

Vol. LIII

No. 9

THE FOREIGN MISSION JOURNAL

Johnson, Mrs T A Ap 03
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FOREIGN MISSION BOARD,
SOUTHERN BAPTIST CONVENTION.
RICHMOND, VA.



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, Miss Julia E. Trahan, Miss Carrie Hostick.
YINGTAK, *via Canton*.—S. T. Williams, Mrs. Williams, Dr. C. A. Hayes, Mrs. Hayes.
J. R. Saunders, Mrs. Saunders.
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,* Frank Rawlinson, Mrs. Rawlinson.
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, W. C. Newton, Mrs. Newton.
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 Dutten.
LAICHOW FU.—J. W. Lowe, Mrs. Lowe, Miss Mary D. Willeford.

AFRICA.

LAGOS.—M. L. Stone, native pastor, with two native teachers.
ABBEOKUTA (Ibadan).—W. T. Lumbley* and Mrs. Lumbley.*
AWYAW (Ibadan).—S. G. Pinnock,* Mrs. Pinnock,* L. M. Duval, Mrs. Duval, Native Evangelist, James Adetayo, and one native teacher.
OGBOMOSHAW (Lagos).—C. E. Smith, Mrs. Smith, W. M. Perry, Mrs. Perry and one native teacher.
LALATE.—L. O. Fadipe, native evangelist (ordained), and one native assistant.

ITALY.

ROME.—George B. Taylor, 53 Via Giulio Romano; Sig. Paschetto, 27 Via Teatre Valle.
O. 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.
Carpì.—Signor Stanganini.
Portici.—Signor Basile.
Bari.—Signor Volpi.
Naples.—Signor Fasulo.
Migliorico.—Signor Piccini.
Cagliari, Sardinia.—Signor Arbanasich.
Cagliari.—Signor Cossu.
Iglesias, Sardinia.—Signor Tortoneso.

BRAZIL.

RIO DE JANEIRO.—W. E. Entzminger, Mrs. Entzminger (Caixa 352), F. F. Soren.
SAO PAULO.—J. J. Taylor, Mrs. Taylor (Caixa 572), W. B. Bagby, Mrs. Bagby.
CAMPINAS.—A. B. Deter, Mrs. Deter.
BAHIA.—Z. C. Taylor, Mrs. Taylor, E. A. Jackson, Mrs. Jackson, Alynne Goolsby, Joao Baptista.
Penedo.—Antonio Marques.
CAMPOS.—A. L. Dunstan, Mrs. Dunstan, A. Campos.
San Fidells.—Joas Manhaes.
PERNAMBUCO.—S. L. Ginsburg, Mrs. Ginsburg, Caixa 178, W. H. Cannada, Mrs. Cannada.
PARA.—J. E. Hamilton, Mrs. Hamilton, (Caixa Postal 361).
MANAOS.—E. A. Nelson, Mrs. Nelson, Rua Ramos Ferreira 46.

NORTH MEXICO.

SALTILLO.—J. S. Cheavens, Mrs. Cheavens, S. Dominguez.
TORREON, *State of Coahuila*.—A. C. Watkins, Mrs. Watkins, Jerge A. Berumea.
DURANGO.—Frank Marrs, Mrs. Marrs, Reinaldo Martinez Louis Flores.
CHIHUAHUA.—J. W. Newbrough, Mrs. Newbrough, Calle Aldama, 106.
PANUO.—P. Cardona.
COLOTIAN.—Roman Ortiz.
GALVANA.—Santiago Valero.
MONCLOVA.—A. D. Rodriguez.
MORELOS.—Porfirio Rodriguez.
GOMEZ PALACIO.—Florencio Trevino.
DOCTOR ARROYO.—J. Arredondo. Galeana.—S. Valero.

SOUTH MEXICO.

GUADALAJARA.—J. G. Chastain, Mrs. Chastain,* Victor Godinez.
MORELIA, *State of Michoacan*.—W. F. Hatchell, Mrs. Hatchell, Josue Valdez.
TOLUCA, *State of Mexico*.—R. P. Mahon, Mrs. Mahon, Miss Addie Barton, Ben Muller.
LEON.—R. W. Hooker*, Mrs. Hooker* Tasco.—Manuel T. Florez.

JAPAN.

FUKUOKA.—J. W. McCollum, Mrs. McCollum, 96 Daimyo, Machi, C. T. Willingham, Mrs. Willingham 141 Sunoko Machi.
NAGASAKI.—E. N. Walne, Mrs. Walne, 29 Sakura Baba.
KOKURA.—N. Maynard, Mrs. Maynard, 141 Koya, Machi.
KUMAMOTO.—W. H. Clarke, Mrs. Clarke, 135 Kio Machi, Nichome.
KAGOSHIMA.—G. F. Hambleton, Mrs. Hambleton, 224 Hirano Cho.

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.

MARCH, 1903.

No. 9.

ENCOURAGING SIGNS.

We have only two months more to make contributions on this Convention year. We hope and believe that it will be our best year. But let us see that each one does all in his or her power to make it so. A number of pastors are rejoicing in seeing their people increasing their contributions. Eutaw Place church, in Baltimore, expects to give between \$3,500 and \$4,000. The First church, Columbus, Ga., and the Valdosta, Ga., church have subscribed about \$1,250 each. The Vineville church, Macon, Ga., has subscribed \$3,000. The First church of Asheville, N. C., has promised \$1,000. Bro. J. B. Woodward, South Carolina, has two good country churches, he writes that each will give \$100. Several of the smaller churches in Richmond, Va., have made noble advance and subscribed each \$500 or \$600. Time fails us to give other noble instances of sacrifice and devoted service. We note these to cheer and strengthen the brethren. The Lord by His providence is clearly calling on us to go forward. The fields are white to harvest, and the workers at the front report blessed results, and beg for more laborers. We have recently received information that six of the very best young men who will graduate at the Southern Baptist Theological Seminary this year are ready to go to the foreign fields. Others of our young men and women are begging to be appointed. We trust when we go to our Convention in Savannah next May, that we shall be able to lay plans for a larger advance than ever in the past. If we want God's continued blessing, let us work in line with His great purpose, and plan for giving the Gospel to all the world.



THEOLOGICAL TRAINING SCHOOLS.

The establishment of Theological Training Schools marks a distinct advance in our work. For many years the lonely missionary preached to a few persons here and there—then his little church of a few members was organized—then some of these members wished to preach to others; the little churches multiplied and the preachers multiplied, but the latter needed instruction to be able to do efficient work. Besides this, the missionary found that he needed to multiply himself, and instead of his going and preaching—only one—he should prepare ten, twenty or forty and send them out in every direction preaching the Word. The wonderful results of such wise work as this are seen in South China, where Dr.

Graves has been doing this work for years. Others of our missions have taken it up, and we now have about seventy men in foreign lands being trained to preach in their own language and to their own people the Gospel of Christ.

There is another great advantage which is coming to the front in this work. When it was started, our missionaries had to do most of the teaching; now we are getting native men so well prepared that they can do some of the work in helping to train their fellow-countrymen. While the missionaries still take general charge, directing and teaching in some departments, yet the foreign preachers and teachers are developing to do much of the work.

Let us remember that He who told us to preach the Gospel and baptize also told us to teach them to observe, etc. They need to be taught, that they may teach others. Let us pray God to send forth many laborers into the harvest—not only from America, but from China, Japan, Africa and elsewhere, and let us help these so called to prepare themselves for their great work.

The native preachers in China and other foreign lands can live on far less than the missionaries we send out. Thus it is seen to be a wise work from every standpoint to help these men prepare for the great work which must be done by them. Let us realize that we can and must begin the work in foreign lands, but the great results are to be expected as multitudes of their own people go out to tell of Christ and His love.



NOTES.

Miss Addie Barton has moved from Saltillo to Toluca, Mexico, and will teach in the girls' school at the latter place.

Rev. R. P. Mahon has opened a training school at Toluca for the Southern Mexican Mission. He will be assisted by Rev. Benj. Muller.

Many pastors and others are applying for tracts and mission envelopes. We are sending them by thousands each day, free to those who wish them. May they bring a rich harvest.

Out of the translations of the Scriptures now existing in living tongues, at least 219 have been made in languages which have been reduced to writing for the purpose in the last century.

Rev. E. A. Jackson and wife sailed from New York February 20th for Brazil. These two young missionaries by their earnest, consecrated lives and gentle bearing drew many hearts in the home land near to them.

Miss Alyn Goolsby, Bahia, Brazil, writes: The work in this state, I am sure, has never been in a more promising condition. The walls of prejudice have been broken down; 'tis now no longer considered a disgrace to be found in a Protestant congregation listening to the teaching,

and as the scales fall from their eyes, they are so eager to learn more and carry the light to their loved ones. Our little chapel is crowded, even to the doors and windows, every Sunday night with eager, anxious ones, and baptisms are frequent.

At the beginning of the last century there were about fifty translations of the Scriptures, thirty-five of them in living languages, and not the entire Bible in all of these. To-day the Bible or a part of it is translated into 421 languages or dialects.

Dr. J. G. Chastain has been home for a short while to rest and recuperate. He and his wife spent several days in Richmond. Their presence here was much enjoyed. Dr. Chastain is in good health. Sister Chastain is still not well, though she is much better.

A conference on missions was held in Washington, D. C., February 9th to 12th. Addresses were made by representatives of the Missionary Union and Southern Baptist Convention. It is hoped that much good was accomplished, and that there will be a decided forward movement, on the part of the churches in the District of Columbia in world-wide evangelization.

Mrs. Charles G. McDaniel, Soochow, China, writes: I have not been in China long, but I feel a deeper appreciation of the interest of the 'rope-holders' than I ever could have done in the home land. To know that many are praying for us is a great support when we feel the depressing influence of heathenism. The longer I stay here, the more I am impressed with the vast numbers of the Chinese, their idolatry, degradation and poverty. I am pleased with the noble men and women working under our Board, but the force is inadequate, and how glad I am that we have been sent here to increase it a little! As yet, I feel as a newcomer, and must work away at the language several months before entering active service.

A brother in South Carolina writes: "Have circulated the envelopes you sent me. I have collected them at but one church as yet—viz., Ebenezer. The amount received was a little more than twelve dollars, which the treasurer will remit at an early date. This amount pushes the figures up to a little more than \$22 for Foreign Missions from this church this year, besides giving to other Mission Boards. I think that very good for a country church in less than a month and a half. Up to three years ago this same church gave as a maximum amount for all purposes, beside pastor's salary, forty dollars per annum. The pastor's salary now is \$300 per annum, and the church will give not less than \$100 to missions this year."

The following from a letter to the Assistant Secretary tells some noticeable facts. It comes from a live pastor in North Carolina: "I worked at it hard after you left. I had the plan on foot before you

came. You did us good. This whole country used to be anti-mission. It clings to many yet. Many of the best members said I could not get \$250 for Foreign Missions. I kept praying and working. The church had been doing so little. Two hundred and fifty dollars seemed a mountain in the eyes of the members. We will raise at least \$300. This was done so easily the people have been wondering where the money came from, and who gave it. Some of the members from whom I expected large contributions gave but little. Some from whom I expected but little gave largely. This will be a great blessing to our church. As I go from home to home I continue to talk Foreign Missions. God bless you in your great work."

* * * * *

THE HIGHEST POWER.

The history of the founding of Robert College, Constantinople, carries a lesson of trust in God and of perseverance in a noble object. The founders of the college were Christopher R. Robert, an American capitalist, and Cyrus Hamlin, a missionary of the American Board. The design of the college, of course, was to furnish Christian education chiefly for native Christians.

It was projected in 1859. Dr. Hamlin, the leading spirit in the enterprise, tried to buy a site. Twenty-four sites were looked at, and in many cases bargained for. The twenty-fourth was purchased, as it was supposed, but the trade fell through. Finally, after some years, the very first and best was bought and paid for, but the project was opposed by the Jesuits and the Russians, as well as by the Turks; and the Turkish Government issued an interdict forbidding the building of the school. All sorts of difficulties were encountered; among others, the civil war in the United States seriously threatened the enterprise, but still these two kept on. Mr. Robert said one day: "We will fight it out to the end."

The greatest difficulty arose from the hostility of the Turks, Russians and Romanists. Although the site for the buildings had been purchased and paid for, it was *seven full years* before the founders were permitted to build.

The following incident gives an insight into the reason why Robert College was built on the best possible site, and stands to-day a monument of faith and perseverance. It is taken from the autobiography of Dr. Cyrus Hamlin, entitled "My Life and Times," page 448:

"For full seven years from the time of the interdict I had been trying every measure that seemed to promise any result. I was regarded by many as a 'crank,' pursuing a most hopeless object. An English gentleman said to me one day: 'You are wrong, Mr. Hamlin, to pursue this object so perseveringly. I happen to know from the highest authority that it has been decided that your college shall never be built upon that spot.'

"I said: Yes, sir; I have known that for a long time. But there is a Higher Power than the highest, and I trust in Him. It was undoubtedly true that Aali Pashaw had made that promise to the opposing diplomats, that the college should not be built."

This incident carries a lesson for all who love and work for Foreign Missions—the lesson of the Highest Power.

There were five elements present in this great success—first, the living and ever present God; second, redeemed men possessed with the Spirit of Christ; third, a noble object to be accomplished for the glory of God; fourth, faith in God; and fifth, unbending perseverance. God is the highest power; they who trust in Him shall never be confounded. That highest power is on our side. A man redeemed by God and working for the redemption of his fellow-men is the highest type of men. Even the highest types of heathen minds, as Aristotle and Plato, are not to be compared to him. No object in life is to be compared to that of bringing men to God and uplifting the human race; no faculty is as great as faith in God, and no power in man is equal to perseverance for a noble object. Buffon, the great French naturalist, defined genius as an "infinite capacity for taking pains." The German poet, though himself half heathen, exclaims:

"What good gifts have my brothers, but they came
From sweat and toil and loving sacrifice."

The sweat and toil and sacrifice of Palissy gave us the common glazed pottery that everybody has now; the perseverance of Morse gave us the telegraph. It cost the inventor Edison eighteen hundred experiments to perfect the incandescent electric light, such a common blessing to thousands to-day.

Foreign Missions has all these elements of power. The great God is the real, present Power; saved men His agents; salvation for the world the noblest and greatest object; faith and perseverance, the highest faculties of man, are called forth in their fullness in this work.

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TABLE OF RECEIPTS.

We give below a table showing receipts from each State, etc., from May 1, 1902, to February 15, 1903:

Georgia	\$15,582 21	Maryland	\$ 3,051 41
Virginia	14,944 31	Louisiana	2,083 53
Kentucky	10,746 08	Arkansas	1,017 00
Alabama	9,969 55	District of Columbia	706 52
South Carolina	9,347 57	Florida	187 78
North Carolina	6,319 89	Oklahoma	182 65
Texas	5,619 10	Indian Territory	145 18
Missouri	4,736 56	Other sources	3,074 35
Mississippi	4,277 82		
Tennessee	3,901 94	Total	\$95,893 45

GIVING HIMSELF.

The letter below has just been received from a noble young man in one of our colleges. We give it to show the struggle going on in the hearts of many of our young people, and to help some to decide the great question of where and how they shall serve God. May the Great Teacher lead many of our brightest and best to give their lives to this greatest of all works. Here is the letter:

Last Monday was a day of decision in my life, and I want to thank you for coming to our college to speak to us on missions. When the call came to me some years ago to enter God's ministry, with it came the impression to go to the foreign field. I did not want to go, and tried to throw aside that feeling. I would not study the question for fear of having the matter laid so heavy upon my heart that I should be obliged to declare my intention to go if I had peace about it. I was a coward. When the minister spoke on missions I tried to say that was for some one else, not me.

When I came here and was entreated by the boys to join the mission study class, I would not, fearing that information on the matter would force me to a decision. I can't begin to tell you the struggle it has been for me. Suffice it to say, that when you came and spoke to us last Monday I saw that the time had come for me to make up my mind or be so miserable that I could not work. I came to my room, after hearing you, took up my book, and for more than an hour tried to study, but was in such agony that I had to give up without knowing one word I had seen. I decided to go and see you, but still had not made up my mind. On the way I felt that I must go off alone to God in prayer over the matter. I did so, and asked Him to make my duty plain to me. It was the hardest struggle of my life to say, "Thy will be done," but when I did say, "Lord, if it is Thy will that I should go to the foreign field I am ready to go." He spoke peace to my soul. My joy was great.

I found that you were at the hotel sleeping some before train time, and decided to come back to see you at 2 A. M. that night. When I came the hotel man told me the train was two hours late, so I returned to my room.

I graduate next year, and it is my purpose to sail for some point in Brazil the following autumn if God opens the way. I want you to write me concerning the work, and send me any printed matter you may have on the different fields.

I have written my good pastor regarding this step, and asked him to make it known to my family. I fear that they will not want me to go, but God has called and I feel that I *must* go. It will be hard, indeed, to part with loved ones, but in this world He says: "He that loveth father and mother more than Me is not worthy of Me."

I knew Jesse Owen and heard him preach his last sermon at our church on the Sunday before he started to China. He lived not very far from my home, and was greatly loved by all who knew him.

I have been asked to sign a card by one of the boys here who expects to be a foreign missionary. I don't understand just what I should be obligating myself to were I to sign it, but am ready if I am convinced it is proper. I want to go as a worker under the Board which you represent. I shall await your advice upon the matter. Pray for me that I may be guided aright in my preparation for the work.

HILARIOUS GIVING.

This letter, from Pastor Millard A. Jenkins, Dublin, Ga., tells its own story :

Dublin, Ga., January 19, 1903.

Dear Brother,—It won't keep. I must tell you now. God has given us a great victory, one of the best Bible conferences we have ever had, and \$1,700 for Foreign Missions.

Of this amount our church gave \$1,000. Many from churches in and out of our city pledged liberally. There is more yet to follow, for fully half of our membership has not yet been reached.

C, it has been glorious, brother. I do wish you could have been here. One young lady gave a \$30 gold watch. A little girl about nine years old, who had already given \$2, gave her bicycle. One of my members, dear Sister Matthis, one of the saintliest women I ever knew, was in a dying condition at the time of the offering. She couldn't be with us any more, but she gave for Foreign Missions her piano. She passed into glory two days later, and her piano is to make music for Jesus in China.

Many sacrifices were made, but my, how happy the people who made them! I believe we can bring the amount up to \$1,200 easily. Bro. and Sister S. C. Todd, of Macon, did us much good by their missionary teaching. I am delighted to know that they are to go to China. I am sure the Board will do well to appoint them. But the greatest offering yet I have not reported; one of the best young women in our midst, and from one of the best families in our county, definitely gave her life to Foreign Missions. She has been for one year fighting this battle. She expects to go to the Bible Institute in Chicago in a few days for training. When she is ready our church will want to assume her support indefinitely.

I am just praising the Lord. We are worshipping in an old wooden barn of a house, but who cares so long as our people will give like this for the lost millions? We had rather put our money in souls than in high steeples and big organs. Give us a missionary ministry, a separated church, and a surrendered discipleship, and we will contribute ten dollars to where we now contribute one. May God send upon our pastors and churches a baptism of missionary enthusiasm.

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IS HE "CRAZY" OR WISE?

Read this enthusiastic letter, just received from a young pastor :

Dear Brother,—Ever since I began pastoral work I have urged my churches to give to Foreign Missions, but I was never so much aroused on the subject until I attended the North Carolina Baptist Convention. I heard Carey Newton, who was a schoolmate of mine, as he spoke of why we should give the Gospel to the heathen. Then I listened as he spoke of why he should go as a missionary. I heard your earnest appeal, and the Spirit of God got hold of me. I went out from that meeting resolved by God's help to do more for missions than I had ever done before.

I began to think of what we did for Foreign Missions the last Associational year. I thought of Greenfield church, with a membership of about 125, and that

they gave only \$25 to Foreign Missions. I thought of Riceville church, with a membership of 200, and that gave about \$10. I resolved to ask those churches for \$100 each, enough to support two native missionaries. I returned home, and began to talk missions and pray for missions. When I told the people of Greenfield church that I expected to raise \$100 for Foreign Missions they seemed to be scared, and I could see doubt written on many faces. Then I wrote letters to several of the members asking them to take their Bibles and read Matt. 28: 18-20, enter their closets and pray earnestly about it, and then see if they could not willingly give \$5 each to this great work. All except two responded, saying they were glad to give that much. One sister wrote: "I do not think I can give \$5 without doing others an injustice." The other sister sent a check for \$10, and wrote: "I send \$5 for myself and \$5 for somebody who is not able to give anything. I am glad to return unto the Lord a part of what belongs to Him." So you see we received just as much as we asked for any way.

Some of the members said we were asking too much of the church. Some said I was crazy, and others said they did not believe in Foreign Missions. But in the face of all opposition and difficulties we have gotten about \$97, and we will soon have the \$100.

We have just begun the collection at Riceville, but we see that there will be very little difficulty in getting \$100 there. God has greatly blessed us, and the pastor and his wife are rejoicing.

We will more than double at Riceville, and have quadrupled at Greenfield.



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 40 cash subscribers, at 25 cents each, "The Missionary Speakers' Manual," by A. R. Buckland and J. E. Mullins.

For 25 subscribers, at 25 cents each, "In Afric's Forest and Jungle," by Rev. R. H. Stone.

For 25 subscribers, at 25 cents each, "The Mormon Monster," by Dr. E. E. Folk.

For 30 subscribers, at 25 cents each, "The Autobiography of John G. Paton," one of the most inspiring books in the world.

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 20 subscribers, at 25 cents each. "The Key to the Missionary Problem," by Andrew Murray.

SEEKING FOR RELIEF FROM SIN.

By Jacob Chamberlin, M. D., D. D.

Never shall I forget an interview that I had over thirty years ago with a venerable Brahman pilgrim, an earnest seeker after relief from the burden of sin. It was in February, 1861, that two of us missionaries were out on a preaching tour, in a part of the Telugu country lying on the edge of the Mysore Kingdom, a region in which the Gospel of salvation through Jesus Christ had so far never yet been proclaimed. Our tent was pitched under a spreading banyan tree. We had been there for several days, and had preached in all the villages and hamlets within three miles of our camp. That morning we had left our tent before sunrise and gone out several miles to preach in a cluster of villages nestled in among the hills.

In each village, after the oral proclamation, we had offered Gospels and tracts in their own tongue to the people who had listened, but only a few would receive them, so suspicious were they at that time of anything new. We returned to our tent weary with our morning work. The burden of our thoughts was: "Lord, who hath believed our report, and to whom is the arm of the Lord revealed?"

As we came near we saw a venerable Brahman engaged in his devotions on a large stone platform around the central trunk of an adjacent banyan tree, where there was a small shrine. Slowly, with beads in hand, he performed his circumambulations, keeping his face toward the shrine, reciting his mantrams, his prayers, his petitions. Each time that he came in front of the shrine he fell prostrate upon the ground, performing the Sashtangam of the Hindoos, and then, sliding one bead on his rosary, he would slowly and reverently go around the tree again.

Much struck by his reverent demeanor and evident earnestness, we watched him through the corded meshes of our tent window, and when he had finished his devotions and sat down to rest, we went out and, courteously addressing him, asked him what he sought by these prayers and circumambulations.

"Oh, sirs," said he, in a tone that struck us as one of intense earnestness, "I am seeking to get rid of the burden of sin. All my life I have been seeking it, but each effort that I make is as unsuccessful as the one before, and still the burden is here. My pilgrimages and prayers and penances for sixty years have all been in vain. Alas! I know not how my desire can be accomplished."

Then, in answer to our inquiries, he gave us the story of his life. He told us how, in early life, he had been sorely troubled by the thought of his unexpected sins; that his parents had both died when he was seventeen years of age, leaving him an only child, sole heir of their wealth; that the priest whom he had consulted told him that if he would give all his property to endow a temple the burden of sin would be removed.

He gave his property—all of it. He endowed the temple. But the burden of sin was no lighter. His mind was not at peace. Obedient to further advice from the priest, his counselor, he made the pilgrimage on foot all the long way to Benares, the holy city. He spent two years in the precincts of the temple in worship. He spent two years in bathing in the holy Ganges. "But," said he, "the Ganges' water washed the foulness from my skin, not the foulness from my soul, and still the old burden was there un eased." He told us how he had gone thence, on foot, all the way to Rameshwaram, begging his food all of the two thousand miles, for he had given all of his money to the temple; and thence, again, to Srirangam, and thence to other holy places. He told us how he had spent his

whole life in these pilgrimages, and in penances and in desert wanderings, apart from his kind, living on roots and nuts and jungle fruits, remaining for years at a time in the forest jungles, in the vain search for relief from his sin.

"And now, sirs," said he, "my life is almost gone; my hair is thin and white; my eyes are dim; my teeth are gone; my cheeks are sunken; my body is wasted; I am an old, old man; and yet, sirs, the burden of sin is just as heavy as when, a young man, I started in pursuit of deliverance. O, sirs, does your Veda tell how I can get rid of this burden of sin and be at peace? Our Vedas have not shown me how?"

How gladly did we tell him of our gracious "burden-bearer," and of his loving call: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." How eagerly did he listen, as we told him of Jesus Christ, the God-man, the Saviour of the world, and told him what he had done for our salvation! How gladly did he pore over the Gospels we gave him, and what earnest questions did he ask, during the day, as to points in their teachings which he did not quite understand! During that night he left, and went upon his way, taking the Gospels with him, and we never saw him again.

Though so many years have intervened, his earnest, reverent countenance remains photographed on my memory, and I shall look for him up there among the redeemed, for I believe he was in earnest in seeking deliverance from the burden of sin.—Review of Missions.



THE PATHOS OF HEATHENISM.

By Frank Rawlinson.

In the doorway of an old temple in Shanghai is a grotesque and hideous idol. In height it is about the size of a man. It is made of wood, covered with red and black paint and dirty gilt. The only expression one can see on his face is that of malignity. Eight hands and arms add terror to this irrational conception of debased minds. In life, the being this idol stood for is believed to have been the possessor of a thousand arms, all of which he used to assist or punish his devotees. Two of these eight hands contain bells; two of them things that look like hammers. One contained the representation of some kind of fruit. Into its hollow centre are placed medicines for the benefit of the sick. One hand held a seal, another a flag, the last a rod for the chastisement of refractory devotees. That such should be or stand for (it is hard to decide which) a being of worship is beyond our conception. But such it is considered here. By its side were two dirty caricatures of dogs. These are at the same time the guards and servants of the idol. They, or their spirits, are supposed at the idol's behest to bring trouble upon those who have incurred his displeasure. To do this they leave their positions by his side at times. The devotee's chief task in worship is to propitiate them and the idol; in some way secure relief from disaster. To this idol two women came. They appeared to be of average Chinese intelligence. Their worship did not take long, nor in their case did it seem to be elaborate. In others it might be. After clasping their hands they bowed a few times before the idol. Then they took some bacon fat and rubbed it over the already filthy noses of the dogs. After this they took some Chinese wine and poured it over the same places. By means of this they hoped to feed the dogs, or their spirits, and so put them in a good humor, thinking that thus they would ward off their

attacks upon themselves or their friends. A few more bowings with clasped hands in front of the idol and they departed, their worship over. This glimpse of idol worship is well summed up in the Psalmist's words: "They that make them shall be like unto them—yea, every one that trusteth in them." It is a religion without a glimmer of light for the soul struggling in darkness. Do they need anything better? Let those who exult in the knowledge of a sufficient Saviour answer in their Master's ears. There is no fear, then, of the issue.

Shanghai, China.



FROM THE HAK-KAS.

J. R. Saunders.

As soon as possible after Bro. Williams reached here from Japan with his helpmeet we departed for our autumn tour among the churches and chapels of the Hak-ka field, this being his fourth journey and my first among these people, whom God has so graciously blessed in sending saving knowledge unto many.

The first few days of the journey were spent in heathen inns, preaching the Word and selling tracts. The people had not accepted Jesus, and know but little of the new doctrine, nevertheless they received us kindly. The first Sabbath was spent at Lung-teen, where Bro. Wong-Tet-Seen is the preacher. After a long, tiresome journey, we arrived here about 8 o'clock Saturday evening, having wandered over mountains and through rice fields, and in our struggling against darkness we often thought of the exhortation: "He that walketh in the darkness and hath no light, let him trust in the name of the Lord, and stay upon his God." So we did, reaching our brethren, who greeted us with great joy. The Sabbath was spent in a quiet village, spending some four hours in worship, baptizing two, and observed the Lord's Supper. From this place we went to Chewpi, spending several days preaching and selling tracts. The influence of the Gospel has been felt greatly here. In this section of country Dr. Simmons did most of his work among the Hak-kas. There are many signs of the Gospel awakening. Before entering and after leaving this region, our hearts are often encouraged by brethren who meet us with a "God bless you," "Do you have peace at heart?" "Is the faithful one you left behind well?" These expressions from the joyful souls of the children of the highest come like light through darkness, from the cold dark heathenism that bears upon you. Tsai-ha is one of the villages in the region mentioned. Here we spent several days. We have one of our churches here, and another some six miles away at a village called Lung-seen. On the Lord's day Bro. Williams remained at Tsai-ha, and I went to Lung-seen, where I spent the day in the fulness of joy.

I arrived at the chapel about 10:30 o'clock. After a hearty welcome by the brethren, we commenced worship, the congregation singing some appropriate music, praying, reading the church covenant; the pastor then preached, after which he gave an opportunity for church membership, thirteen (13) coming forward. They were carefully examined in the doctrines, only five being accepted. I thought as the examination proceeded, if our pastors at home were as careful and demanded as trying examinations as must be demanded here, many applicants would be asked to wait awhile, pray and study more. These five were baptized. In this church only a short while before forty-one were baptized, and during the year over an hundred had been received into her fold. The Lord has surely gotten glory unto Himself among the heathen at this place. The songs

of praise, the prayers of thanksgiving, and pleading for greater power and usefulness, the sermon accompanied by the power of the Spirit moving the hearts of the hearers, and the general working of this body of believers filled my heart with joy, and spoke plainly that the Father is working mightily among this people. The leaven of the Gospel is spreading in various ways. Bro. Williams reported a prosperous day at Tsai-ha, where he worshipped.

From Tsai-ha we went to Tong Tsuin, where we labored to have a house built unto the Lord. At this time we have but one church building on our field. We must have suitable buildings to do the best work. We expect in the near future to have an excellent building at Tong Tsuin. From Tong Tsuin we went to Yong-Shock, where we spent our fourth Sunday. At this place is located our only church building. The Sabbath was a great day. Many came from long distances. The house was full with anxious worshippers. Some six hours were spent in worship this Sunday. The Lord's Supper was observed, eighteen were baptized, a good collection was taken for general expenses of our work. Late in the day, after a very busy but joyful Sabbath, the people reluctantly departed for their homes, where they are to mix and mingle with the heathen, where they are as shining lights by grace to stand against the surging tides of heathenism. Brethren, when you pray, forget not these. Pray that they may be faithful unto death.

From Yong-Shock we returned to Ying-tak, after having been away one month. As we now review the field for the year, we thank God and take courage. There have been two hundred and thirty-six received by baptism into our three churches. More than that number are studying the Word, and we believe the Holy Spirit will lead them into the true light.

At Ying-tak the medical work has opened under the most encouraging conditions. Dr. and Mrs. Hayes have all they can possibly do on dispensary days. Dr. Hayes has already treated the Mandarin. This gave them entrance to the best people of the city, hence ail classes are open to the Gospel. The friendliness of the people remains good.

We have several studying the Word who desire to enter the church, saying they have trusted the Saviour. Quite a number of women have expressed a desire to study the doctrines. Our great need is native workers. Pray that the Master will call forth more native workers.

Ying-tak, China, via Canton, January 1, 1903.



MISSIONARY MAP OF THE WORLD.

Size, 50 Inches North and South by 87 Inches East and West.

This has been prepared in response to urgent calls for a map of sufficient size to be used in a fairly large lecture room, and yet not too expensive. The coloring illustrates Prevailing Religions of the World, heathen countries being shown in dark gray, Mohammedan, green; Roman Catholic, red; Greek and Eastern Churches, orange; Protestant, yellow. The various tints are printed in oil colors, thus insuring permanence as well as beauty of finish. A large number of central stations of the leading missionary societies are shown, also many of the smaller outlying posts. Available spaces are filled with appropriate texts, tables of population, statistics, and a striking diagram illustrating the numerical

relations of the several forms of religion. Price, \$7.50, printed direct on specially prepared cloth of excellent quality with cord for hanging.

We have made arrangements to buy these beautiful maps by wholesale, and let our people have them at the reasonable price of \$5, including delivery. If you wish one, write to the Corresponding Secretary of the Foreign Mission Board, Richmond, Va., and send five dollars.



RAYS OF LIGHT.

The Moravian Church leads the van in modern missions. She gives one member out of every ninety-two to missionary work, sends abroad five times as many missionaries as she keeps ministers at home, and has nearly three times as many adherents in the mission field as there are members in her churches. In his book, "A Hundred Years of Missions," Rev. Delavan L. Leonard says: "The Moravian Church, as no other since the days of the apostles, has caught the New Testament conception of missions, and from first to last has held it steadfastly. The entire membership constitutes an organized missionary body. It lives only to establish and maintain evangelistic undertakings in the land of darkness. It has no other errand so important upon earth. As Bishop Levering admirably explains: 'Whenever men or women unite with us in church fellowship, we endeavor to make them feel that they are entering a great missionary society.'

"A wonderfully large proportion of the members are actually toiling upon pagan soil. But what is even more to the purpose, those who remain at home by no means count themselves free from responsibility, and at liberty to look on without concern and be at ease; but they hold themselves subject to call, and by warm sympathy, by prayer, constant and fervent, as well as by gifts of money which cost no slight self-denial, lend inspiration and courage to the sorely burdened toilers at the front, and hence effectually help forward the work."—Sel.



We need more men of prayer. There's too little agonizing and groaning in spirit. Such heart-cries, these days, would be regarded by some as marks of fanaticism. Of far too few of us could it be truthfully said, "that being in agony, he prayed the more earnestly." J. A. Duncan preached a sermon of great intellectual and spiritual power. Some one inquired the secret of such a sermon as that. He replied, "The secret of that sermon is thirteen hours of prayer." And some one asked Mr. Spurgeon the explanation of his success; he replied: "Knee work! knee work!"

David Livingstone, on two occasions, preached a sermon of wonderful power. At each time five hundred persons were convicted. Both sermons were preceded by a whole night spent in prayer.

C. G. Finney, after spending a whole day in the woods, fasting and praying, preached at night to a phenomenally irreligious congregation. The sermon was accompanied by such divine power that the whole congregation except one man, an elder in the church, fell prostrate on the floor, and voiced their agony under conviction in such loud cries that the preacher was forced to stop.

Rev. Daniel Steele said: "Down upon your knees. I wish I had the power to reach every Methodist on the round earth. I would say, 'Cease living on the heroism of your fathers; quit glorying in numbers, sacrificing to statistics, and burning incense to the general minutes; down upon your knees, and seek and

find yourself the secret of the power of the fathers—a clean heart, and the enduement of power from on high; and then rise and unfurl the banner of salvation free and full, and a common sense theology.'"—Zion's Outlook.



Tokyo, Japan, is a city of many schools. There are fifty thousand male students of high school grade and upward in Tokyo, and several thousands of female students as well. What an opportunity for the dissemination of Christian influence! Japan is fast becoming an educated country. The graduates of her schools and colleges, just as in every other country, are going out into life to be the leading men of their communities. These are they who shall mold the character of the country and shall direct her energies. How important that they shall have been brought to a knowledge of that truth which alone can offer a sure foundation upon which to build a nation's greatness! The need is urgent for pressing the claims of Christ upon the country while she is yet young and is reaching out for knowledge, while she is still impressionable, that with the civilization of the West she may also learn the Christianity upon which our material achievements have all rested. Now is the time to mold the Sunrise Kingdom into the high type of a Christian country. But this opportunity, like all others, is slowly passing, as her growth continues and her constitution grows more fixed.—The Review of Missions.



"The history of missions proves by many examples that no language is so degraded that the simple truths of salvation cannot be expressed in it; and when the Bible and Bible teacher enter, the language takes on new meaning, grows with spiritual and moral forces, until it is capable of expressing all the truths of our salvation. The modern Armenian is wholly transformed; it has become a beautiful and cultivated language. The books and translations presented fifty years ago are considered obsolete, unless they have been carefully re-edited. The Bible has gone through repeated revisions to keep up with the growth of the language. One's natural language, his mother tongue, must, of course, be his chief instrument of thought and experience. We found it clay and iron, and we left it gold."—C. Hamlin, L. & T., page 250.



We have been very much interested in some Chinese posters recently received at the Rooms. They proved to be copies of those now being circulated freely throughout China in denunciation of the practice of foot binding. The upper part of the poster is covered with a series of illustrations intended to depict the cruelty and results of foot binding, while the lower portion is occupied by a statement of the Anti-Foot Binding Society. The work of this society has received a great impetus by the action of the dowager empress in issuing a decree against this ancient practice. May it soon be a custom entirely of the past.—Baptist Missionary Magazine.



Missionaries in the time of Judson were needed in India, and he sent an earnest appeal as follows: "Send us men who are humble, quiet, persevering; of sound talents and decent accomplishments; men of amiable, yielding temper, willing to be servants of all; men who enjoy much closet religion, who live near to God and are willing to suffer all things for Christ's sake." This is an excellent description of a true missionary. The ideal is high, but there have been in the past, and are now, many who have risen to the high standard set by Mr. Judson. Of such it can be said: "And they took knowledge of him that he had been with Jesus."—The Missionary.

Letters from Our Missionaries.



ENGLISH OFFICER TRAVELLING IN AFRICA.

BRAZIL.

Great Opportunities in Amazon Valley.

Para, Brazil, Jan. 26, 1903.

Dear Brother,—After much seeking we found a house that will serve our purpose very well. We have a hall that will do for our meetings awhile. The location is good. I think the house and hall were a gift from the Lord in answer to prayer.

We found the church here very cold and divided. It is a real wonder that the church still exists, considering its great trials and tribulations suffered.

But I have great hopes. I expect great blessings. Our congregations are getting better and more attentive. Two have professed conversion. I have visited a town about fifty miles out by rail and preached. I expect to visit the place regularly, and also hold a series of meetings there quite soon. I hope we can have a church there by the end of the year.

I think I wrote you that the British

and Foreign Bible Society's agent, of Rio de Janeiro, had offered me a colporter. The colporter arrived to-day. He will begin work right soon, and will be a great help to our work. He is a Baptist, a zealous member of Bro. Entzminger's church, *Engenho de Dentro*, in Rio. He will be equal to a native helper for me. This is a great favor the Society has done us here. It is a great blessing from the Lord. There is here a great field and great opportunities. May the Lord give us His Holy Spirit and great wisdom and grace.

Your servant for Christ's sake,
J. E. HAMILTON.



Theological Training Needed.

Pernambuco, Brazil, Jan. 7, 1903.

Dear Brother,—I am so glad the Board decided to give us the appropriation for the Seminary, and also the additional for native help. The greatest need of our Brazilian work is a well equipped native ministry. and I am sure there is no part of our

work which will tell so greatly for the future as that of the Seminary.

We have several noble young men, who are anxious to give themselves to the preaching of the Word, but we can ill afford to send them forth in this great work without first training them. The opposition is so great that none but prepared men can cope with them. The work in this city is in the midst of a great revival, and that, too, without any special revival services. Since I came here two months ago, there have been baptized into our church 38, and others are awaiting baptism.

We are so anxious that the Board will send us at once the appropriation to complete our building, because the work must necessarily suffer, and that very seriously, until we can get into a larger and more respectable house of worship.

Bro. Ginsburg is doing a great work, and you may rest assured that every dollar put into his hands will be wisely spent. He is one of the greatest workers now in the field, and I shall ever be thankful that it fell to my lot to be associated with him.

Yours in the work,

WILLIAM H. CANNADA.



New Year Blessings.

Bahia, Brazil, Jan. 2, 1903.

Dear Brother,—Happy New Year, and may this year be signally marked in the history of our denomination by the interest manifested and the progress made in missions, home and foreign. There seems to be a real awakening on our field now, notwithstanding our badly crippled force. Mr. Joyce baptized 18 on his last trip, and many are searching for the light. We had a watch meeting Wednesday night. Four candidates gave splendid testimonies, were received and were

baptized just before the new year came in; the last moments of the old were spent in fervent prayer.

I shall be very glad when other workers arrive. I am doing church work now, calling and trying to build up our Sunday school. There is much sickness among the people, and they need constant encouragement and help. I find the change from school work a rest, and I am really enjoying my vacation in this house to house work. I feel that much can be accomplished with the mothers and daughters of Brazil; their lives are so empty; few of them ever have an idea of their own, and they only have a house, no home. The mothers are perfect slaves for their families, reversing the fifth commandment, apparently thinking to obtain God's favor in indulging their children.

We are expecting Mr. and Mrs. Taylor, February 5th. Our school will open February 9th. I hope the coming year may be the best. God is able to make it so, if we do our part.

With best wishes for the New Year, I am, Your sister in Christ,

ALYNE GOOLSBY.



Persecution and Progress.

Campinas, Brazil, Dec. 12, 1902.

Dear Brother,—Last Sunday night I baptized three candidates. There are more interested, and some who will come soon, I think. The Lord is blessing this work in spite of persecution. Last Tuesday night while Bro. Angelo, a student for the ministry, was leading the prayer-meeting a man came in and began to make a disturbance. I asked him to have respect for our worship, but he only made the more noise. Whereupon we put him in the street. He went off and secured a large knife and crouched at our door until 10 o'clock with

the intention to kill me, but one of the brethren found him there and sent him away. This gave me an idea of the deadly nature of the enemy we have to contend with. I believe we are immortal till our work is done. Our Lord can and will protect us. Yet it is not a very pleasant feeling to know you have a man at your door with a deadly knife and a more deadly purpose in his heart. The Catholics have torn down our sign several times, but we put it back, and say nothing. They also write dirty sentences on our house and throw pebbles into our hall of worship almost every night of services. Campinas had a new addition of Jesuits last week, so we are expecting more annoyances in the near future. A priest, speaking in the largest Catholic church in Campinas, said, night before last, that Luther was the founder of the Protestant religion, and he (Luther) could neither read nor write! He also said that the Protestants had no saints in their churches (which is a fact as they mean it), and that they could not be saved because they have no sacraments. I see by the papers that dynamite was thrown into a Protestant church at Bahia, and some badly wounded. We cannot know the particulars yet. The venom of the Catholic Church is being aroused as never before, because something is being done! Thank God for persecution; it can only do us good. "The blood of the martyrs is the seed of the church." However, none of us are very anxious to become martyrs for this special purpose, yet we are not afraid to meet these things.

Most sincerely, A. B. DETER.



Notes from Pernambuco.

Pernambuco, Brazil, Jan. 7, 1903.

Dear Brother,—A happy and blessed New Year to you and yours, as well

as to the beloved brethren of the Board. May the good Lord fill your heart and soul of all the good things He possesses in Christ.

The mail leaves for home to-day, therefore just a few notes:

We have had a very prosperous year, considering all things. Here in this city we had 102 baptisms. This mission will report about 175 or more additions. If you consider the great opposition we are suffering from Romanists, Jesuits and Pseudo-baptists, it is really surprising. Praised be the Lord!

This month the brethren expect to finish the walls of the new church house. They are doing wonderfully well. Real feats of self-sacrifice. Last New Year's day they brought presents to the value of about \$100. We have already contracted the placing of the roof, and are anxiously awaiting your promise of \$600. If the Board could spare us \$100 more, we could put in windows and doors, and then have a hall to worship in. The \$600 barely pays the expenses of the roof. Last New Year's day we had to hold the meeting in the open air, as there were over 500 persons present. But I have been suffering from my throat and chest ever since. Please send us the money at once, as exchange is turning a little in our favor.

Bro. Cannada is doing well. He is a real good man, and I think will do a good work. Men like Hamilton and Cannada is what Brazil needs.

Yours in Him for Brazil,

SOLOMON L. GINSBURG.



CHINA.

Cheering Words.

Shanghai, China, Dec. 20, 1902.

Dear Brother.—I hope that you had a happy Christmas, and that the whole of 1903 may be to you, to yours.

to your work, the happiest and most useful year of your life so far, and that each following year will be a more useful and happy one than the preceding one! Please thank the Board for me for granting my request to come home. The time of leaving here will depend on the work. My Bible class is finishing the Bible next week. Then we are to arrange about their work. Pray that these men may be used of God to help us enlarge our work. There are now ten in the class. One will be sent to Hunan to preach to his own people. We took up a collection to send him yesterday, and got \$14, with more to follow. The others will be stationed in and near Shanghai. Our greatest need for years has been trained native workers. These are not perfectly trained, have yet much to learn, but praise God for them, such as they are.

I wrote you that we were arranging to build new houses on the land bought by Mrs. Seaman at the North Gate. The matter is now about arranged. Mrs. Seaman builds a house for the ladies to cost over \$2,500. Miss Kelly builds the Bible woman's home with money given by Mr. Smith. I build a house for the girls' school, to cost about \$2,300. The Board is getting the three new houses, costing over \$7,500, without paying anything. I shall explain to you when I come how I am able to build this house, as well as pay for land in Soochow and Yangchow. I might now say that it was money given to me by a wealthy company for securing some land for them on the new road, which I have gotten through our mission property. The girls' school building, at the Rifle Butts, will be given to me for my Bible class work when the girls go to the new building, which I am building. Mrs. Seaman built this for us.

I will let the boys' school use it until I can raise the money to build a house for them on our large vacant lot.

This boys' school is our Associational Academy, which we have been running on the self-support basis for about six years. This school has done much in the way of holding and developing the children of the church members. We are in sad need of a good building. We secured the land when we bought this new place. The land here at our new place is now worth more than four times what we paid for it, and is still rising in value. The new road which I have secured has brought us very much nearer to the thickly settled part of Shanghai. We are just where we ought to be for our school work, and in a few years we will be right in town, because Shanghai is growing very fast.

God seems to have selected me to lay foundations for the future. When I come I shall give a full account of all of my doings for the past few years. We are now in a very different position from what we were when I returned to China the last time. I do hope that the Board will allow me a patient and sympathetic hearing about the needs of our work. We have done so much without asking for help that we feel that when we do ask we should at least have a patient and sympathetic hearing. I believe that you will give us that.

The plans are ready for the new buildings, the contracts have been made, and the work is in the hands of first-class architects. When the work is well under way and the evangelists have been stationed, then I can leave for home. Bro. Rawlinson is quite in demand. He talks at times to the Chinese, and we interpret for him. He is a jewel. Affectionately,

R. T. BRYAN.

Experiences of a New Missionary.

Soochow, China, Dec. 15, 1902

Dear Brother,—A new missionary's life partakes of a great deal of sameness. Of course, we think this period of seeming inactivity is the hardest, but perhaps it isn't. We are deeply grateful for good health, and are studying hard. In return, this hieroglyphic, irregular language is opening up to us. We are able to help a little in the Sunday school now. Mr. McDaniel has taken a class of boys, and for the past three Sundays I have done the best I could with the stray little ones who have come to our morning Sunday school. Last week Mr. McDaniel sold books on the street. These little beginnings seem big to us. We are delighted to be able to do something to help. The need all around us appeals to us, and there is the temptation to try to do before we are able.

On Saturday Bro. Britton and Mr. McDaniel went to our station at Zang Zak. The work there seems promising, and they go as often as they feel that they can leave the work here. I fear this will be an uncomfortable trip, because it is quite cold, and there are no means of heating either the boat or the meeting house. People in China know what it means to get cold and have no fire to warm by.

Yours in Christian service,

NANNIE B. McDANIEL.



Much Work and Great Opportunities.

Ying-tak, China, Dec. 12, 1902.

Dear Brother,—We have been here about two months now, and are feeling quite at home by this time. I have fixed up our rooms quite pretty, but they are not comfortable. Very cold and damp now, and our side of the house leaks quite badly through the wall. I have been troubled a good

deal with neuralgia and rheumatism since the rain began, and I think that is the cause.

We opened the dispensary on the 16th of November, and have been kept very busy ever since. Our plan was to keep it open only two days of the week, but we find it *impossible* to keep the people away other days, as they come from out of the city all around and cannot be sent away. We never feel sure of a moment's time now, and our studies are interfered with much more than we should like. It takes a good deal of time to prepare all medicines and do every little thing oneself with everything just as inconvenient as it can well be made. Nevertheless we enjoy our work very much, and are glad to be able so soon to pave the way for the Gospel. We need native workers very much, to tell them the Word while waiting—both a man and a woman—and are praying the Lord to send them to us. The other day we were sent for to see a child whom they at first pronounced dead, and then found a little life in him, and surely it was little. We took the case with fear and trembling, and worked and prayed with all our might, and the child is now, I think, out of danger. It has been noised all over the city, and since then the people come from all directions.

Dr. Hayes has been treating the Mandarin, and I have been treating his grandchild, and both are now almost well. The Yamen people are very friendly, and like to visit us, and the other day the women sent for us to visit them.

We are very thankful to God for His blessing upon our work so far, and that He has opened up the homes not only of the common people to us, but also the Yamen. Pray that it may be only a beginning, and that the Gospel may penetrate into the hearts

and homes of the people, and find lodgment.

This is a beautiful place, situated on the North river, and surrounded by mountains. Of course, I do not mean to say that the city itself is beautiful, for no Chinese city is, but the country is. We like Ying-tak very much, and surely no place could be more needy or destitute of the Gospel, and therefore we are glad that the Lord sent us here.

Mrs. Williams has been with us nearly a month, and she has enjoyed assisting me in the dispensary. We like her very much. They will return

to Canton soon to get their furniture, etc.

We are still house hunting, but no prospect as yet of finding one. We certainly do not want to return to Canton now, when prospects are so bright and we do think that Mr. and Mrs. Williams ought to be here, and want to be here. I am thinking about trying to teach a Sunday school class of women soon. My teacher says he thinks I can, but I do not feel as confident, but it makes my heart ache not to be able to teach any one of Jesus when they are anxious to study the Word. ALICE JOHNSON HAYES.



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.



BOOK NOTICES.

SUNDAY AFTERNOON WITH A CONGREGATION OF CHILDREN. By Chas. A. G. Thomas, Edenton, N. C. Illustrated. Price, 25 cents.

A good, helpful book for pastors, teachers and parents as well as children.

THE BIBLE AND HOW TO TEACH IT. By Dr. A. G. Hovey. Published by American Baptist Publication Society, Philadelphia, Pa.

One of Dr. Hovey's excellent pieces of work. A small but valuable book.

NATURE IN THE WITNESS BOX. By N. L. Willet. Published by American Baptist Publication Society, Philadelphia, Pa. Price, 75 cents.

Author takes some of the most interesting facts from nature, and draws beautiful lessons for us. A delightful book.

SELECT WRITINGS OF HENRY HOLCOMBE TUCKER. By B. J. W. Graham. Published by Bell & Graham, Atlanta, Ga. Price, \$1.

Some of Dr. Tucker's Gems. A delightful book.

THE HAND-MADE AND THE FACTORY PRODUCT.—One of the many economic changes going on around us—viz., the reversion from the factory product to the hand-made—is the text of Miss Clara E. Laughlin's paper in the *Miladi* series, in *The Delineator* for March. There was a time when practically everything consumed was made by hand; but presently the factory came to supply nearly all our wants. Now the signs indicate that we are returning to the previous conditions, and the reverence for the woman who is capable with her fingers is being reinstated. The "new woman" idea, it is realized, does not represent true womanliness; and the old conception of woman as queen of the hearth is obtaining once more. The "feminine" woman, after all, is our ideal.

Woman's Missionary Union.

AUXILIARY TO S. B. C.

MOTTO: "GO FORWARD."

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

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

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

MISSION CARD TOPIC FOR MARCH, 1903, COLORED PEOPLE.



"My lips shall utter praise when Thou hast taught me Thy statutes." In co-operating work in Georgia, Kentucky, Missouri, North Carolina and Virginia, the Home Board expended \$1,917, and united with the National Baptist Convention (colored) in support of two missionaries, giving \$1,350.

STUDY TOPICS.—Co-operative work. National Baptist Convention. Woman's Auxiliary and National Baptist Convention. Publishing Board. Fireside schools. Appointment of women missionaries.



PROGRAM FOR MARCH, 1903.

Every opportunity is an obligation. The aspect may be dark, but the prospect is always bright because God goes before us.

1. Praise service of song. Invite young people from the Sunday school to be present, and to sing one or two choruses at intervals during the meeting.
2. Chain of prayer: For higher conception of duty towards our young people, towards all whom we have opportunity of serving.
3. The duty of helpfulness: Rom. 15: 1; Prov. 3: 27; Rom. 14: 7-10; Isa. 35: 3, 5, 8; Acts 8: 26-40.
4. Narrative leaflet: "Jack Nazarene," by H. A. Scomp.
5. Item for leader: Dr. Moffat, one of the pioneer missionaries in Africa, said long ago: "I would rather have one black missionary in Africa than twelve

white missionaries." The present movements of colored people for the Christian development of their race seem to be in accordance with his judgment.

6. "A Significant Gathering." See *Our Home Field*, September, 1902.

7. Minutes of last meeting, etc. Reports of "Week of Self-Denial."

8. Consider appointment of a secretary of literature. She should be furnished with a scrap book to contain clippings collected by herself and others bearing on the topics. "Papers" written by members of the Society should be kept, also a file of "*Our Home Field*" and "*Foreign Mission Journal*" for reference.

9. Leaflet: "A View of the Negro Question," by Dr. J. B. Gambrell.

10. Announce topic for next meeting, "Italy," asking each to bring an item. Adjourn with prayer.



MONTHLY MISSIONARY LITERATURE.

FOR PASTOR AND PEOPLE; FOR LEADER AND LED.—The leaflets for the month are "A View of the Colored Question," by Dr. J. B. Gambrell, and "Jack Nazarene." (Price, 5 cents, Mission Literature Department, S. B. C., 233 N. Howard street, Baltimore.) Out of deep sympathy and full knowledge, Dr. Gambrell has given a presentation of a difficult subject that is most creditable to heart and head, and would go far towards the peaceful solution of "the dark problem," if universally accepted and adopted. "Jack Nazarene" is a narrative leaflet, telling well the struggles to secure an education.



WORK AMONG NEGROES.

They are turning to us for help as never before since the war. On the plea of poverty, we can no longer excuse ourselves. The existence of nearly ten million of negroes in our midst and in the condition in which they are, is not a fact which can be ignored. The co-operative work of the Home Board with the Home Mission Society needs to be supplemented in some other way.—Convention Report.

SIGNS OF PROGRESS.

The National Baptist Convention (colored) in three years increased its constituency from 6,000 to 1,854,600. A Publishing House, supplying quite 10,000 Sunday schools in this country and across the seas, and giving employment to scores of negro boys and girls, is part of its work.

A Foreign Mission Board, under whose auspices nineteen missionaries labor in heathen lands, is the fruit of but five short years. When we consider the condition of the people to whom appeals are made to support the missionaries, how great are the results!

The Home Board of the National Baptist Convention appealed last year to the Home Mission Board, S. B. C., for an appropriation of two hundred and fifty dollars to aid in the employment of two colored women to labor among the colored people. The amount needed was given for this special purpose by a lady in Maryland. In referring to the gift, the Corresponding Secretary of the colored women's organization writes: "Southern white women, among whom most of us live and labor, have convinced us, once for all, that they have hearts that can be touched with our needs, if we only demonstrate a desire to help ourselves. We are most thankful"

SACRIFICE, FRUIT, JOY—MARCH 15-21.

Annle W. Armstrong.

The Master said: "Verily, verily, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." This law of sacrifice and recompense governs all nature. The sower gives his seed to the earth, and the furrows give to him an abundant harvest. The vintner gives the sweat of his brow to the vines, and in turn gathers the rich, luscious fruit.

In the spiritual realm results are equally manifest: "Give and it shall be given unto you." Nowhere is this more plainly seen than in mission work. A review of foreign missions is a review of devotion, sacrifice, heroism, martyrdom, with results upon the people and the missionaries themselves which are truly marvellous. Home missions may lack certain elements which give charm to foreign missions, yet no one who has visited the frontier and studied the situation from a missionary standpoint can fail to appreciate how great are the sacrifices which are being made by "our substitutes" at home, and to note also how speedy and abundant are the returns. Ralph Connor has said: "One good man counts for a tremendous amount out here. The people are looking after crops and cattle, making money, and if there is nothing to remind them of the claims of God, the whole country becomes encased in God-forgetfulness, and sometimes in soul-destroying vice, which years of Christian work cannot counteract. Let a missionary go with the first settlement, how different it is."

During a visit to the frontier last summer, we gathered many pages of personal history, which gave a far better understanding of the various sacrifices our home missionaries are making. It has been a delight since our return to receive numbers of letters which clearly prove the close relationship of sacrifice and fruit, and bear testimony to the fulness of joy which enters into the lives of those who, for Christ's sake, are willing to endure all things. Under the best circumstances frontier work is hard, but the character of the missionaries shines forth more brightly when we remember that to them is given no assurance of sufficient support. Because of the large territory to be occupied, the receipts of the Home Board, which are small compared with opportunities, and for other reasons, including the policy of training newly established churches to become self-supporting as soon as possible, only very small salaries are promised. The missionaries undertake the work in faith that these will be supplemented by contributions from the churches, and at this point comes in the great helpfulness of the boxes sent by Women's Mission Societies. How often have those aided testified that these have enabled them to remain during the time of weakness, when the churches were able to contribute a mere pittance towards their support.

To illustrate the sacrifices, fruits and joy of frontier work, a few facts relating to one missionary are given. He had labored in a destitute section and built up a church which was self-supporting. At this time, two letters were received, one from a church in a large State offering a salary of sixteen hundred dollars; the other, a call to continue pioneer work. What the two letters involved, the hardships of the sacrifice may be inferred. To the wife, a lovely Christian woman, in the absence of her husband there came the temptation to destroy the letter which held out the promise of continued suffering. But through God's grace the decision to "deny self" was made. We visited them in the new settlement. As a sequel to this sacrifice, there came to us recently a letter with the glad tidings of a year's work: "God has wonderfully blessed our

labors. The church has grown from 22 to over 100 members. We have a good Sunday school, a B. Y. P. U., two mission Sunday schools, regular prayer-meeting, and a good missionary society. We hope to bring an offering for China of which we are not ashamed." Is there joy in such service? In reply, we give another quotation from the same letter: "My heart is filled with praise and thanksgiving. I feel that we can say with David, 'What shall I render unto the Lord for all His goodness unto me?'" From heart talks with missionaries, from hundreds of letters received, through years of service as Corresponding Secretary W. M. U., many are the illustrations of a like nature which could be given.

March 15th-21st is a time when special prayer has been asked for all S. B. C. mission fields, and special self-denial and thank-offerings for the cause of home missions. Looking forward to it, our heart's desire and prayer is that the women of our South land may realize as do "our substitutes" on the frontier, the blessedness of sacrifice. *What have we actually given up for Christ?* May this question force itself upon each one! Let us honor God by worthy offerings. In return, He will more abundantly honor the work of "our substitutes," and how inspiring the thought that in their gathered sheaves we shall share! To us, as to them, there will come also that "fulness of joy" which Christ promised as the result of fruit bearing.

In arranging for this effort our young people have a strong claim upon us. The work needs them, and they need its ennobling influence in their lives. Now is the time for making life-long impressions. As in former years, special literature has been prepared for the helpfulness of societies during this week. In connection with it, there is a special program for a young people's meeting, and it is hoped W. M. U. workers will do all they can in securing their co-operation.

The literature for the "Week of Prayer," March 15th-21st, and envelope to contain the offerings, may be obtained, without charge, from State Central Committees, or Woman's Missionary Union, 233 N. Howard street, Baltimore, Md.



A WEALTH OF LITERATURE.

For the week of self-denial special literature has been prepared as usual, and the opportunity of sending has been availed of to furnish even more than usual for both home and foreign interests. The following is the list: Two programs (one each for the societies and the young people), collection envelope, two letters from Dr. McConnell (one to pastors, one to societies), three leaflets—"Self-Denial," by Dr. Tichenor; "A Grain of Mustard Seed" (for societies); "James' Self-Denial" (for young people). "Home Mission Mosaic" and "Home Mission Catechism" (for general information). For Foreign Missions, "Catechism for Foreign Missions" (general information). "Missionary Heroes," and "The Cost of Being a Romanist in Mexico." For the Christmas offering and Week of Prayer in January, besides the literature sent out by W. M. U., the Foreign Board and Home Board, at our request, furnished several leaflet publications to State Central Committees.

The second edition of the Home Department Literature—four booklets of a half dozen leaflets each on Home and Foreign Missions—has also been published. The above literature is now in the hands of Central Committees for the use of societies.

The Corresponding Secretary leaves Baltimore on Wednesday, February 18th,

to take a missionary trip in Georgia, Alabama, Mississippi, Louisiana, Florida and South Carolina, expecting to be gone till April 10th. As much as possible has been attended to before she leaves. The work will go on at the Rooms, but some things will have to await her return.



ARRANGEMENTS FOR ANNUAL MEETING W. M. U. IN SAVANNAH.

According to action taken at annual meeting in Asheville last May, "all arrangements for the annual meeting this year are to be made by a committee composed of State Vice-Presidents." Mrs. A. J. Wheeler, 14 Sigler street, Nashville, Tenn., Vice-President of W. M. U. for Tennessee, has been appointed chairman of the committee. Secretary's and Treasurer's reports, digest of State reports, and recommendations of the Boards in printed form will be sent from Baltimore to Savannah. Programs and everything else needed to carry out the program that will be arranged by the committee will be provided by the committee. We would refer you to Mrs. Wheeler for any information you may desire in regard to arrangements for annual meeting.

ANNIE W. ARMSTRONG.

NOTE.—In some issues of the February Journal it was announced that Miss E. S. Broadus, Louisville, Ky., was chairman of Committee of Arrangements. She was appointed in Asheville, and the notice of the change did not reach Baltimore before the manuscript was sent to Richmond for the February Journal. The notification of change was forwarded, but not before part of the issue had been printed.

A. A.



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

CONTRIBUTIONS FROM SOCIETIES

VALUE OF BOXES.

States.	Foreign.	Home.	S. S. Bd.	States.	Home.	S. S. Bd.
Alabama.....	\$ 653 70	\$ 108 17	\$ 8 27	Alabama.....	\$1,849 06	
Dist of Columbia..	152 02	46 28		Arkansas.....	266 60	
Florida.....	112 17	92 25		Dist of Columbia.....	272 91	
Indian Territory..	27 12	4 37		Florida.....	49 00	
Kentucky.....	1,109 18	169 85	2 31	Kentucky.....	3,076 71	\$ 245 30
Louisiana.....	462 68	20 00		Louisiana.....	531 80	50 00
Maryland.....	252 88	263 79		Maryland.....	2,750 95	
Mississippi.....	217 75	28 53		Mississippi.....	1,039 30	250 00
Missouri.....	841 15	140 44		Missouri.....	896 01	87 00
Oklahoma Ter.	61 66	7 25		South Carolina.....	907 60	
South Carolina....	651 24	183 66		Tennessee.....	1,938 46	30 00
Tennessee.....	218 87	85 94		Virginia.....	1,125 66	111 50
Virginia.....	1 851 98	715 10				

CONTRIBUTIONS FROM BANDS

States.	Foreign.	Home.	S. S. Bd.
Alabama.....	\$ 334 56	\$ 13 05	\$ 4 19
Florida.....	10 95	2 82	
Kentucky.....	51 3	15 09	
Louisiana.....	6 40		
Maryland.....		2 00	3 00
Mississippi.....	13 65	10 60	5 85
Missouri.....	13 60		
South Carolina....	83 47	23 69	
Tennessee.....	6 82		
Virginia.....	180 87	23 14	

BANDS.

Kentucky.....	40 00
Maryland.....	34 10
South Carolina.....	40 25
Tennessee.....	6 00

NOTE.—On account of change in fiscal year in Georgia, no report can be rendered for this quarter.

Mrs W. C. LOWMEES, Treasurer.



CHRISTMAS OFFERING FOR CHINA.

Attention is directed to the following report from the Foreign Mission Board of amounts received as Christmas offering up to February 7th. Doubtless there are other contributions to be added. Will those who have not yet forwarded their offerings kindly do so, designating them "Christmas offering"?

The Foreign Mission Board will appreciate this service, and it will give us pleasure to make a complete report in the "Journal" as soon as possible.

ANNIE W. ARMSTRONG.

Alabama	\$391 59
Arkansas	21 00
District of Columbia	73 52
Florida	4 00
Georgia	825 92
Kentucky	41 25
Louisiana	29 00
Maryland	147 86
Mississippi	17 03

Missouri	\$ 6 90
South Carolina	733 44
Texas	28 10
Tennessee	119 66
Indian Territory	20 25
Mexico	3 00
Oklahoma	43 76
West Virginia	2 00
Total	\$2,508 28

BOXES TO MISSIONARIES.

From the following Woman's Missionary Union Societies boxes of clothing, valued as below, have been reported as sent to "Home" and "Sunday School Missionaries" since January 10, 1903:

ALABAMA.—Pratt City, \$100; Oswichee, \$101.64; Y. L. M. S., Anniston, \$95; Hartsells, \$21.20; Bessemer, \$50; Attala, \$43; Clayton St. Ch., Montgomery, \$45.50; Evergreen, \$73.75; Parker Mem. Ch., Anniston, \$144; Trussville, \$135.53; New Berne, \$53.80; Woodlawn, \$73.18.

ARKANSAS.—Arkadelphia, \$110; Magazine, \$21.60; Little Rock, \$60.

GEORGIA.—Harmony Grove Ch., \$110.19; Mt. Calvary Ch., Wright, \$40.15; Elberton, \$50; Decatur, \$33.30; West Point, \$72; Marietta, \$50.

KENTUCKY.—Union Grove, \$51.62; Bardstown, \$64; Third Ave. Ch., Louisville, \$75; Walnut St. Ch., Owensboro, \$40; Gilead, \$40; Mayslick, \$35.25; Twenty-second and Walnut St. Ch., Louisville, \$109; Middleboro, \$65; Clinton, \$79.86; Mt. Moriah (contribution), \$5; Falmouth, \$17.50; Broadway Ch., Louisville, \$110; "Sunbeams," Logan St. Ch., Louisville, \$40; Cox's Creek, \$60; Winchester, \$165.80; Frankfort, \$55; Lebanon, \$52.50.

LOUISIANA.—Hazlewood and Grand Cane Ass'n, \$64.15; Valence St. Ch., New Orleans (contribution), \$12.50; Park View Society, Shreveport, \$84.15.

MARYLAND.—Fuller Memorial Ch., Baltimore, \$92.86; Grace Ch., Baltimore, \$131; Y. L. M. S., Fuller Mem. Ch., Baltimore, \$190; Calvary Ch., Towson (contribution to German work), \$5; Volunteer Miss'y So., Scott St. Ch., Baltimore, \$100; North Ave. Ch., Baltimore (additional valuation), \$8.50.

MISSISSIPPI.—Pickens, \$41.30; Granada, \$32; Mt. Paran (contribution), \$20; Coffeeville (contribution), \$20; 41st Ave. Ch., Meridian, \$51; Clinton, \$58.45; First Ch., Jackson (contribution), \$15; West Jackson (contribution), \$10; Edwards (contribution), \$15; New Salem (contribution), \$5.

MISSOURI.—Fulton, \$75; Carthage (additional valuation), \$16.38; Moberly, \$75; Slater, \$56.74; Westport, Kansas City, \$44.

NORTH CAROLINA.—Winston-Salem, \$65; Y. L. S., Winston-Salem (contribution), \$2.50; Brevard, \$33.86; Monroe, \$70; Wake Forest, \$125; Cary, \$75; Buckhorn, \$75; Asheville, \$135; Cane Creek (contribution), \$7.50; Southport, \$20; Bethel (contribution), \$1; Antioch (contribution), \$2.85; Louisburg, \$56; Lumberton, \$75.35; Scotland Neck, \$121.54; Kinston, \$50; Blackwell Mem. Ch., Elizabeth City, \$34.58; Rocky Mount, \$24; Goldsboro, \$64; Winton, \$23.14; High Point, \$51.74; New Berne, \$50.90; Central Ass'n, \$32; Lea Bethel, Ridgeville, \$16.46; Clement, Ridgeville (contribution), \$9.80; First Ch., Charlotte, \$160;

Y. L. S., First Ch., Charlotte (contribution), \$66; Wadesboro, \$56; Y. L. S., Wadesboro (contribution), \$2.75; Morrisville, \$20.84; Morehead City, \$32.30; Weldon, \$66.50; Oxford O. F. S., \$54; Carthage, \$80; Apex, \$37.75; Shelby, \$65.70; Beaver Creek, \$12.04; Clayton, \$75; Biltmore, \$25; Jonesboro, \$45.24; First Ch., Raleigh, \$101.65; Y. L. S., First Ch., Raleigh (contribution), \$16; "Sunbeams," Henderson, \$36; Rockingham, \$32.19; Fayetteville, \$45.65; Waynesville, \$49.40; Pittsboro, \$26.25; Oxford, \$35; Wilmington, \$75; Whiteville, \$32.58; "Sunbeams," Whiteville (contribution), \$3.02; Tabernacle Ch., Raleigh, \$125; Rutherfordton, \$39.46; Virgillina, \$23.50; Clinton, \$41; Meadow Branch, \$27.

SOUTH CAROLINA.—Springfield, \$55; Mullins, \$45.50; First Ch., Greenville, \$55; First Ch., Sumter, \$76; Lebanon Ch., Saluda Ass'n, \$55.95.

TENNESSEE.—Centennial Ch., Knoxville, \$115.23; Clarksville, \$100; Carthage, \$62; First Ch., Memphis (Y. L. S.), \$75; Ripley, \$30; Trenton, \$67.85; Gallatin, \$11; Central Ch., Memphis, \$90; Hartsville, \$28.70; Athens, \$25; Cedar Bluff Ch., \$5; New Providence, \$17.50.

TEXAS.—Oak Cliff, \$25; B. Y. P. U., Bonham, \$34; Gainesville, \$30; First Ch., Dallas, \$68.60.

VIRGINIA.—Danville, \$130; Court St. Ch., Portsmouth, \$50; West View Ch., Dover Ass'n, \$80; First Ch., Newport News, Dover Ass'n, \$105; West End Ch., Petersburg, Portsmouth Ass'n, \$84.69; College Hill Ch., Lynchburg, Strawberry Ass'n, \$91.22; Zion Ch., Onley, Accomac Ass'n, \$75.40; Brea Ch., Goshen Ass'n, \$75; Olivet Ch., Rappahannock Ass'n, \$51.

Total, \$5,397.58.

Previously reported, \$17,978.51.

Grand total, \$26,376.09.

SUNDAY SCHOOL MISSIONARIES.

LOUISIANA.—St. Charles Ave. Ch., New Orleans, \$50.

MISSISSIPPI.—Armstrong Society, Columbus, \$175.

MISSOURI.—Warsaw, \$67.07; Westport, Kansas City, \$37.

Total, \$329.07.

Previously reported, \$1,169.17.

Grand total, \$1,598.24.

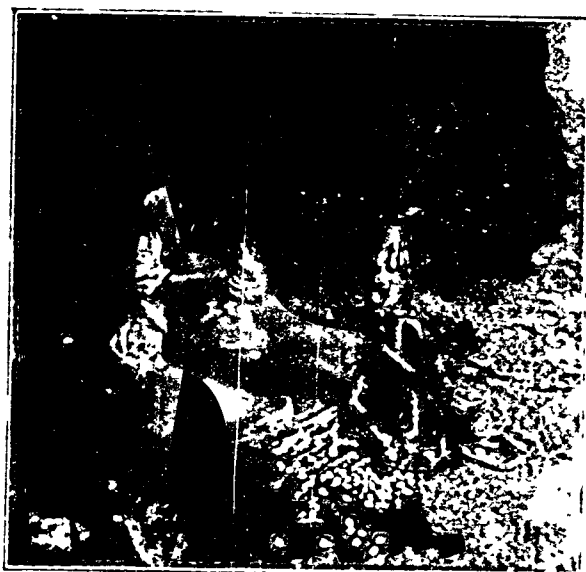
ANNIE W. ARMSTRONG.

*Through mistake in figures given W. M. S., Anderson, S. C., was reported last month as \$123.94. It should be \$124.95.

Band Department.

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

FOREWORD.



DEVIL GOD, WEST AFRICA,
Money on the ground.

As previously announced, a series of six studies on Japan is begun in this number of the Department. The *Travellers* and the *School Mistress* need no introduction to the Band readers of the Journal. The studies for the Young People's Societies are based upon "Japan and its Regeneration," by Rev. Otis Cary, as a text-book. Every Band leader should have this book; it is essential that each society desiring to follow this course of study provide itself with at least one copy of this interesting publication, while every member is urged to supply himself with one. It is one of the text-books of the Student Volunteer Movement. Price in paper covers, thirty-five cents; price in cloth, fifty. Order from General Secretary Student Volunteer Movement, 3 West 29th street, New York city.

OUT-LINE PROGRAM FOR BANDS.

1. Hymn. 2. Prayer. 3. Roll-call, answered with texts about *Islands*.
4. Minutes of last meeting.
5. Discussion. How shall our Band keep the Week of Self-Denial for Home Missions?
6. Three minutes talk. How I would go to Japan.
7. Three minutes talk. How Japanese look and dress.
8. Reading. The travellers in Tokyo.
9. Reception of new members (Band standing).
10. Hymn. Dismissal.

GOLDEN DAYS IN JAPAN—No. 1. TOKYO.

"Yokohama is much too English," said John, as the travellers waited in the handsome stone station for the train to the new capital of Japan, Tokyo, eighteen miles away.

"I doubt if you'll find Tokyo any less so," said Fred, discontentedly. "If these people only knew how much better they looked in their own clothes than in ours, I think they would stick to kimonos the rest of their lives. How little and narrow shouldered they are."

"Come on," called the school mistress. "We are going third class to see the people, so you must not mind being crowded."

"They are so clean, even the poorest of them, that it won't hurt us," said Fred.

Our group hastened down the long platform, glancing at the handsomely upholstered but deserted first-class cars, past the comfortable but nearly empty second class, with the crowd hurrying to the third class compartments.

"What nice little people they are," said Mary, after they were crowded in with the rest. "In all the hurry and crowd to get places there was not a cross word or an angry look, and now they are all smiling at us as much as to say that, being strangers, they hope we will enjoy their country."

"Hush," said Bessie, in a whisper; "some of them understand English, I am sure. That one over there," glancing at a bright faced young man, "wants to talk with John."

As she spoke, the young Japanese said in broken but intelligible English: "You bin an American. I one Christian like you."

The acquaintance thus begun with Shida proved not only very interesting, but very helpful, for he spared no pains in showing what they most cared to see, and telling them all they desired to know. It was through him that they obtained lodgings in a real Japanese home, kept in unchanged Japanese style.

"Now I begin to feel really foreign," said Bessie, as she and Mary stood on the frail balcony of the low, unpainted house in which they were to live for several weeks.

"Looking down on this street one might almost forget those ugly barracks and rows of houses in European style, and think we were in old Japan."

"Hardly," said Mary, and following her eyes, Bessie saw a group of students in European dress crossing the street.

"That is more like it," she added, looking at a group of children playing near by. Several girls with babies slipped in the back of their kimonos and held in place by their *obis* or sashes were entering into the sport as gaily as if the small brother were safe at home.

"I don't believe they call each other 'cheats' as the children at home do," said Bessie. "I watched them a long time yesterday, and they seemed always polite and gentle. Even the babies do not cry."

"How exactly like little men and women they are, or," she added, smiling, "how much alike every one is—men, women and children wear the same kimono, with only this difference, that the men fasten theirs from left to right, the women from right to left."

"Except the obi," said Mary. "You see the boy's and men's is only a girdle the width of my hand, while the women and girls' is a great sash a foot wide and more than three yards long. Look at that lady," she exclaimed, as one came tottering into view turning in her feet in the most aristocratic style. "Isn't she a beauty!"

The lady who had caused this sarcastic remark was dressed in the usual dull gray kimono, so narrow and drawn so closely around her that she could take only mincing steps, while her high wooden clogs gave her the appearance of one always on the point of toppling over. Around her waist and tied in an immense bow, the points of which were fastened as high as her shoulders, was a handsome obi, the chief pride and glory of a Japanese woman's dress.

"Her eyebrows are shaved and her teeth blackened," whispered Mary, as she passed under their balcony, "the last of which shows that she is married."

"One sees little of that hideous custom here," said Bessie, "and Shida tells me it is going out of fashion everywhere."

"They look better on fans than off, any way," answered Mary. "Only the children and unrespectable women wear the bright things we see there, and they cannot really move gracefully in their tight skirts."

"The men make short work of getting rid of theirs when they are in a hurry. There goes one with his kimono skirts turned up and tucked under his obi."

"And there is another," said Mary. "But this crowd is too fascinating. We must look at our rooms."

"It's singular, *room*, in the day-time, plural room at night. Think of four rooms made into one every morning quicker than a wink."

So saying, the girls turned back into the low room, which at night was made into four by sliding paper panels.

"The front can come off, too, and if you want to see through the walls, just push your finger through them," said Bessie, as they explored the room in their stockinged feet, all shoes being left at the door of a Japanese house, lest they scratch the polished floors.

"You could almost push the whole thing over," said Mary. "The house is not more than twenty feet high, though it has two stories, and has hardly a beam in it."

"Well, that may be a good thing if an earthquake comes, as they so often do. I once read of a man holding up one of these houses until the shake was over."

"However that may be, 22,000 people were killed and a million left homeless by an earthquake in 1891. But we'll not think of that. Where is the furniture of these rooms?"

"Haven't any," said Mary, briefly.

"No chairs, but the floor; no beds, but some mats; no pillows, but wooden head rests; no bureau, no table, no anything, but a painted panel and a vase or two."

"Come, girls," said John, who, with the rest, had come in during Mary's speech. "You'd better be learning to sit down, for they are going to bring up something to eat."

"Down on this carpet you must kneel,
Sure's the grass grows in the field,
And when you rise upon your feet,
You'll want some American food to eat."

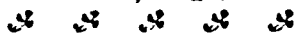
Young Fred. "Just see me," he added, and very quickly he came down upon the floor in tailor fashion, jarring the whole house.

"Oh, me; I will never manage it," sighed Mary, as she tried to follow his example.

"It's getting up, that's the trouble," said Bessie. Just as the two little Japanese maids brought in tiny tables about a foot high and set them before each of the six, who, with varying degrees of grace, had seated themselves upon the thick matting rugs which covered the floor.

Their first meal in true Japanese style was a gay one, punctuated with half suppressed sighs of weariness from their unusual position.

"On the whole," said John, scrambling to his feet and giving a helping hand to the ladies, "I prefer a lunch counter. If you can't sit you can lean. But hurry down stairs and get on your shoes, for we must see this city, which, though being only three hundred years old is much too new to be of much interest, still has a million and a quarter inhabitants, and the emperor's palaces must be seen."



PROGRAM FOR YOUNG PEOPLE'S SOCIETIES.

1. Scripture (based on first chapter of "Japan and its Regeneration"). 2. Roll-call, responded to by a fact about Japan (one minute each). 3. Outline map of Japan, presented and explained by artist (5 minutes). 4. Japan's beauties—mountains, lakes and rivers (5 minutes talk). 5. Japan's dangers—floods, typhoons and earthquakes (5 minutes talk). 6. A dish of rice. (Description of rice culture). 7. A letter from Tokyo. (A letter from a supposed traveller in Tokyo.) 8. Current missionary events.

NOTES.—Each member should be requested to bring a Japanese picture and pencil and paper to the next meeting. *Have talks* rather than papers. Call time limit on each speaker. The rule impartially followed will offend none, and add greatly to the interest of this and all subsequent meetings. Hymns and other devotional exercises are not suggested here, because it is taken as assured that no one would attempt a missionary meeting without earnest prayer, thoughtful study of the Scripture and appropriate devotional singing, and that all three will be arranged by the leader. Current missionary events should never be omitted. A wide view of God's overruling providence will show many more happenings bearing on missions, to be gathered from both secular and religious press, than can be told in five minutes—for instance, the new trans-Pacific telegraph bringing us nearer to mission fields; the threatened war in Turkey; the Panama Canal opening up the neglected country of Central America, etc., etc. Never omit a summary of work in our own mission fields, as gleaned from the Journal and Home Field. Put your brightest girl on for current events this month. Finally, do not forget to have special prayer for the monthly topic as given on the mission card.

QUESTIONS.—Origin of the word Japan? How Japan is situated as compared to Boston and Denver? Give the scale of sizes of the four principal islands? Why is bridging streams so difficult? What is the Inland Sea? Why is the climate trying? What is the typhoon? What great disasters occurred in 1831 and 1896? What of the "Old Oaken Buckets" of Japan? What are Water Quarrels? What are the chief exports? What flowers do the Japanese love best? What animal is worshipped? Do Japanese birds sing? How is the population divided? Which do you consider the most important city? Why? How is the jinrikisha connected with missions?

References.—Japan and its Regeneration; Japan, climate, in any encyclopedia; Tokyo, in Unbeaten Tracts in Japan, Volume I, pages 33-41.

RECEIPTS FOR FOREIGN MISSIONS

From January 15, to February 15, 1903.

ALABAMA.—L. A. and M. S., New Berne Ch., by Mrs. W. C. H. (Xmas offer. China), \$10.75; Antioch Ch., by J. W. P., \$2.90; Friendship Ch., by J. B. C., \$10; Mt. Moriah Ass'n, by E. F., \$2.50; L. A. and M. S., Park Ave. Ch., Birmingham, by Mrs. D. G. (Christmas offering), \$3; Sunbeams, Park Ave. Ch., Birmingham, by Mrs. D. G. (Christmas offering), \$2; W. M. S., Palmetto St. Ch., by Mrs. G. A. K., \$11.04; W. B. Crumpton, Treas. (Miss Hartwell, \$86.70; Miss Willie Kelly, \$155.78; Christmas offering, \$355.89), \$1,627.25; Antioch Ch., by E. C. (China), \$1; J. F. Ashcraft, \$15.67; J. E. Herring, Sumterville, \$8.27; Sunbeam So., Gadsden, by J. G. D. (Horoda San, Mrs. McCollum's helper), \$30. Total, \$1,724.38.

Previously reported, \$8,245.17. Total this year, \$9,969.55.

ARKANSAS.—L. A. and M. S., Rogers, by A. W. A., \$6; W. M. and A. S., Ozark Ch., by Miss M. S. M. (Christmas offering), \$14; "A Sister" (Japan), \$5; Junction City Ch., by W. I. F., \$56.50; L. M. S., Arkadelphia Ch., by J. E. D. (China), \$3; W. M. U., First Ch., Jonesboro, by Mrs. R. C. B. (Christmas offering), \$19.50. Total, \$109.

Previously reported, \$908. Total this year, \$1,017.

DISTRICT OF COLUMBIA.—Mt. Tabor Ch., Tennallyton, by A. W. A. (Christmas offering), \$3.40; Second S. S., Washington, by A. W. A. (Christmas offering), \$52.12; "A Friend," \$300; "A Friend," \$10; "A Sister," \$5; "A Sister," \$1; "A Brother," Second Ch., Washington, \$40. Total, \$411.52.

Previously reported, \$295. Total this year, \$706.52.

FLORIDA.—Mt. Pleasant Ch., Beulah Ass'n, \$2.19; Hazard Barden, St. Johns, 50 cents; B. R. Moseley, Santa Fe, \$2.32; Lake Mystic Ch., by S. J. R., \$3.25; W. M. S., Bailey, by A. W. A. (Christmas offering), \$1; Ralph Jessup, Jacksonville (native preachers, China), \$10; Bethany Miss'y Ch., by W. A. R., \$2.40. Total, \$21.65.

Previously reported, \$166.13. Total this year, \$187.78.

GEORGIA.—S. Y. Jameson, Treas., \$500; W. M. S., New Hope, by W. A. H. (Christmas offering), \$6; Mrs. M. D. Jackson, \$25; Elijah Ch., by H. V. T., \$12; Mrs. F. M. Longley, by F. M. L. (native miss'y), \$25; W. M. S., First Ch., Americus, by A. W. (Christmas offering), \$23.06; Second S. S., Macon, by L. F. C., \$11; "A Brother," Albany, \$5; Thomasville Ch., by J. F. P. (work under Miss Kennon), \$32.25; Y. L. S., Thomasville, \$5; "A Sister" (Japan), \$1; Canton Ch., by W. G., \$30.45; Infant Class, South Side Ch., Savannah, by Mrs. E. R. C. (Mrs. Clark's S. S. work), \$9; "Mem." Little Finley, by Mrs. T. B. R., 25 cents; New Providence Ch., Guyton, by B. J. C., (native missionaries), \$11.20; W. M. S., First Ch., Americus, by Miss A. W. (Christmas offering, China), \$2; W. M. S., Dublin Ch., by Mrs. J. A. C. (Christmas offering, China), \$16; Dorsey Ch., by J. A. E., \$2.81; Soc. of Union Point, by Mrs. L. G. I., \$27.46; W. M. S., First Ch., Tocco, by Mrs. R. D. (Christmas offering), \$3.25; W. M. S., College Park, by E. D. W. (Miss Whilden's school), \$30; Laurence Turner's class, Cap.

Ave. Ch., Atlanta (Bible woman), \$3; W. M. S., First Ch., Americus, by A. W. (support of native), \$7.97; "A Sister" (Ring), \$1.50; S. Y. Jameson, Treas. (Christmas offering, \$695.69; China, \$38.19; native helper, China, \$25; Med. Miss'y, \$6.05; Peyton Stephens, \$8.25; Miss Kennon's school, \$5; Dr. Ayers' Hospital, \$3.25), \$1,801.23; "A Friend" (colporteur in China), \$4.25; Sarah Hall Miss'y So., Cen. Ch. (native preacher), \$25; Mrs. J. R. Hall, Moultrie (native preacher with J. C. Owen), \$100; Jackson Ch., by F. S. E. (missionary), \$34.16; Soc., Monroe College, by E. R. (Christmas offering), \$4.50; W. M. S., Pinehurst Ch., by Mrs. W. N. E. (Dr. Ayers, \$2; Christmas offering, \$4.25), \$9.50; W. M. S., Duhamts Ch., by Mrs. J. J. C. (native miss'y with J. C. Owen), \$21; Vineville S. S., by R. F. L., \$119.23. Total, \$2,909.07.

Previously reported, \$12,673.14. Total this year, \$15,582.21.

INDIAN TERRITORY.—W. M. S. So., McAllister, by A. W. A. (Christmas offering), \$11; Rev. G. W. Tubbs, Lone Grove (Christmas offering), \$1. Total, \$12.

Previously reported, \$133.18. Total this year, \$145.18.

KENTUCKY.—Mrs. B. G. Rees, Treas. (Bardstown, \$5 Lewisburg, \$1.78; Broadway (Mrs. McClay's salary), \$59.53; Mt. Moriah, Shelby Co. (Christmas offering), \$2; Pembroke Sunbeams (Christmas offering), \$11.75; Nicholasville (Christmas offering), \$6.60; Eminence Sunbeams, \$1.30; Beechland, \$2.50; Riverside, 34 cents; Beechland Sunbeams (Christmas offering, \$1), \$2; Taylorsville Sunbeams (Christmas offering), 85 cents; Madison Ave. Sunbeams (Christmas offering), \$1; East Ch. (Christmas offering), \$1.61; Mt. Pleasant (Christmas offering), \$3.50; Paris (Christmas offering), \$5; Chaplin Fork (Christmas offering), \$6.55; Salem Sunbeams (Christmas offering), \$1.40; Salem (Christmas offering), \$15.25; Frankfort (Christmas offering), \$10; Younger's Creek (Christmas offering), \$4; \$142.02; J. G. Bow, Cor. Sec'y, \$530.73; Pembroke S. S., by A. R. B., \$25; L. M. and A. So., Bowman Ave. Chapel, Owensboro, by A. W. A., 60 cents; R. M. Johnson, \$10; W. M. S., Bowling Green, by G. F. C. (Christmas offering), \$25; Nelson Ass'n, by T. P. S. (China), \$340; Y. M. C. A., Georgetown Col., by E. O. C., \$17; J. G. Bow, Cor. Sec'y, \$293.31; Warren Ass'n, by W. F. C., \$92.19; Miss'y So., S. B. T. Sem., by C. W. H., \$128.50; Ch. Georgetown, by J. R. Palmer, \$100. Total, \$1,708.60.

Previously reported, \$9,037.48. Total this year, \$10,746.08.

LOUISIANA.—M. S., Westlake, by Mrs. C. A. (Miss Pettigrew), \$5; Willing Workers Band, Col. Place Ch., by Mrs. C. A. (Miss Pettigrew), \$1.50; L. M. S., St. Charles Ave. Ch., by M. W. B. (Miss Pettigrew), \$14.25; L. M. S., St. Charles Ave. Ch., by M. W. B., \$5.07; Payne Ch., by G. H. I., \$5; Estle Allen Dupree (Rome Theo. Sem.), \$10; Mrs. A. B. Dupree and daughter, \$20; Pleasant Hill Ch., by I. E. C., \$6.30; Pine Ridge Ch., by H. F. K., \$7.25; C. T. Corkern, \$10; Miss E. L. Bean (child in China), \$15; L. M. U., Norwood Ch., by W. A. W., \$5; New Hope Ch., Mt. Olive Ass'n, by J. H. C., \$5; W. M. S.,

Arcadia Ch., by Mrs. J. A. O. (Miss Pettigrew), \$10. Total, \$119.37.

Previously reported, \$1,964.16. Total this year, \$2,083.53.

MARYLAND.—Huntington Ch., by L. S. C., \$11.25; Rider fund income, by G. M., \$90.22; North Ave. S. S., by E. A. D., \$16.02; W. F. M. S., by Mrs. E. L. (Rockville (Mrs. Hartwell), \$6.25; German Ch. (Christmas offering), \$3; Cambridge Sunbeams (Christmas offering), \$5; Eutaw Place S. S., Servants of Christ (Medical Home in China), \$20; Lee St. Frithful Workers (Christmas offering), \$4; Fourth (Christmas offering), \$2.76; Araby (Christmas offering), 50 cents; Cambridge (Christmas offering), \$2; North Ave. \$4.85; Christmas offering, \$50; Waverly, \$15.20; Franklin Sq. Y. L. Aux. (Christmas offering), \$2.30; Eutaw Place, \$16.29; Mrs. Hartwell, \$2; Christmas offering, \$27.10; Medical Home, China, \$20; Capcorma (Christmas offering), \$11.50; Towson, \$1.70; Christmas offering, \$5.30; First Ch. Pastor's Aid and Miss'y So. (Christmas offering), \$2.25; A Friend (Med. Home, China), \$10; A Friend (Med. Home, China), \$15; Immanuel, \$9.43; Mrs. Hartwell, \$4; Christmas offering, \$4.55; Lee St. (Christmas offering), \$11.50; Busy Bee Band (Christmas offering), \$1.19; Franklin Sq., \$8; Christmas offering, \$15; Pocomoke City (Mrs. Hartwell), \$2, \$282.58; Brantley Ch., Baltimore, by C. W. W., \$27. Total, \$427.07.

Previously reported, \$2,624.34. Total this year, \$3,051.41.

MISSISSIPPI.—W. M. S., Indianola, by Mrs. A. T. (Christmas offering), \$3.55; Toxish Ch., by R. A. C., \$9.50; Houlika Ch., by R. A. C., \$13.45; Pontotoc Ch., by R. A. C., \$54.25; Peach S. S., by E. H. K. (Christmas offering), \$8.05; O. F. Keating, by E. H. K., \$3.50; Miss Pearle Welch, Meridian, by A. W. A., \$1; Fifteenth Ave. Ch., Meridian, by W. E. S., \$17.57; Pearl Valley Ass'n, by W. W. G., \$12.80; Y. L. A. So., Fifteenth Ave. Ch., Meridian, by Mrs. J. P. Christmas offering), \$1.43; Providence Ch., by B. A. M., \$6; Immanuel Ch., Meridian, by C. G. E., \$9.60; A. V. Rowe, Cor. Sec'y, \$500. Total, \$642.70.

Previously reported, \$3,635.12. Total this year, \$4,277.82.

MISSOURI.—A. W. Payne, Treas., \$721.58; E. H. Sawyer, Treas. (Junior Union, Milan (Peyton Stephens), \$2.05; Mrs. Carleton's Bible class, Laf. Pk. Ch., St. Louis (support of Bible woman), \$5; Carrollton (helper for Bro. Lowe), \$15; Odessa (Christmas offering for North China), \$1.90; for McMinn Home—Newark, \$3; Sweet Springs, \$4.01; Webb City, \$4.50; Wyatt Park, St. Joseph, \$1.50; Fredricktown, \$2.40; Emmanuel, Kansas City, \$10; New Hope, Cuivre, \$15; Charleston, \$11.50; Antioch, Butler Co., \$1.82; First, St. Joseph, \$1.45; Bethel, \$13.41; New Hope, Wright Co. (Christmas), \$3.75; Memphis, \$1; Memphis Sunbeams, 55 cents; Auxvasse, \$10; Moberly Sunbeams, \$10; Third, St. Louis, \$9.45; Bethany, \$3.25; Mrs. M. E. Mohler, Windsor, \$1; Mrs. S. H. Mills, \$5; Mrs. Mattie Jamieson, Caledonia (Christmas), \$3; Mrs. S. V. Cheatham, Moselle (Christmas), \$1; Mrs. S. E. Hodge, Kilever, \$2—\$118.59; Third, St. Louis, \$4.88; Fayette, Mt. Zion (McMinn Home), \$1.20; Rich Hill, Butler, \$2; Wm. Jewell, B. R. (McMinn Home), \$5; King Hill, St. Joseph, \$1.40; Harmony, Burton Co., \$2.10; Mrs. C. B. Shaefer, Mt. Pleasant, \$5; Mrs. B. H. Ashcom, Mt. Pleasant, \$5; Mrs. W. B.

Watts, Mt. Pleasant, \$1.25; Sylvia Watts, Mt. Pleasant, \$1; Jackson, Cape Gir., \$1; Third, St. Louis, \$1.54; Weanbleau, Old Path (McMinn Home), \$7; Mrs. Hawkins, Old Path, 50 cents; Two members, Tabernacle, B. R. (McMinn Home), \$9; Iberia, Miller Co., \$1.50; Antioch, B. R., \$1.63; Warrensburg, L. and J., \$4; Maryville, N. W. Mo., \$3.36; Grandin, Cane Cr., \$1; Roanoke, Mt. Zion, \$3; Delmar, St. Louis, \$8; Mrs. F. L. Fowler, N. Lile., \$1; Sunbeams, Joplin, Spring R. (Rev. Peyton Stephens), \$3; H. D. Golden, C., Barton Co., \$2; Thayer, Eleven Point R., \$1; Leah Bege-man, Bear Co., \$1, \$776.94; Budd Park S. S., by A. C., \$2.25. Total, \$1,500.77.

Previously reported, \$3,235.79. Total this year, \$4,736.56.

NORTH CAROLINA.—Mt. Zion Ch., by L. S. H., \$4.

Previously reported, \$6,315.89. Total this year, \$6,319.89.

OKLAHOMA.—Salem Ch., by H. B. M. B., \$10; O. T. Finch, Wakita, by A. W. A., \$2.05; W. M. S., Elk City, by A. W. A., \$10; W. M. S., Chandler, by A. W. A., \$6.25; Miss Vanchie Avent, Brown, by A. W. A., 50 cents; W. M. S., Hobart, by A. W. A., \$10; "Friends," through Mrs. R. S. Wallace, by A. W. A. (Christmas offering), 55 cents; L. A. and M. S., Tecumseh, by A. W. A. (Christmas offering), \$2.50; Junior B. Y. P. U., Tecumseh, by A. W. A., \$2.89. Total, \$44.74.

Previously reported, \$137.91. Total this year, \$182.65.

SOUTH CAROLINA.—T. M. Bailey, Cor. Sec'y (W. H. Cannada, \$33.15), \$36.17; Broad River Ass'n, by W. L. G. (W. E. Crocker), \$3.77; Florence Ch., by W. J. B., \$75; Donalds Ch., by T. W. G., \$9; Lynchburg Ch., Santee Ass'n, by D. M. S., \$2.12; Central Ch., by W. R. W., \$1.55; Sparrow Swamp Ch., by E. A., \$2.71; Edgefield Ch., by O. S., \$65.32; W. M. S., Edgefield Ch., by O. S., \$5.25; Sunbeams, Edgefield Ch., by O. S., \$4; Bethabara Ch., Laurens Ars'n, by R. S. G., \$2.61; Miss Ocella Smith, \$1; Norway Ch., by H. H. H. (Orangeburg Ass'n), \$1.70; Norway S. S., by H. H. H. (Orangeburg Ass'n), 96 cents; Bethel Ch., by H. H. H. (Orangeburg Ass'n) \$1.76; Pelham Ch., by J. W. D., \$1.90; Dudley Ch., by J. J. W., \$1.35; Wolfs Creek Ch., \$5; Goucher Creek Ch., by A. B. (W. E. Crocker), \$3.60; Buck Creek Ch., by G. W. G., \$5; Plum Branch Ch., by S. E. F., \$1.02; Blackville Ch., by W. A. G., \$10.83; Red Bank Ch., by H. L. B. (free-will offering), \$6.50; Sardis Ch., Ridge Ass'n, \$2; Wash. Ch., No. Greenville Ass'n, by J. T. H. (W. H. Cannada), \$5; L. M. S., Fairview Ch., by E. B. (Pernambuco chapel), \$3; Williamston S. S., by J. B., \$5; Healing Springs Ch., Barnwell Ass'n, by J. J. B., \$4; Philippi Ch., by S. W. S., \$9; Paxville Ch., by W. E. T., \$14; Abbeville Ch., by G. C. D. (Miss Agnes Quarles), \$1; Waynesville Ch., Santee Ass'n, by W. S. W., \$5; Beaver Creek Ch., by S. N. W. (Moriah Ass'n), \$1.65; Antioch Ch., by S. N. W. (Moriah Ass'n), 65 cents; White Bluff Ch., by S. N. W., \$1.25; Y. L. M. S., Citadel Square Ch., by Z. D. (Miss Whilden's blind girls), \$15; First Ch., Gaffney, by A. C. C., \$14.97; Black Swamp Ch., Savannah River Ass'n, by J. M. B. (W. W. Lawton), \$23.48; Mrs. Mary Earle, by Miss M. L. (Christmas offering, Miss Alice Parker), \$5; Miss Maggie Little (Christmas offering, Miss Alice Parker), \$5; Cherokee Ave. Ch., Gaffney, by C. J. H., \$15; Timmons ville Ch.,

by D. B. T., \$31.76; Salem, Santee Ass'n, by G. T. G., \$2.58; Mrs. John Stout, Sec'y C. C. W. M. S. (Societies Saluda Ass'n, for Mrs. Entzminger, \$22.19; Christmas offering So. Saluda Ass'n, \$75.93; Christmas offering, \$538.70; Wellford, W. M. S. (support native preacher), \$3; Grl'n Mem. Chapel, \$23; Sunbeam Miss'y, \$6.47), \$793.91; Timrod Ch., by J. C. C., \$1.60; Clairs Springs Ch., by T. E. J., \$3; L. H. Lambert, Marion (Gapway Ch., Pee Dee Ass'n), \$5; Ebenezer Ch., Orangeburg Ass'n, \$12.50; Greenwood Ch., Waccamaw Ass'n, by D. F. E., 70 cents; Sunbeam Band, Kershaw Ch., by Mrs. D. C. F. (Christmas offering), \$2.50; Chester Ch., by E. A., \$30; White Pond Ch., by H. W. S., \$3.85; Clinton Ch., by R. L. B., \$24.40; Whitmire Ch., Reedy River Ass'n (Pernambuco Chapel), \$2; Second Ch., Union, Union Co. Ass'n, by C. H. H., \$15; J. A. Watts, Canty, \$5; Chestnut Ridge, by C. H. R. (Laurens Ass'n), \$3.85; Chestnut L. M. S., by C. H. R. (Laurens Ass'n), \$2.15; Holly Grove, by C. H. R. (Laurens Ass'n), \$1.87; Lanford, by C. H. R. (Laurens Ass'n), \$11.69; Lanford S. S., by C. H. R. (Laurens Ass'n), \$6; New Prospect, by C. H. R. (Laurens Ass'n), \$14.30; Rabun Creek, by C. H. R. (Laurens Ass'n), \$44.76; Beaver Dam, by C. H. R. (Laurens Ass'n), \$1.28; W. I. Burns, by C. H. R. (Laurens Ass'n), \$20; Highland Home, by C. H. R. (Laurens Ass'n), \$14.41; Princeton, by C. H. R. (Laurens Ass'n), \$2. Total, \$1,474.24.

Previously reported, \$7,873.33. Total this year, \$9,347.57.

TENNESSEE.—Madison Ch., by Mrs. G. L. H., \$5; Northern Ass'n, by W. M. W., \$30.59; Hillyar P. Kenyon, \$1; W. M. Woodcock, Treas. (Christmas offering, China), \$632.78;

Early Seekers So., Cen. Memphis, by M. A. V. (Christmas offering, China), \$3. Total, \$672.28.

Previously reported, \$3,229.66. Total this year, \$3,901.94.

TEXAS.—Rev. E. M. Owen, Emma, by A. W. A. (Christmas offering), \$2.60; L. A. and M. S., Bonham, by A. W. A. (Christmas offering), \$7; W. M. S., First Ch., Bonham, by A. W. A. (Christmas offering), \$7; Miss J. M. Saunders, Infant Class, Coleman, by A. W. A. (Christmas offering), \$1.50; Dr. J. B. Gambrell, Supt. (Christmas offering, \$160.37), \$266.33. Total, \$278.43.

Previously reported, \$5,340.67. Total this year, \$5,619.10.

VIRGINIA.—Miss M. Rackett, S. C., Venable St. Ch., \$1.50; B. A. Jacob, Treas. (Christmas offering, \$635.66), \$2,000; Y. M. C. A., Polytechnic Institute (W. W. Perry), \$70.19. Total, \$2,071.69.

Previously reported, \$12,872.02. Total this year, \$11,944.31.

COLORADO.—Mr. and Mrs. F. L. Hall, Vilas (Mem. Ch., Africa, with C. E. Smith), \$6.

MEXICO.—"A Friend" (Christmas offering), \$3.

JAPAN.—C. T. W., \$25.

AGGREGATE.

Total this month, \$14,165.51.

Previously reported, \$81,727.94.

Total this year, \$95,893.45.

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

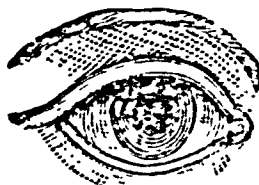
Expended since May 1, 1902, \$153,097.91.

Indebtedness, \$51,735.27.

A PERFECT "ACTINA" POCKET ELECTRIC BATTERY.

Eyesight

Restored



Deafness

... Cured

By the Great Eye Restorer and Only Catarrh Cure.

ACTINA is a marvel of the nineteenth century, for by its use the Blind see, the Deaf hear, and Catarrh is impossible. Actina cures without CUTTING or DRUGGING Cataracts, Ptergiums, Granulated Lids, Glaucoma, Amaurosis, Myopia, Presbyopia, Common Sore Eyes, or Weakened Vision from any cause. No animal except man wears spectacles. THERE NEED NOT BE A SPECTACLE USED ON THE STREETS OF THE WORLD AND RARELY TO READ WITH STREET GLASSES ABANDONED. Actina also cures Neuralgia, Headache, Colds, Sore Throat, Bronchitis, and Weak Lungs. Actina is not a snuff or lotion, but a PERFECT POCKET BATTERY, usable at all times and in all places by young or old. The one instrument will cure a whole family of any of the above forms of disease.

Mr. F. W. Harwood, Springfield, Mass, says that "Actina" cured him of deafness of nine years' standing.

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