torture on himself, he would become a holy man and by and by be taken to a place where there would be no evil. His heart was heavy with the thought of wrong. Torture, he thought, was not too great a price to pay for peace, so he had left his home, and, hidden in this corner, was beginning his long fast. He had eaten nothing for two days when Ko-thah-byu found him. You can imagine how eager the Christian was to tell and how eager the other to listen to the story of one who could indeed give peace and forgiveness. Deeply stirred by the glad story, the young Karen went home to the hills. In a month he returned bringing with him three relatives, that they might learn the story for themselves.

Thus Ko-thah-byu's work was reaching out beyond the city. But not content with this, he soon began to make journeys into the forests and hills, telling everywhere of Christ. We have seen how he made the way ready for Mr. Boardman's first journey to the home of the Hill men, and how he led him to the large *zayat* which had been built for his coming. From this time until Mr. Boardman's death, two years later (1831), Ko-thah-byu was constantly widening the circle of his missionary tours, reaching the very borders of Siam. But as the young missionary grew ever weaker, he found it necessary to stay in Tavoy in order to help Mrs. Boardman with the work of the mission there. For three years after Mr.

Boardman's death, his wife, accompanied by a few Karen Christians, kept up the missionary journeys, which had begun. Her way, as his had done, lay through dark mountain passes and impenetrable jungles over which swept terrific storms. Yet she did not fear to go accompanied only by his little son George, and led by Ko-thah-byu and a few of his people. When, by and by, Mrs. Boardman became the second wife of Dr. Judson and went to another mission field, some might have feared that Ko-thah-byu would be less faithful. But there was no need to fear.

Farther and farther he went, ever finding new paths for Mr. Mason and Mr. Kincaid, the missionaries who took up Mr. Boardman's work. Hardships and perils could not daunt him. If a river, deep as a man's shoulders, crossed the path, in he plunged with the water rising to his neck. Was he warned by the Burmese not to enter a certain village, he waited for a time for the opposition to be a little quieted and then entered. The converts were fined and imprisoned, but the new doctrine could not be suppressed. Wherever Ko-thah-byu went there some were left who believed.

From the Manbee villages, where he had been preaching, parties began to come down to Rangoon to be baptized by the missionaries. Persecutions arose, but still they came. After three years the missionaries made their first journey in the wake of Ko-thah-byu. On the journey they baptized a hundred and seventy-one, and reported on their return there was enough work in that one district to employ twenty missionaries.

Yet Ko-thah-byu was far from perfect. Sometimes, to his great sorrow, the old passionate temper would burst forth. Nor did he ever become very learned. But he knew the love of Christ, and this he would tell over a thousand times. To preach, to preach, was his one desire. Once when he was thrown into the water by the upsetting of a boat, he cried out: "I shall be drowned, and never more preach the Word of God to the Karens."

No one could long endure such fatigue as he underwent without its leaving its mark upon him. When the year 1840 came he was weak and crippled with rheumatism, but that year a fierce persecution of the Karens by the Burmese began. Forgetting his own illness, Ko-thah-byu moved over into territory under the protection of the English, and to him fled family after family of the persecuted converts. Famine and sickness followed. With untiring zeal the old evangelist, himself sick, ministered to others worse off until he became too ill to move.

After only twelve years of Christian service he died. But what a mighty work he had accomplished!

The year of his death there were one thousand two hundred and seventy Karen church members, most of whom had first heard the name of Christ from his lips. In the next few years the number doubled and trebled. They were the ripening grain he had sowed.

Thirty-eight years passed by, but the grateful Karens did not forget. The children of those who had known and loved him had heard his name often from their fathers' lips, and desired that name to be placed where it can never be forgotten. Fifteen thousand dollars seems a large sum for these poor Karens to give, but they gave it gladly. In 1878 "Ko-thah-byu Memorial Hall," where the name of Christ shall ever be loved and honored by the Karen scholars who flock to it, was opened. Truly the converted robber and murderer has well been called the apostle to the Karens, for he, like Paul, labored where no one else had yet named the name of Jesus.

Missionary  In the Sunday
Day School.

LAST SUNDAY IN SEPTEMBER.

We ask for September 28th, or such other day as can be given, as our Missionary Day for 1902. It is Review Sunday, and there will be no interference with the regular lesson. These special occasions for missionary study are proving very helpful in many ways, and make a real education in missions.

PROGRAMMES WITHOUT COST.

They are furnished by the Sunday School Board of the Southern Baptist Convention. They are very attractive, and consist of the programme proper as an order of exercises, and in addition to this and separate from it, a SUPPLEMENT which contains recitations, etc., and also a small attractive MITE BOX, to be used in taking the collection. The Sunday School Board supplies all three of these without cost, and in such quantities as may be needed.

The collection taken on Missionary Day is for Home and Foreign Missions. The money, however, should be sent to the

BAPTIST SUNDAY SCHOOL BOARD,

Nashville, Tenn.

This is very important, otherwise proper credit cannot be given to the separate States, nor can we know how much the day yields. We earnestly ask, therefore, for a strict compliance with this request. In order to make our plan fit into the plan of any State, if anyone desires, he, of course, can send the money to his State treasurer, with specific instructions that he place it to the credit of Missionary Day, and then

Forward Amount to the

BAPTIST SUNDAY SCHOOL BOARD,

Nashville, Tenn.

We ask your help and co-operation. It is a wonderful thing to enlist the children in the great work of missions. Under God we may turn their hearts and set them for all coming years. The Sunday school should widen its horizon and look out on the nations of the earth for the building of Christ's kingdom.

BAPTIST SUNDAY SCHOOL BOARD,

J. M. FROST, Secretary.

NASHVILLE, TENN.

RECEIPTS FOR FOREIGN MISSIONS

From July 15 to August 15, 1902.

ALABAMA.—Rock Springs Ch., by W. C. G., \$1.75; Union Springs Ch., by J. M. E., \$116.29; Union Springs B. Y. P. U., by J. M. E., \$9.36; Union Ch., by J. W. E., \$1.06; County Line Ch., by Mrs. R. P. M., \$2.05; Primary Class, Parker Mem. S. S., by J. T. G. (native helper with Dr. Ayers), \$15; W. B. Crumpton, Treas. (Miss Hartwell, \$34.75; Miss Kelly, \$118.85), \$605.83; Mt. Zion Ch., Sulphur Springs Ass'n, by R. C., \$2.22; Salem S. S., by E. S., \$3; L. A. S., Friendship Ch., by R. S., \$2.50; Athens Ch., by E. B., \$4.53. Total, \$763.59.

Previously reported, \$339.39. Total this year, \$1,102.98.

ARKANSAS.—First S. S., Eureka Springs, by G. W. (native Chinese missionary), \$10; Holly Springs, by W. C. H., \$3. Total, \$13.

Previously reported, \$32.50. Total this year, \$45.50.

DISTRICT OF COLUMBIA.—Second Ch., Washington, by E. H. S., \$25; "A Friend," \$5. Total, \$30.

Previously reported, \$76.66. Total this year, \$106.66.

FLORIDA.—Mrs. Sally Strickland, Paran Ch., by B. R. M. (Chinese Pub. Soc'y), \$1; Lake Mystic Ch., by S. J. R., \$3.25; Mrs. M. A. Tucker, Judson, \$2; Econflra Ch., by W. R. G., 50 cents; Providence S. S., by M. M., \$1; L. D. Gelger, Tr., \$100. Total, \$107.75.

Previously reported, \$24.26. Total this year, \$132.11.

GEORGIA.—Wrens Ch., by N. A. H., \$5.39; G. Barden, \$10; Mt. Olive Ch., Carrollton Ass'n, by E. C. S., \$1.78; Antioch Ch., by J. W. B., \$4.36; Sec'y S. S., Macon, by W. B., \$11.64; Mrs. Mary D. Jackson, \$25; Riddleville S. S., by W. J. S., \$4.46; New Providence Ch., Guyton, by B. J. C. (native missionaries), \$11.23; J. Bentley, for M. G. Ch., \$2.60; Jackson Ch., by T. S. E., \$41.66; W. M. S., First Ch., Macon, by Mrs. C. P. S. (Theological School, Italy), \$14.15; Vineville Ch., by R. F. L., \$50; S. Y. Jameson, Treas. (Christmas offering, \$1.75; Med. Missions, \$28.24; Canton Home, \$5; Mrs. Ayers, \$50; Sears' Bible woman, \$8; Miss Kennon's Bible woman, \$2.50; Bible woman, \$5), \$705; Bethany Ch., by S. R. C., \$3.60; Junior Union, Baxley Ch., by M. S. J. (Miss Kennon's No. 2 day school), \$2; Mt. Airy Ch., by J. H. A., \$1.53; W. F. M. S., First Ch., Americus (native helper), \$5.45. Total, \$899.85.

Previously reported, \$1,945.29. Total this year, \$2,845.14.

KENTUCKY.—German Ch., Bellevue, by M. H., \$10; J. R. St. Clair, Friedaland, \$1; J. G. Bow, Cor. Sec'y, \$175.31; Central Com., by Mrs. B. G. R. (Lexington, First church), \$10; Youngers Creek (McCloy Home, \$2), \$4; Union Grove, \$1; Walton, \$2.14; Highland, \$6.20; Gratz, \$1.85; Children, Winchester (Stephens), \$3.50; Cynthia Sunbeams (Stephens), \$2; Beechland Sunbeams (Stephens), 70 cents; Beechland Sunbeams (McCloy Home), \$1; Logan St., \$4; Ash St. Sunbeams (Stephens), \$2; Logan St. Sunbeams (Stephens), \$4; Little Flock, \$2; Mt. Pleasant, \$7.25; Locust, \$1; Greenville, \$2.36; Columbus, \$1.05; Columbus Sunbeams (Stephens), 58 cents; Cynthia, \$2; Ghent, \$2.65; Stamping Ground, \$5.74; Eminence, \$4; Carrolton, \$3.34; Clinton, \$1.45; Parkland (native preacher with Chambers), \$15; Providence, \$5.50; David's

Fork, \$7; Erlanger, \$4; Beechland, \$1; Midway, \$10.75), \$119.06. Total, \$305.37.

Previously reported, \$1,813.76. Total this year, \$2,119.13.

LOUISIANA.—A. M. Hendon, Treas. (Miss Pettigrew, \$20.16), \$127.71; Ebenezer Ch., Salline Ass'n, by A. T., \$5.89; R. A. Beck, Bayou Barbary, by W. M. W., \$1; R. F. Harrell, Ruston, \$25; Amity Ch., by R. L. F., \$1.65; Pleasant Hill Ch., by I. E. C., \$1.10; W. M. S., First Ch., New Orleans, by Mrs. C. A. (Theological Seminary in Rome), \$10. Total, \$172.35.

Previously reported, \$329.76. Total this year, \$502.11.

MARYLAND.—Huntington Ch., by L. S. C., \$21.38; First German Ch., Baltimore, \$11; Nanjemoy Ch., by L. J., \$2.25; First Ch., Easton, by E. L. H., \$5.25; Ocean Ch., by R. H. W., \$3.25; Eutaw Place Ch., by J. L., \$141.65; W. F. M. S., by Mrs. E. L. (Fourth Ch. Sunbeam Band, \$1.40; Franklin Square L. S., \$9.79), \$11.19. Total, \$195.97.

Previously reported, \$456.84. Total this year, \$652.81.

MISSISSIPPI.—Salem Ch., Bethlehem Ass'n, by C. M. M., \$3.25; Calvary Ch., by J. S. H., \$52; Immanuel Ch., Meridian, by C. C. E., \$8.20; "A Brother," by E. M. S. (Africa), \$10; New Hope Ch. Miss'n, by C. W., \$5.52; A. V. Rowe, Cor. Sec'y, \$200. Total, \$278.97.

Previously reported, \$438.83. Total this year, \$717.80.

MISSOURI.—Ten Mile Ch., Wyaconda Ass'n, by J. G., \$17.25; Salem Ch., by M. F., \$1; Harmony Ch., by C. H. H., 85 cents. Total, \$19.10.

Previously reported, \$999.15. Total this year, \$1,018.25.

NORTH CAROLINA.—J. W. Smith, \$5; Highlands Ch., by J. N. A. (China), \$3; First Ch., Hallsboro, by C. A. J., \$35; Miss L. W. Price (Girl's school in Shanghai), \$25. Total, \$68.

Previously reported, \$372.21. Total this year, \$440.21.

SOUTH CAROLINA.—New Hope Ch., by M. C. P., \$3.62; New Westminster Ch., by J. S. C., \$16; Mt. Pisgah Ch., Piedmont Ass'n, by E. F. A., \$1.70; Bartlett Ch., Sumter, by B. J. R., \$3.60; Elbethel Ch., Broad River Ass'n, by J. D. M. (W. E. Crocker), \$8.85; Pee Dee Union, Lake Swamp Ass'n, by H. M. A., \$5; Bellview Ch., Florence Ass'n, by M. C. C., \$2.65; Cartersville Ch., Florence Ass'n, by H. E. C. F., \$8; Easley Ch., by J. N. H., \$5; Rocky Creek Ch., by S. A. G., Greenville Ass'n, \$4.60; Richland Springs Ch., Ridge Ass'n, by H. I. R., \$1.90; Union Ch., York Ass'n, by M. L. S., \$1.50; E. J. Clary, Broad River Ass'n, by E. J. (W. E. Crocker), \$5; L. M. S., Pleasant Grove Ch., by W. W. J. (Greenville Ass'n), \$5; Doctors Creek Ch., Colleton Ass'n, by J. O. G., 45 cents; Florence Ch., by W. J. B., \$50; W. W. Burton, Iva, \$1; Wards Ch., Ridge Ass'n, by L. M. J., \$5; Beaverdam Ass'n, by J. W. S., \$37.75; Mrs. John Stout, Cor. Sec'y (Christmas offering, 50 cents; Sunbeam Miss'y, \$4.95; Canton Home, \$2.29; Girl Mem. Chapel, \$63.94), \$241.80; Richland Springs Ch., Ridge Ass'n, by H. R., \$2.62; Dillon Ch., by W. F. B., \$6.60; Beulah Ch., by B. J. H., \$2.63; First

Ch., Columbia, by E. G. Q., \$59; Cheraw Ch., by A. L. E., \$5; "Friends," Magnolia, by Mrs. B. F. (Griffith Mem. Chapel), \$1; R. S. Griffin, Cross Hill, for Ch., 65 cents; W. M. S., Dudley, by Mrs. J. E. F., \$2.50; Bethel Ch., by T. A. S., \$6.30; Hebron Ch., S. E. Ass'n, by J. A. W., \$2.70; Beaverdam Ass'n, by J. W. S., \$6.40; Lima Ch., N. Greenville Ass'n, by L. T. W., 48 cents; Ebenezer S. S., Orangeburg Ass'n, by J. P. S., \$1; Black Swamp Ch., former member (aid in support native help with W. H. Sears), \$25; Greenville Ass'n, by W. W. K., \$46.29; Richland Springs Ch., Ridge Ass'n, by H. Q. R., \$2.80; I. T. Rotan, Chestnut, Ch. Clerk, \$1.70; Carlisle Ch., Union Co. Ass'n, by D. A. S., \$2.70; Providence, Broad River Ass'n, by D. W. C., \$17.50; Sardis Ch., Lake Swamp Ass'n, by A. D. J., \$2.75; Upper Fair Forest Ch., Union Ass'n, by W. E., \$2.75; Bellview Ch., Laurens Ass'n, by M. C. C., \$2.57; High Point Ch., by J. S. W., \$1.02; Latta Ch., by E. S. A., \$11; Goucher Ch., by J. W. B. (W. E. Crocker), \$2.50. Total, \$623.93.

Previously reported, \$1,782.80. Total this year, \$2,406.73.

TENNESSEE.—Joanna Moore, Nashville, \$25; Old Sweetwater Ch., by J. F. M., \$5.45; W. S., New Hopewell Ch., by M. E. D., \$1.43; W. M. Woodcock, Treas. (unmarried women in China, \$1), \$152.62; Salem Ch., by S. T., \$5; Bethel Ch., Friendship Ass'n, by R. S. B., \$2.61; Salem Ch., by J. T. K., \$1.21; Poplar Creek Ch., by J. J., \$6. Total, \$532.32.

Previously reported, \$226.34. Total this year, \$758.66.

TEXAS.—J. B. Gambrell, Cor. Sec'y, \$224.83;

Dr. R. B. Kilpatrick, \$10; Mrs. G. L. Paxton (school in Morella), \$5; Sharon Ch., by J. R. R., \$1.20. Total, \$241.03.

Previously reported, \$1,334.91. Total this year, \$1,575.94.

VIRGINIA.—B. A. Jacob, Treas., \$1,000; Herndon Ch., by J. B., \$3; Ebenezer Sunbeams, Albemarle Ass'n, by F. H. (Missy school work in Tung Chow), \$5.80; H. C. Taylor, Black Ridge (Theological School in Rome), \$50; Langdon C. Major, \$21.75; B. A. Jacob, Treas., \$2,000. Total, \$3,080.55.

Previously reported, \$998.15. Total this year, \$4,078.70.

INDIAN TERRITORY.—Round Hill Ch., by W. T. M. (China Pub. Soc'y), \$2.

Previously reported, \$20.65. Total this year, \$22.65.

OKLAHOMA.—Moore Ch., by J. W. P. (Children's Day collection, \$3.64), \$5.64; Mangum Ch., by W. D., \$2. Total, \$7.64.

Previously reported, \$11.20. Total this year, \$18.84.

CALIFORNIA.—A. J. Kline, \$3.

KANSAS.—Colfa Ch., by A. A. (Eric Nelson and wife), \$12.

AGGREGATE.

Total this month, \$7,356.42.

Previously reported, \$14,123.90.

Total this year, \$21,480.32.

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

Expenditures since May 1st, \$55,165.66.

Indebtedness, \$28,216.15.

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4:30 P. M., daily, except Sunday, for Petersburg, Rocky Mount, and intermediate points.
5:57 P. M., daily, for Petersburg and intermediate points.
6:57 P. M., daily, for Petersburg, Norfolk, and all points South and Southwest.
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11:30 P. M., daily, for Petersburg and intermediate points.

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