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THE FOREIGN MISSION JOURNAL

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SOUTHERN BAPTIST CONVENTION,
RICHMOND, VA.

ITALY
MEXICO
BRAZIL

CHINA
AFRICA
JAPAN

THE WORLD FOR CHRIST.

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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 ordained evangelist and one native assistant.

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LEON.—R. W. Hooker,* Mrs. Hooker,* Manuel Ramirez.

JAPAN.

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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. LIV

SEPTEMBER, 1903.

No. 3.

ARE YOU FOR OR AGAINST?

GOD'S PURPOSE.—John 3: 16: For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

GOD'S PROPHECY.—Isaiah 60: 3: And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Verse 5: The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

GOD'S PROMISE.—Psalm 1: 8: Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

GOD'S PRAYER.—Matthew 6: 10: Thy kingdom come. Thy will be done in earth as it is in heaven.

GOD'S POWER.—Matthew 28: 18: All power is given unto Me in heaven and in earth.

GOD'S PRESENCE.—Matthew 28: 20: And lo, I am with you alway, even unto the end of the world.

GOD'S PRAISES.—Psalm 72: 17-19: His name shall endure forever; His name shall be continued as long as the sun, and men shall be blessed in Him; all nations shall call Him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever, and let the whole earth be filled with His glory. Amen and Amen.

God calls His people into His purposes and plans, according to His prophecies and promises, attended by His power and presence, to make earth full of His praises. Who would not gladly say: "Here, Lord, send me; use me?"

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MEN NEEDED NOW FOR OUR FOREIGN FIELDS.

We need several men at once for important points on the foreign fields. The brethren in China and Brazil beg for more workers. The fields are white to harvest. Another man is needed at once for the new work in the Argentine Republic. We need men now. God's work needs them. Out of all the preachers in the Southern Baptist Convention, are there not some who hear God's call and see the vision of lost nations, for whom Christ died? Let us pray God for men for the work.



DR. AND MRS. G. W. GREENE, CANTON, CHINA.

RESULTS OF "SPECIAL EFFORTS" FOR FOREIGN MISSIONS.

What are known as special efforts ought to be so common in our churches as to be only normal efforts. That is, the churches which now have to make special efforts to raise certain amounts ought to be so trained and developed that they will give these amounts annually with normal efforts. We are glad that quite a number of our churches have gotten to the condition now where they give regularly six or eight times what they formerly gave for foreign missions. Churches which formerly raised a few dollars now contribute fifty or a hundred, and other churches now give five or six hundred, the salary of a missionary. Some give much larger amounts still. Last year several churches went up between three and four thousand dollars. But we wish to write here about the results from "special efforts" in the churches. Having been in many such efforts and seen the results, we can speak from observation.

One very noticeable result is *joy*. A church which arises to its duty and does great things for foreign missions has *joy*—great *joy*, unspeakable *joy*. We do not remember to have ever seen it fail. We have seen where the mission cause has been earnestly presented and then somehow the devil seemed to gain the day, and very little was given; then the people skulked out of the house as though they had been justly accused of lying or stealing. But never have we seen it after a noble, generous collection. The people then linger and talk and rejoice together. It brings on a love feast among brethren.

Another result is *enlargement of heart and purpose*. As the people give it seems to clarify their vision. They see clearer into the great

plans and purposes of God. They have broader views. Their hearts are enlarged. Who that has ever mingled with people doing great things for lost men in farthest quarters of the globe but has felt their largeness of heart? The reverse of this each reader can consider also.

Those whose hearts are enlarged care not only for the destitute in heathen, but also in home lands. When a great collection is taken for foreign missions, how often we hear the expression, "Now we must do more for State and Home Missions." The earnest, noble Dr. Kerfoot, shortly before his death, said to the writer: "I used to think the special collections for foreign missions would hurt home missions, but I was mistaken; it helps. Go ahead; when they give more for foreign I will get more for home." *Largeness of heart* is what our people need; liberal giving brings this as surely as exercise brings great muscles.

Noble giving brings stronger *fidelity to church*. The world is constantly drawing on God's people. The question is, how to get them to love their church more? The answer is, get them to give more. A great occasion, which breaks up the fallow ground of their hearts and brings glorious fruitage in giving is a blessing indeed.

Added to and growing out of the above is the result, *debt paying*. Who ever saw a great missionary church remain in debt? Is your church remaining in debt? Then you are not much missionary. A great missionary collection would wake up your people, and they would soon sweep the debt away. There are so many examples of this, we say simply look around you and see.

Pastors are better paid is another result. Does any pastor think his own salary would be cut off if he takes a large collection for foreign missions? We wish you could see how many pastors write to the Foreign Mission Rooms telling of increase in salary since that great collection for foreign missions! That is very natural. The people considered the man giving his life at the front, and made them more considerate of the faithful man at home.

But better than all these is the blessed result of a *glorious revival* in the church. The Holy Spirit came and called to God's people to advance. In His name they obeyed. The Spirit was honored and He abode with the people. Pastors write and tell of harmony, peace, etc., and then say, "but best of all, the church is revived, and I keep on baptizing such as are saved." Glorious results, indeed.

But some will say: "I do not believe in special efforts. This ought to go on all the time." So it ought. But it does not. We have special efforts for better things in political, social, mercantile, educational and other lines, why not in the greatest work of all, and especially when our standards have been so low? We rejoice to see that churches which have made special efforts have gone from good to better, and then better still. Not falling back as some predicted, but rejoicing, have been en-

riched in grace, peace and spiritual power, as they have gone forward in the Master's service.

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THEY DO NOT GO BACK.

It is gratifying to note that churches which make a decided advance in their contributions not only keep it up from year to year, but in many cases continue to increase. This is in accordance with the injunction of the Apostle Paul to "abound more and more." There are exceptions, of course, as when a church is without a pastor for a long period, or when troubles occur, but these are comparatively few. Even when there is some falling off one year, there will often be a rally the next year.

Where the people get in mind a worthy standard, they will endeavor to keep up that standard. Here are some cases in point. A church in Kentucky, which began three years ago with attempting the payment of enough to support a missionary, has increased its contributions every year since then, until now they amount to almost enough to support two missionaries. Another church near by was so much pleased with the idea of giving enough to pay the salary of one missionary of our Board, that now they are trying for the support of two. Before us as we write is a list of eight churches in South Carolina whose aim last year was each of them to give enough to pay the salary of at least one missionary. Only one fell below the mark, and that by a few dollars only, while the other seven have greatly increased. That remarkable church at Laurens, S. C., which first had the purpose of raising \$500, and then began in 1900 to give \$1,000 for foreign missions, gave this last year \$1,434.76. The church has about 225 members, most of them poor in purse, but rich in the grace of God. In Alabama a church which undertook the especial work of giving enough to pay the salary of one of our missionaries, though it has had painful losses by death, keeps it up. Another church in that State, which went to \$500 timidly, now looks longingly towards raising \$1,000. And what shall we say of Georgia, Virginia, North Carolina, Mississippi and other States where there has been an increase year after year? We could name church after church in town and country that have undertaken to raise the standard of giving by fixing a sum—as \$100, \$250, or \$500, or \$600, or \$1,000, and more—that have kept it up, and at the same time have greatly increased for other objects of benevolence.

Some brethren have the fear of reaction constantly before them. These cases show that such a fear is groundless; that the churches which go forward have the spirit which tends to keep them going, and that once having attempted something worthy, they will not be content to drop back into the old way of a "haphazard" collection, with no attempt at concert of action for a definite, worthy and inspiring object.

NOT AS GOOD AS IT COULD BE.

"My Dear People,—*I am not quite satisfied with your work. I do not think that it is very bad, but I am sure it is not as good as it could be, and therefore it is not as good as it ought to be. You are doing pretty well, but you are not doing your best.*"—President of the Cuyahoga Telephone Company, Cleveland, Ohio, to his employees.

The above paragraph from a business circular is reprinted here because it is appropriate to the present situation in the evangelization of the world. The work is encouraging, many workers have done well, but there is neither time nor occasion for self-congratulation. We have not yet done our best. Our work is not "what it could be, and therefore not what it ought to be."

The president of this company, in order to stimulate his people to do better and better, offered to share one-fifth of the earnings of the company with the employees. Our Lord offers us full co-partnership with Him. We are "co-workers with Christ." His reward is ours; His glory our glory.

There was never a time when the Lord's work could be done with a slack hand. But in such a time as this, we not only dishonor Him, but we hurt the work if we are satisfied or thoughtless or shiftless. Let us be diligent in the Lord's business, as well as fervent in spirit.



LEADERS NEEDED.

We need LEADERS in our churches to make a grand advance movement for God. The pastor should be a leader. The deacon should be a leader. But others ought to be also. It may be that your church has no leader; then you can look for no advance. Have you great leaders? Then look for good things. Sometimes occasions develop great leaders. A man realizes that he has not done his duty and makes a bold, forward movement. People are surprised at him. He is surprised at himself. but he is a new man from that time on. He is a leader, and not a laggard now. But while occasions make some to be leaders, generally the leaders make the great occasions. Is your church to do great things for world-wide evangelization this year? Then somebody must lead. Will it be you? Time and again in our Convention have churches made wonderful advance movements, but trace up the history and you will find a noble man or woman led off for greater things. In a church giving \$75 a year a brother proposed that they give \$500, and said he would start it by giving \$50; another said, I will give \$50, and the church looked surprised, but they gave that year \$600. Oh, the advance we could make if we only had LEADERS! Leaders in God's cause in the home land are needed. Reader, are you one? Will you be one? We need one or more in every one of our twenty thousand churches. Again we ask, Will you lead for God?

AT THE ASSOCIATION.

Will foreign missions be well presented at your Association? It should be. If it is not, why not? Reader, will you go prepared to see that God's people shall hear of this work? If you cannot speak, ask some one else to do so. We will take pleasure in seeing that any one who wishes shall have tracts and other literature giving full information. We hope every preacher, young and old, will go *prepared* to make a speech on the subject. All should not speak, perhaps, but be ready, and if that is not the occasion for you to speak, then some other will soon be presented if you are a loyal, earnest preacher of the Lord Jesus. Any true Bible preacher will often have occasion to speak on giving the Gospel to dying men in all the world. Surely the Association should not close without a strong, earnest presentation of the subject.



A DECADE IN THE SERVICE.

Just ten years ago (September 1st) the Corresponding Secretary of the Foreign Mission Board took up the work to which his brethren had called him. He knew not until the letter of notification of his election came to him at Memphis, Tenn., that any member of the Board had ever thought of him in connection with the office. The Board knew not that he was then concerned about going as a missionary, but that he felt that he could not on account of his age and large family. After earnest prayer and consultation with brethren, he gave up his noble church at Memphis, Tenn., where God had wonderfully blessed the work, and entered upon the responsibilities of the office which had been so worthily filled by those noble men, James B. Taylor and H. A. Tupper, for forty-eight years.

How small and weak and insufficient he felt, and how great and immeasurable the work seemed to him, only God knows. But, then, there were all of God's rich, blessed, sweet promises for help and grace and wisdom for such as he. And then he soon found that he had in the Foreign Board a band of noble, true, consecrated, experienced, wise men. They stood faithfully, lovingly around their inexperienced young Secretary. And when he went out among the brethren in the churches and associations and conventions, they also bore with him and encouraged and helped him. And the editors wrote so kindly about him and the work that he felt greatly strengthened. Oh, the kind words and deeds of these ten years! They are more precious than a necklace of pearls or a casket of diamonds. Then, in addition, the missionaries have been so kind and forbearing also. Of course, sometimes the Secretary could not answer all their letters promptly and get all their requests granted. But they are a noble set of brethren and sisters, patient and true. But best of all, as we look back over the way, have been the

continued blessings of our Heavenly Father. How graciously He has guided and helped.

Have the ten years been long? No, no; *so very, very short!* And the time to come, will it be long? It is all in God's hands, and that is best. Ten years of service only shows more clearly the great work to be done. A lost world is to be won to God. Men and women, in God's name and for His glory, must give themselves to the work in home and foreign lands. But we work not alone. His power is given us, and His presence is with us. In His name we press forward.



INTERESTING TABLE.

The following table affords an interesting and instructive study of the churches, preachers and church members as related to foreign missions. The Associations, which number 772, do not appear in the table. but the churches make an army of over 20,000. Notice the last column.

Representatives from the different States agreed at Savannah to try to raise this year the amounts put down in the last column of this table. But the Convention directed the Board to lay out the work on a \$300,000 basis. So that we must expect some States, as last year, to *go beyond* the amounts put down, and so help to make up what is put down as "Sundry Sources."

STATES.	Churches.	Preachers.	Members	Contributions, 1901-'02.	Contributions, 1902-'03.	Amounts Asked for 1903-'04.
Alabama.....	1,870	1,065	139,958	\$14,850.73	\$16,424.06	\$20,000.00
Arkansas.....	1,351	871	75,504	2,656.66	4,256.24	7,000.00
*District of Columbia.....	16	28	5,602	1,307.91	1,607.95	2,000.00
*Indian Territory.....	456	336	19,722	345.06	229.36	300.00
Florida.....	496	292	21,994	1,820.51	2,203.41	2,500.00
Georgia.....	2,099	1,334	196,715	21,704.90	33,658.03	40,000.00
Kentucky.....	1,660	1,136	193,164	21,971.96	23,241.77	30,000.00
Louisiana.....	580	314	39,574	3,574.69	4,896.56	6,000.00
Maryland.....	78	69	13,850	5,626.65	7,143.85	8,000.00
Mississippi.....	1,605	762	111,151	9,032.72	16,105.43	18,000.00
*Missouri.....	1,846	1,380	150,076	10,157.98	9,107.95	15,000.00
North Carolina.....	1,718	916	171,853	12,693.77	15,541.20	20,000.00
*Oklahoma.....	281	174	12,304	47.88	251.67	500.00
South Carolina.....	919	496	101,261	13,130.03	17,399.76	20,000.00
Tennessee.....	1,511	1,090	129,006	8,701.32	9,341.30	15,000.00
Texas.....	2,781	1,908	200,566	18,613.44	23,267.33	30,000.00
Virginia.....	980	569	124,388	25,312.01	28,504.23	40,000.00
Sundry Sources.....				1,819.37	5,332.47	25,700.00
Total.....	20,247	12,740	1,709,688	173,439.49	218,512.62	300,000.00

* Part of their gifts go to the Northern Societies.



Every pastor should be prepared at any time and anywhere to speak on world-wide evangelization. If he is not, he is not *up* in his God-given work.

SPECIAL NEEDS.

There are several special needs just now in connection with our work. In Japan the missionaries beg for chapels in which to gather the little churches and to invite the floating passers-by. These will cost about \$1,000 each. What person or church is willing to give enough to erect one?

In China and Mexico we need several homes for missionaries, and also chapels. The homes in large cities will cost about \$2,500 each. The same houses will sometimes do for homes and church services, as the missionaries fit up one of their large rooms for the latter purpose. In Brazil there is great need along the same line as above. Are there not churches and brethren who will take pleasure in making permanent investments of funds where they will bear richest returns for God's glory? If some men take their families to live amidst the terrible surroundings on the foreign field, are there not some who remain in this land who will provide them habitable houses in which to live?

There are many other special needs which we could mention, but we forbear just now. Read carefully of what our missionaries are doing and wish to do, and you will soon find out some of them yourself.

* * * * *

NEW SECRETARY OF OUR HOME BOARD.

The Home Board have wisely elected Dr. B. D. Gray, of Georgetown, Ky., to succeed Dr. F. C. McConnell as Corresponding Secretary of that Board, and we are glad to know that he has accepted. Dr. Gray is a Mississippian by birth, a finely educated man of broad vision and big heart, who is in full sympathy with every department of our work. May the Master give him grace and wisdom for the important position to which he gives himself.

* * * * *

MARRIAGE IN CHINA.

A neat invitation has been received to the marriage of Miss Anna M. Greene to Mr. Samuel Robert Moore, at Hong-Kong, China, July 15th. Miss Anna is the daughter of our brother, Dr. G. W. Greene, of Canton, China, and has been a missionary herself for several years. While her husband is a business man, she desires to continue (without salary) in the service of the Board.

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MAPS.

We have just made with the publishers in New York an arrangement to get the beautiful mission maps much cheaper by our taking a large number of them. We can now send the map printed in colors, on cloth, 50x87 inches, with our stations marked on them, delivered at

any post-office, for \$3.00. This is the same map formerly sold by us for \$5.00. Every church or Sunday school should have one. You can procure it by return mail by writing to the Corresponding Secretary, Foreign Mission Board, Richmond, Va., and enclosing check or post-office order for \$3.00.



WOMAN AND GIRLS CARRYING EARTHEN JARS IN AFRICA.

ENVELOPES.

We furnish free to pastors envelopes for taking foreign mission collections. By placing an envelope in the hands of *every member of the church*, young or old, rich or poor, great good can be done in eliciting the energies and interesting the people. One of our pastors says that in this way he succeeded in getting a contribution from every member of his church. Country churches as well as city churches are using them to advantage.



Be sure that your Sunday school observe Missionary Day.
See page 77.

TRACTS.

We have on hand a large supply of tracts free to all workers. We will furnish as many as requested. They cover our special fields, Mexico, Brazil, Italy, Africa, China and Japan. There is also a good assortment of those which treat foreign missions from the standpoint of duty, privilege, exhortation, etc. One special tract, entitled "Facts You Should Know," is a synopsis of last year's work, and invaluable for churches and Associations. Get some and distribute them carefully, but freely.



NOTES.

We gladly send mission tracts free to all who desire them.

Miss Lottie Moon, of Teng Chow, China, is resting in Virginia.

Keep this copy of the Journal. There are facts in it you will need later.

Rev. W. E. Sallee expects to sail for Central China the latter part of October.

Dr. G. B. Taylor, of Rome, Italy, is with his son, Dr. G. B. Taylor, Jr., Hollins, Va.

Dr. R. H. Graves and wife, of Canton, China, are recuperating at Sudbrook Park, Md.

Mrs. J. G. Chastain, after spending some time in Virginia, has returned to Guadalajara, Mexico.

Rev. D. H. LeSueur and wife have been assigned to Toluca, Mexico, to which place they will move quite soon.

We keep a large quantity of foreign mission collection envelopes, which are sent free to any one applying for them.

Rev. A. C. Watkins is with his sick wife at Clinton, Miss. Let us pray to God for the restoration of this dear sister.

Dr. R. T. Bryan, of Shanghai, China, will travel among the churches this fall. His family will remain in North Carolina.

Every one should read the stirring letters from the missionaries in this Journal. They are deeply interesting and instructive.

In the advance we are trying to make this year will your church be one of the leaders or laggards? Will you lead in your church?

It is easy to pass a resolution and say we will raise \$300,000 for foreign missions this year, and it will be easy to raise the money if each reader of this will do his or her duty. A few years ago we raised \$108,000 and groaned; the past year we raised \$218,000 and rejoiced.

What could we not do for God if we would keep His loving mercies before our eyes.

Read in this journal the letter of Dr. Whittinghill from Italy telling how a monk and a large number of his congregation have been baptized.

Rev. W. B. Glass and wife expect to sail for North China in September. They will be accompanied by Miss Lucy Ayers, who goes to join her father and family in Hwang-Hien, China.

One of the best works we are doing in our missions to-day is the preparation of native workers. We have in our different training schools for preachers about sixty native men. Read the letter in this issue from Rev. C. E. Smith, in Africa, and see what one of these men recently sent out is doing.

We need several men at once for important points on the foreign fields. Will not our people earnestly pray to our Heavenly Father to call these men to His work? He is ready to hear us. Remember what God said, Ezekiel 36:37: I will yet for this be inquired of by the house of Israel, to do it for them.

Rev. S. M. Sowell expects to sail for Buenos Ayres, Argentina, about the middle of September. He is thinking of stopping en route in Brazil for a few weeks and studying the work there. This will help him in opening his new work. We regret that he goes out alone. May the Master call some young man soon to go and stand with him.

We still have a supply of the beautiful, colored, mission maps of the world, on cloth, with our stations marked on them. The coloring illustrates the prevailing religions in different parts of the world. These maps are 50x87 inches. We furnish them at any post-office, postage prepaid, for \$3. Every church and Sunday school should have one.

How often at our Associations and State Conventions foreign missions is crowded off into a corner. If Paul were there would he not be grieved? If Christ's Spirit is there will He not be grieved? Millions need the Gospel. God has told us to give it to them. In our assemblies to counsel about this great work let not the devil sidetrack us.

It is well in taking a collection for foreign missions to try for a definite amount, and let it be worthy of your church. If you have been giving \$15, try for \$50. If \$150, try for \$500. It is wonderful how the examples of one influences others. Generally if you can get one person to give a fifth of the amount wanted, or two to give one-tenth each, you can raise the amount or more. Our God is a great God, and He wants His people to do great things for Him.

The sisters of the Woman's Missionary Union are sending forward the funds for the "Hak-ka Home," in Ying-tak, China. This is a noble

work they have set their hearts on accomplishing. Already the Board has given instructions that the house be built. We understand that it is the desire of the sisters that this house be called "The Williams Home," in memory of our noble brother, S. T. Williams, who did such an excellent work in that country before God took him to His home above.



RECEIPTS FOR FOREIGN MISSIONS FROM MAY 1 TO AUGUST 15, 1903.

Virginia	\$4,552 51	Maryland	\$ 398 27
Georgia	3,918 56	Louisiana	296 85
South Carolina	2,616 28	District of Columbia	174 79
Kentucky	2,330 06	Florida	127 00
Tennessee	1,985 99	Indian Territory	43 16
Alabama	1,342 17	Arkansas	40 00
Missouri	1,074 32	Oklahoma	16 86
Texas	999 43	Other sources	1 61
North Carolina	911 21		
Mississippi	480 54	Total	\$21,309 61

These are not altogether as large as we had hoped for, but enough to encourage us. We are now borrowing money to carry on the Lord's work. If you have some for Him and those who have not heard of His love, will you please help now.



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

For 30 subscribers, at 25 cents each, "The Autobiography of John G. Patton."

For 15 subscribers, at 25 cents each, one copy of "The Story of Yates," by Dr. Charles E. Taylor.

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

For 10 new subscribers, a copy of "The Crisis of Missions," or "How Christ Came to Church," or one year's subscription to the Journal.

Send for missionary tracts or envelopes. Furnished free.



Send for sample copies of the Journal, get up a club of subscribers, and send them in. You will thus be doing real missionary work.

MISSIONARY DAY IN THE SUNDAY SCHOOL.

LAST SUNDAY IN SEPTEMBER.

We ask for September 27th, or such other day as can be given, as our Missionary Day for 1903. It is Review Sunday, and there will be no interference with the regular lesson. These special occasions for missionary study are proving very helpful in many ways, and make a real education in Missions.

PROGRAMS WITHOUT COST.

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

THE COLLECTION.

The Children's Day, in June, is for the Bible Fund of the Sunday School Board, but the Missionary Day in September is for the Home and Foreign Boards. The collection taken on that day is for Home and Foreign Missions. The money, however, should be sent to the

BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENN.

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

BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENN.

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



THE STATE OF CHRISTIANITY IN CHINA SIXTY YEARS AGO.

By Rev. Wm. Ashmore, D. D., Missionary.

There was something almost ludicrous about it. There was something about it that recalled the experience of Abraham. How he was in the land which the Lord God had sworn unto him to give it to him for an inheritance, and yet he had to pay down his money to get a piece of ground big enough to hold the remains of his beloved Sarah. The missionaries had the promise of all China as a portion, and yet, after trying to edge themselves in for thirty-five years since Morrison came, they were allowed only an old out-of-the-way lodging in a dirty lane in Canton and had to dodge to and fro to evade the writ of ejectment that was ever ready to be served upon the then heirs of the empire, and yet inmates of "Hog Lane," as it was called by the Chinese. Nowhere else were they allowed to rest the soles of their feet. A few others had come to help Morrison and be his residuary legatees, if he ever got anything, but they were not a whit better off. They had everybody against them. Chinese mandarins, Chinese scholars and Chinese common people; and, worse than that, even their

own country now looked upon them as crack-brained enthusiasts. The powerful East India Company, then in existence, scourged them and persecuted them. Men like Sydney Smith cracked their jokes at the expense of the cobbler Carey in India and the bobbin-boy Morrison in China. No man of Macedonia beckoned them to come in, no man of the Cornelius type sent for them to tell a message from the living God. They had converts, *six only after a generation of pioneering*. Friends in China they had none. Resources to fall back upon they had none. Their bank account was as low as that of Peter and John when they went up to the temple to pray; silver and gold had they none. All they had was an item in an ancient will admitted to probate, an old well-thumbed letter of credit, an uncashed promise of the Almighty. They banked on these. See now how they have got ahead. Who has faith enough to prophesy the immediate future? —*Baptist Missionary Magazine.*



EXTRAORDINARY OFFER.

We must have more readers for the Journal. Will you help? During August and September we will give that delightful and inspiring book, "Life of Yates," by Taylor, to any one who will send 15 subscribers for the Journal. At least 5 of these must be new subscribers. Or we make the extraordinary offer for 30 subscribers (at least 10 new) of three excellent books, Story of Yates, Crisis of Missions and How Christ Came to Church. Get up a club at once.



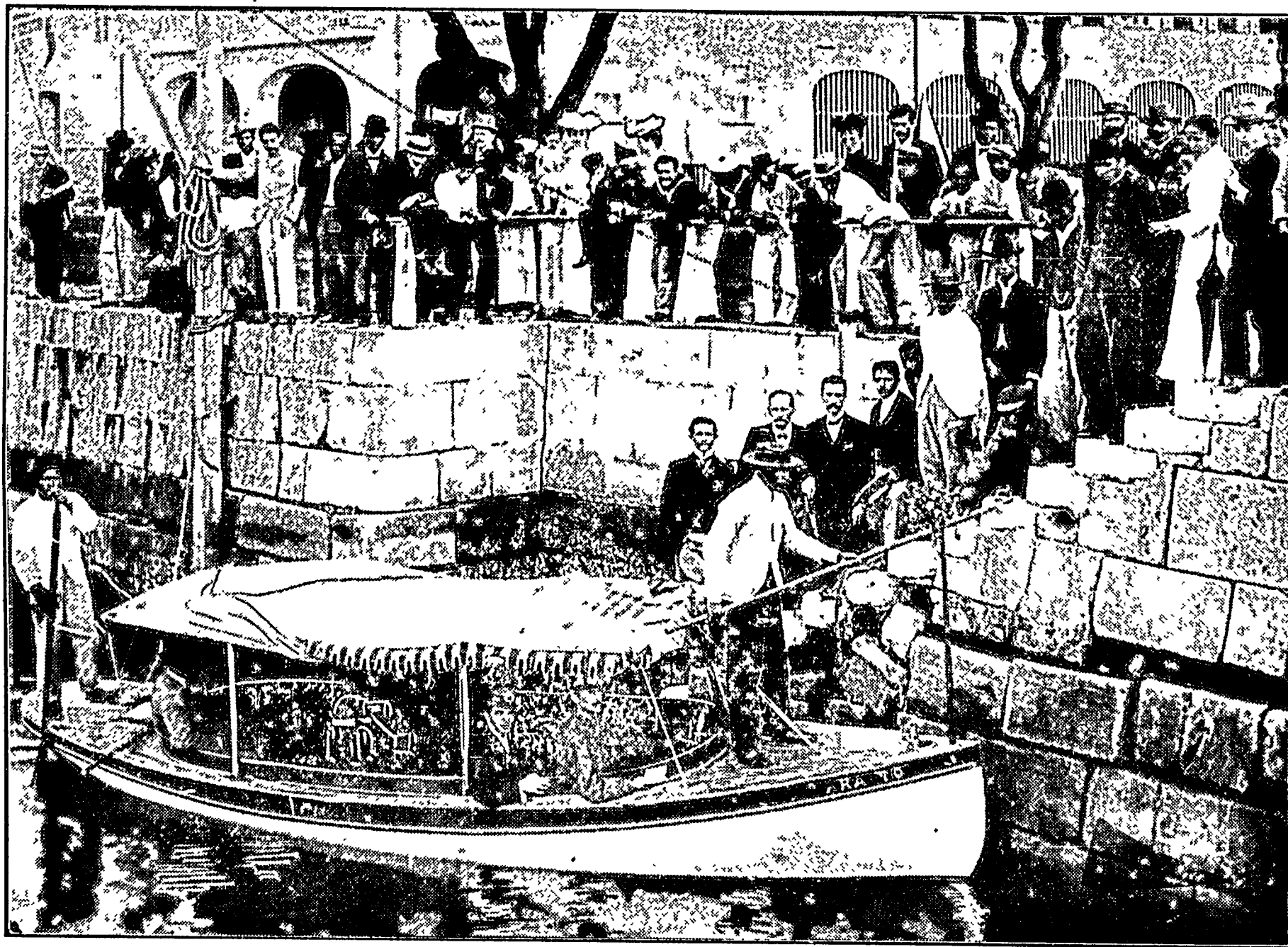
The command of Christ, "Go ye, therefore, and teach all nations," is the basis and authority on which all true missionary effort rests. Arguments for missions based on the immoralities, crimes, and cruelties of the heathen, or on their ignorance and misery, are not for a moment to be put on *the same level with this command*. Motives drawn from the crimes and miseries of the heathen world are legitimate in their own place, but when dwelt on to the exclusion or neglect of the explicit command, they *obscure the true ground of obedience, and lower the motive and authority on which missions rest*. The command of the Lord makes missions to the heathen, or non-Christian world, imperative, irrespective of either character or condition.—*James Johnston.*



A STEAM LAUNCH FOR SOUTH AMERICA.

The picture on the opposite page represents the dedication to the Lord's service of the steam launch, "Aranto" (the Herald) at Bahia, Brazil, on June 29, 1903. The boat is the gift of God under the prayers and labors of Bro. E. A. Jackson, and will be used by him and his wife in their work on the great interior rivers of Brazil. This is the second boat for mission work in South America.

Bro. Z. C. Taylor, writing of this event, says: "I wept with those Israelites of the second Temple when they remembered the exceeding glory of the first Temple. I looked out at the shipping of commerce and the comparison between our little boat and the innumerable ships of commerce for gain was too great. The men of the world are wiser and more active in their generation than the children of the Kingdom."



DEDICATION OF MISSIONARY BOAT, ARANTO (THE HERALD), IN BAHIA, BRAZIL.

THE WIDE, WIDE WORLD.

An interesting feature of the work of our Southern Presbyterian brethren is their emphasis on the support of missionaries by individuals. In the latest report of the Executive Committee on Foreign Missions, they say: "It is believed that by proper effort the number of missionaries supported by individuals may be largely increased." What a privilege to be able to pay the salary of a missionary, to know that one has a representative, so to speak, in heathen lands to tell the glad story of God's salvation. More and more the Baptists to whom God has given the talent to make money are consecrating that talent to the Lord. A few of them send every year enough to pay the salary of a missionary, and there is reason to believe that others are looking forward to this privilege.

In an address before the Vounteer Convention in 1898 one of the secretaries of the Volunteer Movement told of a society of eighty-five members, who are not rich, in a village in the West, that gave in 1894 \$50 for missions. The leader of the society decided to cultivate by every possible means an interest in missions. He secured a series of missionary addresses. A missionary library was purchased. In one year the contributions were \$106. He continued to cultivate. Prayer was an important factor, and the next year \$200 were contributed. The next year a student who wanted to be a missionary visited the society, and they said: "Why can't we send out this young man?" And their contributions increased to \$1,085, pledged for five years to keep that young man on the foreign field. The leader of that young people's society said it was much easier to get the \$1,085 than the first \$50.

Our whole Christianity gathers about this central, fundamental idea: Missions is the great driving wheel of all the machinery of the church. Have you ever gone into some manufactory and seen that driving wheel start? And when it was started every wheel and every cog in all that establishment proceeded with its revolutions. Stop that driving wheel and you stop all the others. This is the driving wheel of our whole religion, "Go." There is something wonderful about that word. Out of that word, that fundamental command, has grown up the very organization of the church. How did your colleges have their start? It was in order to fit men to "go." How did your Bible Societies have their start? It was in order to send the Word of God out to all the world. How did your tract societies get their start? It was in order to scatter those leaves broadcast for the healing of the nations. All your great societies—nay, all your great revivals of religion, when you come to their proper origin—have their origin just here.—*Bishop Hendrix.*

In the Isle of Man, as I was one day walking along the seashore, I remember contemplating with thrilling interest an old gray tower covered with ivy. There was a remarkable history connected with the spot. In that tower was formerly hanged one of the best governors the island ever possessed. He had been accused of treachery to the king during the time of the civil wars and received the sentence of death. Intercession was made on his behalf, and a pardon sent; but that pardon fell into the hands of his bitter enemy, who kept it locked up, and the governor was hanged. We must all feel horror-stricken at the fearful turpitude of that man, who, having the pardon of his fellow-creature in his possession, could keep it back and let him die the death of a traitor. But let us restrain our indignation till we ask ourselves whether God might not point His finger at most of us and say: "Thou art the man! Thou hast a pardon in thy hands to save thy fellow-creatures, not from temporal, but eternal death. Thou hast a pardon suited to all, sent to all, designed for all; thou hast enjoyed it thyself, but hast thou not kept it back from thy brother instead of sending it to the ends of the earth?"—*Stowell.*

"It is certain that missionary contributions could be easier if the missionary spirit were doubled. The increase of gifts presupposes the increase of love. It is faith and love, not money that is wanting in the land. We need to pray that there may be given a deep and widespread quickening and awakening of souls. This would bring untold blessings to our home life, and would be sure to result in a great increase of missionary zeal."—*Missionary Intelligence.*

OUR MISSIONARIES.

Name.	State.	Date of Going Out.	Location.
Miss Willie Kelly.	Alabama.	1894.	China.
Mrs. T. W. Ayers.	"	1901.	"
Rev. J. W. McCollum.	"	1889.	Japan.
Mrs. J. W. McCollum.	"	1889.	"
Rev. C. E. Smith.	Arkansas.	1884.	Africa.
Mrs. C. E. Smith.	"	1891.	"
Rev. J. J. Taylor.	"	1889.	Brazil.
Rev. G. H. Lacy.	"	1903.	Mexico.
Mrs. G. H. Lacy.	"	1903.	"
Rev. C. W. Pruitt.	Georgia.	1881.	China.
Miss Annie J. Kennon.	"	1900.	"
T. W. Ayers, M. D.	"	1901.	"
Rev. A. L. Dunstan.	"	1901.	Brazil.
Mrs. A. L. Dunstan.	"	1901.	"
Rev. W. H. Clarke.	"	1898.	Japan.
Mrs. W. H. Clarke.	"	1899.	"
Miss Julia K. Mackenzie.	Kentucky.	1894.	China.
Mrs. Peyton Stephens.	"	1893.	"
Miss E. B. Thompson.	"	1900.	"
Rev. W. E. Sallee.*	"	1903.	"
Mrs. J. J. Taylor.	"	1889.	Brazil.
Mrs. G. F. Hambleton.	"	1901.	Japan.
Mrs. E. N. Walne.	"	1892.	"
Rev. D. G. Whittinghill.	"	1901.	Italy.
Mrs. W. H. Cannada.	"	1902.	Brazil.
Rev. J. E. Hamilton.	Louisiana.	1899.	Brazil.
Rev. W. F. Hatchell.	"	1900.	Mexico.
Dr. R. H. Graves.	Maryland.	1856.	China.
Mrs. J. B. Hartwell.	"	1872.	"
Rev. R. E. Chambers.	"	1895.	"
Mrs. P. S. Evans.	"	1901.	"
Rev. Frank Rawlinson.	"	1902.	"
Mrs. Frank Rawlinson.	"	1902.	"
Rev. N. Maynard.	"	1894.	Japan.
Rev. E. Z. Simmons.	Mississippi.	1870.	China.
Mrs. R. H. Graves.	"	1881.	"
Miss Alyne Goolsby.	"	1900.	Brazil.
Rev. A. C. Watkins.	"	1888.	Mexico.
Rev. J. G. Chastain.	"	1888.	"
Rev. R. W. Hooker.	"	1899.	"
Mrs. R. W. Hooker.	"	1900.	"
Mrs. J. W. Newbrough.	"	1902.	"
Rev. E. N. Walne.	"	1892.	Japan.
Rev. W. T. Lumbley.	"	1888.	Africa.
Rev. Peyton Stephens.	Missouri.	1893.	China.
Rev. W. H. Sears.	"	1891.	"
Mrs. W. H. Sears.	"	1891.	"
Rev. J. W. Lowe.	"	1898.	"
Mrs. J. W. Lowe.	"	1898.	"
Miss Mattie Dutton.	"	1900.	"
Mrs. S. L. Ginsburg.	"	1889.	Brazil.
Mrs. W. B. Bagby.	"	1881.	"
Rev. A. B. Deter.	"	1901.	"
Rev. J. S. Cheavens.	"	1898.	Mexico.
Mrs. J. S. Cheavens.	"	1898.	"
Rev. G. W. Greene.	N. Carolina.	1891.	China.
Mrs. G. W. Greene.	"	1891.	"

Name.	State.	Date of Going Out.	Location.
Miss Anna M. Greene.	N. Carolina.	1898.	China.
Rev. J. C. Owen.	"	1899.	"
Rev. E. F. Tatum.	"	1888.	"
Rev. R. T. Bryan.	"	1885.	"
Mrs. R. T. Bryan.	"	1885.	"
Miss Lottie W. Price.	"	1894.	"
Rev. T. C. Britton.	"	1888.	"
Mrs. T. C. Britton.	"	1888.	"
Rev. W. E. Crocker.	"	1899.	"
Rev. W. C. Newton.	"	1903.	"
Mrs. C. J. F. Anderson.	"	1900.	Italy.
Dr. J. B. Hartwell.	S. Carolina.	1858.	China.
Miss Anna B. Hartwell.	"	1892.	"
Miss Lula Whilden.	"	1872.	"
Rev. W. W. Lawton.	"	1894.	"
Miss Carrie Bostick.	"	1901.	"
Rev. W. E. Entzminger.	"	1891.	Brazil.
Mrs. W. E. Entzminger.	"	1891.	"
Rev. W. H. Cannada.	"	1902.	"
Rev. John Lake.*	"	1903.	"
Mrs. E. Z. Simmons.	Tennessee.	1870.	China.
Rev. R. P. Mahon.	"	1898.	Mexico.
Mrs. R. P. Mahon.	"	1898.	"
Rev. Z. C. Taylor.	Texas.	1881.	Brazil.
Mrs. Z. C. Taylor.	"	1889.	"
Rev. W. B. Bagby.	"	1881.	"
Mrs. J. E. Hamilton.	"	1899.	"
Rev. L. W. Pierce.	"	1891.	China.
Miss Mary D. Willeford.	"	1901.	"
Rev. J. R. Saunders.	"	1901.	"
Mrs. J. R. Saunders.	"	1901.	"
Rev. W. B. Glass.*	"	1903.	"
Mrs. W. B. Glass.*	"	1903.	"
Miss Addie Barton.	"	1884.	Mexico.
Rev. Frank Marrs.	"	1900.	"
Mrs. Frank Marrs.	"	1900.	"
Rev. J. W. Newbrough.	"	1902.	"
Mrs. W. F. Hatchell.	"	1900.	"
Rev. D. H. LeSueur.*	"	1903.	"
Mrs. D. H. LeSueur.*	"	1903.	"
Miss Ermine Bagby.	"	1903.	"
Mrs. R. E. Chambers.	Virginia.	1895.	China.
Mrs. L. W. Pierce.	"	1891.	"
Miss Julia E. Trainham.	"	1900.	"
Miss Alice Parker.	"	1899.	"
Miss Lottie Moon.	"	1873.	"
Rev. C. G. McDaniel.	"	1902.	"
Mrs. C. G. McDaniel.	"	1902.	"
Miss Jessie L. Pettigrew.	"	1901.	"
Mrs. N. Maynard.	"	1893.	Japan.
Rev. George F. Hambleton.	"	1901.	"
Rev. C. T. Willingham.	"	1902.	"
Mrs. C. T. Willingham.	"	1902.	"
Dr. George B. Taylor.	"	1873.	Italy.
Rev. C. J. F. Anderson.	"	1900.	"
Rev. E. A. Jackson.	"	1903.	Brazil.
Mrs. E. A. Jackson.	"	1903.	"
Mrs. J. G. Chastain.	"	1888.	Mexico.

Name.	State.	Date of Going Out.	Location.
Rev. W. M. Perry.	Virginia.	1902.	Africa.
Rev. S. M. Sowell.*	"	1903.	Arg. Rep.
C. A. Hayes, M. D.	California.	1902.	China.
Mrs. C. A. Hayes.	"	1902.	"
Rev. L. M. Duval.	Canada.	1901.	Africa.
Mrs. L. M. Duval.	"	1901.	"
Mrs. A. B. Deter.	"	1901.	Brazil.
P. S. Evans, M. D.	Connecticut.	1901.	China.
Mrs. W. T. Lumbley.	England.	1899.	Africa.
Rev. S. G. Pinnock.	"	1891.	"
Mrs. S. G. Pinnock.	"	1892.	"
Mrs. A. C. Watkins.	Indiana.	1888.	Mexico.
Mrs. S. T. Williams.	"	1902.	China.
Rev. E. A. Nelson.	Kansas.	1898.	Brazil.
Mrs. E. A. Nelson.	"	1898.	"
Mrs. E. F. Tatum.	Maine.	1889.	China.
Mrs. C. W. Pruitt.	Ohio.	1889.	China.
Mrs. W. W. Lawton.	Pennsylvania.	1898.	China.
Mrs. J. C. Owen.	"	1900.	"
Mrs. W. M. Perry.	"	1902.	Africa.
Rev. S. L. Ginsburg.	Russia.	1892.	Brazil.
Rev. Thomas McCloy, M. D.	Scotland.	1889.	China.
Mrs. Thomas McCloy.	"	1889.	"
Mrs. W. C. Newton.	New York.	1903.	"
Rev. G. H. Strouse.*	New Jersey.	1903.	Africa.

*Under appointment.



THE BIG FORCES OF FOREIGN MISSIONS.

The missionary enterprise—the spreading of the Gospel of Jesus Christ—has been and is now the most civilizing and refining influence ever brought to bear upon humanity. It is the greatest corporation in the world. A reporter of the Toronto Star says about this work: "It has more bottom and brains and body than any Greek letter society or political club or lodge or order that claims the time and attention of young men. It commands a further skyline of life and service than any place in legislature or parliament. The real statesmen are in it. It is they who deal with big forces and put their hands to vast enterprises. What are our poor parish politics compared with this world-wide sweep? What is our trade policy compared with the evangelization of the world in this generation? Is it any wonder that such a movement has drawn to it the brightest and brainest? To produce men of capacity and power and purpose is the greatest service to the country and to the world."

Some of the best blood and brain of our country are going out of it to be used for the advancement of civilization and Christianaty. And the result will tell—if not in our lifetime, in fifty or seventy-five years hence.—*Maud S. Arthur, in Ex.*



We again call attention to the large supply of tracts on Foreign Missions which we have for distribution. They are free. Send and get a supply for your church. It is wonderful how much good tracts will do. Sow the seed. Scatter them among God's people. Call attention to them; the people need them, and will welcome them.



A KITCHEN SCENE.

From "*The Gist of Japan*." Copyright, 1897, by FLEMING H. REVELL COMPANY

EXTRACTS FROM LETTERS OF OUR MISSIONARIES.

C. T. WILLINGHAM, Fukuoka, Japan, July 1, 1903:

As yet we are not able to understand much of what is said, but we hope our example and our presence is helpful to others. I sometimes wonder how long the people of the homeland would be willing to attend church if they could not understand any part of the service. Yet this is what many missionaries do for months after they settle in the foreign field. * * * The Sunday school which my wife and her helper conduct in the chapel and the woman's meeting at our home continue regularly each week. Several of the ladies of the woman's meeting are also regular attendants at the preaching services and have given evidence of increasing interest in Christianity and their spiritual welfare. We feel that the Lord has blessed us in many ways and will guide us in the future.

DR. T. W. AYERS, Hwang-Hien, China, June 17th:

I congratulate you on the splendid report of the Foreign Mission Board. It is glorious. It makes those of us at the front determine to undertake still greater things for the Lord. To see the increased interest on the part of the people at home greatly encourages the laborers at the front. We confidently expect to see more people brought to Christ in North China this year than any previous year. Our great need is for more laborers. Especially do we need *now* a man qualified to teach a theological class. All the members of our

mission are *united* in praying for such a man to be sent at an early date. Dr. Hartwell and Brother Pruitt will start the class next winter, but they are both anxious for a man to be sent to prepare specially for this work.

C. W. PRUITT, Hwang-Hien, China, June 16th:

The news of the fine showing of our Board has just reached us. We are all rejoicing. We feel that this increase in interest synchronizes with a great increase in interest here and in other fields also. May the two usher in the kingdom of our Lord! China is such a large land. A brother recently said to me that before he came out he was eager to get here and get some part in the work before it was all over, but since coming he realized that the work was in its infancy. Our needs go beyond the ability of our friends to supply. Sears and Lowe both need helpers. We need that man for the training school very badly. These are the very least that we can expect and pray for.

Mrs. NANNIE B. McDANIEL, Soochow, China, June 21st:

Single handed our one faithful couple have toiled here for nearly fourteen years; a year ago we came. This one thing we do: Study the language and make beginnings as we are able. We want to reach these unreached myriads. Having the only remedy for their sin and misery, it is our duty to reach them and give them a chance. We need another man. How inadequate *man* sounds! We need *men*! We need them as fast as they are willing to give themselves to the work of the Lord and as fast as God's stewards are willing to seize the opportunity of laying up for themselves treasures in heaven.

W. W. LAWTON, Chinkiang, China, June 5th:

I am glad to learn the good reports from the Convention in Savannah. Praise God for His goodness! May we ever be faithful. * * * Dr. Evans has given out the contract for building in Yangchow. The work is moving on, and he hopes it will not be very long before they can occupy it. Yangchow is a great city and needs a goodly number of workers. We rejoice at the forward movement in that city and the surrounding country. Several years ago when Dr. H. A. Tupper, Jr., and Brother Milnor Wilbur were here we occupied rented quarters and were just building Brother Pierce's house. Now there is a church with a worshipping congregation and the new house for our Dr. Evans is being built. We are taking courage and looking to God for wisdom.

REV. C. T. WILLINGHAM, Fukuoka, Japan, June 15th:

I used to think before coming to the mission field that when I should be a missionary on the field I could easily live a better and more consecrated life. But I find it just as hard, and probably more difficult, than when one has Christian influence and sentiment. I try to give the first hour of the day to heart preparation. I realize that it will be useless for me to get the language if I am not going to have the spiritual power to use it.

G. F. HAMBLETON, Kagoshima, Japan, June 30th:

On June 21st I baptized seven persons—the first results of our work here. They are rejoicing in their Lord and attending the services of His house. The news of the Convention in Savannah is refreshing to all who love our great work as planned by the fathers and brought to success by the favor of God. We are spending most of our time in study and the end of such difficult work seems

to recede, rather than approach. But God's grace abounds in this also, so that we have hope in all things.

REV. Z. C. TAYLOR, Bahia, Brazil, June, 1903:

The celebrated shrine at Sopa, this State, was burned last May. Perhaps over a million pilgrims visit it every year. The Archbishop, in relating the occurrence in his pastoral letter, insinuated that some Protestant hand may have set fire to it, and while all good people were weeping over so lamentable a fact, the American missionaries were too stiff necked to believe in the holiness of the place. His pastoral came out on Friday; on Saturday I had published in the same paper the dying confession of Chiniquay, and on the Saturday following my reply to his pastoral, in which I set forth the oneness of God, and that all else is matter, to adore which was idolatry. Ten days have passed and no reply has been given. I hope to publish from time to time articles in our daily papers to keep our cause before the people.

S. L. GINSBURG, Pernambuco, Brazil, July 7th:

Just a postal to tell you of the glorious times we are having. Last Sunday night besides the preaching in four different places, our new hall was crowded with people that had never heard the Gospel. Yesterday, at the monthly meeting, five were accepted for baptism and one reconciled. In Maceio the native pastor is doing a good work, having baptized last week three more candidates. In Nazareth, Ilheilas and Onterio the work is progressing. Next Thursday I am off to Palmares, where a few are ready to be baptized. Pray for us and the great work here.

E. F. TATUM, Shanghai, China, writes:

During the last quarter eight promising girls were baptized into Rifle Butts' church. Miss Price arrived in time to witness the baptism of four of them.

MISS CARRIE E. BOSTICK, Canton, China, April 3d:

During the year it has been my good fortune to be in the home of Dr. and Mrs. Simmons, who have most rigidly insisted on certain regulations with reference to health. One of them was that there should be no letter writing or heavy mental work of any kind at night. I have had abundant cause to be thankful for this cheerful oversight and good advice, as I have not had to miss a single day on account of sickness from language study since my arrival on the field, but in the mean while I fear friends at home are wondering what is the matter and are misunderstanding my silence. * * * God is wonderfully blessing us here. Old missionaries say that the interest shown in the "foreign religion" has never been so intense nor have the crowds of eager pupils pressing into the mission schools ever been so great.

W. E. ENTZMINGER, Rio, Brazil, writes:

The Lord is blessing us as He never has in this mission. This quarter there were 61 additions in this mission, and the interest everywhere is very great. There are some fifty candidates for baptism.



The first conscious thrill of the divine life in the soul of a man is a missionary passion born from above. If you find you have no interest in missionary work, before you criticize it, go to some quiet place of soul-communion with God and let Him criticize you, and you will discover that somehow or somewhere, even if that life was there, it has become extinguished. For your own soul's safety test your relationship to God by your interest in this great work.—*Rev. G. Campbell Morgan.*

CHINA.

R. T. Bryan, D. D.

"AND NOW ABIDETH HOPE."

The eyes of the civilized world—politically, commercially and religiously—are fixed upon China. The question that is troubling the nations is, "What shall we do with China?" China seems to be the goal toward which they are all running; China is the prize for which they are all struggling; China is the bone of contention over which they are fighting their diplomatic battles, and it may become a great battle-field, upon which the world's destiny is to be decided.

There is a good reason for this. The commercial possibilities of China are greater than those of any other undeveloped country. What she can give and what she will take make her the commercial battle-ground of the world to-day.

China is, too, the devil's strongest hold. Here he holds one-fourth of the world's population in his iron grip. The Lord's leaders see this and are marshalling His armies to capture this fort. Let this fall into the hands of the Lord and the time is not far distant when "the kingdom of this world is become the kingdom of our Lord and His Christ."

We sometimes hear from the uninformed that we are saying and doing too much for China.

The reply is a simple one: China is a great country, extending over thirty degrees of latitude and embracing 70° 50' of longitude. It is located upon that belt of the world which contains most land, and upon this belt the great powers live. It is opposite our own great country. It must be great or the world would not be properly balanced. We have seen how disturbances in China upset the world.

China contains 5,300,000 square miles—one tenth of the inhabitable globe. The circumference is 1,400 miles—more than half of that of the world. It has 4,400 miles of seacoast and thousands of islands. The greatest length from north to south is 2,180 miles, and the greatest breadth from east to west is 3,350 miles. Williams has well said: "No similar area in the world exceeds it for general salubrity."

China is not only fortunate in location, great in size, but also rich in resources. Her soil is fertile and productive. Many of the mountains are underlaid with coal. There is, perhaps, more coal in China than in any other country, and coal is power. Water power is also unlimited. Oil wells will, no doubt, be found in great abundance, and oil is both power and light. Iron abounds in many regions, asking the help of coal to put it into useful shape and lending its strength for the use of coal's power. Gold, silver and copper are sufficient for currency and all other necessary purposes. Silver is cast into shapes resembling shoes, and are so called by foreigners. China walks the earth shod with silver shoes. All the other common minerals necessary for general uses are plentiful. In short, China seems to lack for nothing.

The population corresponds to the greatness of the country. There are no exact statistics, but it is generally believed that there are between three and four hundred millions—a number easily spoken, but hard to realize. Put them in a line with walking room and they encircle the globe ten times. Let twelve pass by every minute and the infant will be more than 60 years old when the last one shall have passed. "After these things I saw, and behold, a great mul-

titute, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes and palms in their hands; and they cry with a great voice, saying, salvation unto our God, which sitteth on the throne, and unto the Lamb." (Rev. vii., 9-10.) China's millions will furnish a large part of this great multitude "which no man could number," for Isaiah has said: "God's people will come from the land of Sinim and join in the anthem of praise with every tribe under the sun."

They are not only a numerous people, but the Chinese are a great people. They are industrious, enterprising and ingenious, and their little farms are kept like gardens. They make excellent servants in almost every position. The laborers of every country fear to come into competition with them. They get their full share of the work and trade wherever they go, and they go everywhere, if allowed.

The cartoon which represents a discoverer as finding the North Pole with a Chinaman sitting on the top of it and also sitting astride of it as it was being towed away, has as much truth in it as fun.

Many of our most useful inventions were invented by the Chinese. Gunpowder, guns, the mariner's compass, paper, silk, chinaware and printing all came from them. A Chinese blacksmith invented movable types in 1000 A. D., 500 years before Gutenberg invented them at Mainz. It is possible that he, in some way, heard of the printing of the Chinese. There was a time when they were far ahead of our own ancestors.

Their literature and art stand as a monument of their intelligence. Five hundred years before Christ they had written beautiful poetry:

"A speck upon your ivory fan
You soon may wipe away,
But stains upon your heart and tongue
Remain, alas! for aye."

Their literature is full of most beautiful moral teaching; in some sense a preparation for Christianity.

They are a very religious people, connecting religion with everything they do. Like the Athenians, they might be said to be "too religious." The whole country is full of temples and the temples full of idols, and yet one of the most hopeful signs is the decay of this idolatry. More than forty years ago the Taipings destroyed many temples and idols in the south of China. They struck idolatry a blow from which it has never recovered. In 1898 the Emperor issued a decree confiscating the temple property. This would have met with no serious objection and opposition had not the Empress Dowager reversed the decree. Now she is contemplating doing practically the same thing by confiscating the largest part of the temple property. There are many temples everywhere in ruins, and no one is taking steps to repair them. The foreign troops destroyed many buildings in the north of China, and now, after three years, they still lie in ruins. The debris of the English soldiers has not yet been removed from the grounds of the Altar and Temple to Heaven. The great Yellow Temple, at Peking, once patronized by the Emperor, now lies in ruins. Handless, headless, feetless idols tell of the decay of this once great and flourishing temple.

Idolatry has never had a very strong hold upon the affections of the Chinese.

Its influence has been due to ignorance and superstition, which are being removed by the preaching of the Gospel and the diffusion of general knowledge. Idolatry is a dead tree, whose branches are decaying and dropping off; Christianity is a living tree, whose roots run through many Christian hearts into the very heart of God. The winds have blown hard against it, the storms have shaken it to its very roots, but these only tend to ground it more firmly in God and prepare it to withstand still greater shocks. The persecutions, the riots, culminating in the Boxer uprising, have placed Christianity on a firmer basis. It is now clearly written in the treaties that missionary work, workers and native Christians are not only to be tolerated, but to be protected. The losses have been indemnified and the whole work is more prosperous than it has ever been. Read what missionaries in every section of China have to say about the situation! Dr. Griffith John, one of the oldest missionaries, who lives and labors in Hankow, says: "During my long missionary career of forty-seven years I have never felt more hopeful than I do to-day with regard to the missionary work in this land. I see abundant cause for encouragement; I see no cause for doubt and despair. The empire has never been so open to the Gospel as it is now. Even the gates of Hunan are thrown wide open. In fact, the whole land is before the missionary and he has only to go up and possess it.

"The officials, on the whole, are exceedingly friendly. A great change has come over the people. In many places there is a remarkable movement towards the Christian church. I do not see why we should not be able to reckon our converts by the hundreds of thousands before the close of this decade. Let the churches do their duty and it will be so. Never has China presented such a sight to the eye of the missionary as it does to-day." He said much more on the same line.

Dr. Graves, who has been in Southern China for the same length of time, is also very hopeful. Dr. Greene, of Canton, says: "The Chinese are ready to hear the Gospel as never before."

Brother Lowe, of North China, writes: "The outlook for our work is most hopeful." Brother Pierce, of Yangchow, writes: "The opportunities were never greater for giving the people the Gospel than at the present time." Dr. I. T. Headland, of Peking, says: "From the way our work is opening up in the Methodist Mission we are led to feel that there has never been a better outlook for mission work, as our schools are more crowded than they ever have been before with more pay students, and our churches are as well attended, and our Christians are more liberal in their support of the church." Rev. S. Evans Mcach, who has been thirty-one years in North China, writes: "The work in Peking I consider to be decidedly more hopeful than ever before."

Many other such testimonials could be added, if necessary. We have yet to see, or hear of, one single discouraged missionary; all are full of hope. The Chinese are also hopeful. Old Pastor Wong—82 years old, more than forty years a Christian—said not long before his death: "Ten years from now and this church will not hold the converts who wish to join it."

The Boxer trouble gave Chinese Christians an opportunity to show their Christian characters. One, when threatened with death if he did not recant, replied: "We are four generations of Christians—my grandfather, my father, myself and son, and shall I be the first to recant? Kill me if you will!" Another

dear old man said: "Put me to death; do not put me to shame!" Many men, women and children willingly gave their lives rather than deny their Lord, and this constitutes one of our brightest hopes. Not only have converts been won to Christ, but they have also been helped to grow in Christian character. They have proven their sincerity with their lives and have added one more book to those which tell of martyrs, "Chinese Heroes."

God has paid a large and precious price for China; He has bought it with a price; it must become a part of His kingdom. He has not only given His only begotten Son, but He has also given the blood of more than a hundred missionaries and thousands of native Christians. He has had these to pay a large price, and He will give them a great blessing. He is giving it now, with more and more to follow. God is prospering the work in general and He is blessing us in our own work.

Our three missions—Southern, Central and Northern—were never before in such a prosperous condition. Our oldest and greatest work is in Southern China. It has made, and is making, remarkable progress. The number of members have grown from seven hundred to more than two thousand in about seven years. A printing press has been established, and *The True Light*, a Chinese monthly, is being printed and distributed among the Chinese. The Bible Training School is better attended than formerly, and the work is encouraging along all lines.

The work in the North is not far behind in results. Many members are being added to the churches; new work is being opened up and the missionaries are planning great things for God and China.

Members are also being added to the old churches in Central China, and new churches are being organized. A Training School for evangelists has been established. One class has been trained, and the work is being enlarged. The schools are growing in members and in influence. The missionaries are planning to have a Union College at Shanghai for the Baptist boys of all China.

The home churches are making a forward move. Already the number of missionaries has increased many fold, and the Board is sending still more. New missions in other parts of our mission-fields are being established. "Go forward" is the battle cry, both at home and abroad. Much has been done, but there are still many urgent needs.

Our stations are not yet manned for the most efficient work. Not only every mission, but every station in each mission, needs more men and women. The work is greatly hampered at some places because there are not enough workers to do well what must be done.

Many buildings are needed for dwelling houses, hospitals and schools. There ought to be at least one well equipped Bible Training School in each mission, and later on a Theological Seminary for all the Baptists of China.

The Union College will need a large sum of money to buy land, build the necessary houses and furnish them for the work that is to be done if we keep pace with other denominations and the demands for Christian education.

The printing press and *The True Light* monthly need buildings, presses and printers. We cannot afford to neglect all of these important enterprises if we wish to do great things for God. China is a large field and requires great things to win her for Christ. The needs are great, but our God is greater. He

has men and means. "Pray ye, therefore, the Lord of the harvest, that He send forth laborers into His harvest."

Praying is useless unless we are willing to be used of God and be ready to give and go when God calls upon us. Until we occupy this position, even God cannot use us. The devil has reigned and ruled long enough in China. This, his stronghold, is being vigorously attacked by the ever victorious Captain of our Salvation. Let us be brave and faithful soldiers, and victory will soon crown our efforts! When this victory shall have been won, then will be fulfilled Revelation xx., 2-5: "And he laid hold on the dragon, the old serpent, which is the devil and satan, and bound him for a thousand years and cast him into the abyss and shut it and sealed it over him, that he should deceive the nations no more until the thousand years should be finished."



PRAY FOR THESE ALSO.

BY J. R. SAUNDERS.

One of the most consoling thoughts that comes to the missionary on the foreign field is that many of God's children in the home land pray for him daily. He is sure that many of earth's noblest men and women go to the throne of mercy and power in his behalf, that he may be faithful in all things pertaining to the Lord's work. The knowledge of this often comes to his weary soul like a balm from the Elysian fields, bringing joy and courage for service.

We would not discourage this for one moment. We are glad the cord of sympathy and help exists between us; we would to God that it might be strengthened. However, there is another class, the importance of whose lives, deeds and testimonies on heathen soil cannot be overestimated. This class forms the link between the missionary and the heathen whom he has come to lead to the Christ. The class I refer to are the native Christians. Humanly speaking, the success of our work depends largely upon the lives and testimonies of the native Christians. Their lives of sacrifice, heroism and martyrdom have been a wonderful power in the last few years in the hands of the Master to push forward His work in China. The oft but wicked criticism that the Chinese served God for earthly gain has been forever condemned. In a worldly sense, they have served Him for nought, and in many cases their substance was taken, their bones and flesh were touched, yet they remained faithful and true. This has prepared the way for greater sowing and greater reaping.

The native Christians have gone through a great struggle and come out victorious, but the conflict is not over with the masses of them. They above all other of God's children need your prayers continually. In your daily supplications forget them not. Their struggles within and without are as fierce as ever attacked mortal man. Pray for us, but if you would forget any, forget them not.

May I enumerate some of the difficulties that ought to call forth your prayers? The difficulties which I shall refer to, doubtless, are common to the fields of the Orient, but greater in some than in others. I shall have the Hak-ka territory in mind. The troubles and struggles of this country are peculiarly great, owing to the fact of this being a new field of rapid growth and the missionary has been forced to live outside its borders.

Most of our people have very recently come out of heathen darkness, and the

shadows of the past fall on them still. They are babes in Christ, needing the sincere milk of the Word. The conditions are easily seen, but the way to meet them is a burden of daily care. Their souls have been redeemed, their determination to never call upon the idols again, but call upon the living God, is firmly grounded in their very souls; but their daily surroundings are bringing into test all the vital principles of Christianity. Their heathen neighbors gaze on the scene, scoff at their efforts, ready to glory in their defeats.

Many of them are unequally yoked together. Families are divided. In many families there is but one believer, and probably he is a child of tender years. In most all of the homes the husband and not the wife is the follower of Jesus, due to the fact that no work has been done among the women.

It is a painful fact to us all that the growth of Christian character in the most favorable land on earth, our own, is strangely slow; and here the surroundings are not at all conducive to growth; with one exception, the opportunity for conflict. They have in addition to the struggles common to the human soul, those forced upon them by virtue of their birth and life in a heathen land.

Beloved, as we see it, the battle is great, the most fierce and far-reaching going on in this earth to-day. It may seem to some as a mere side skirmish, but to me it is the battle of the ages, and the unnumbered millions in benighted heathendom shall be greatly influenced by the results. This awful conflict should arouse God's people everywhere to united prayer.

Thanks be unto God, they are not alone in the battle. He that hath all power is with them, and will keep them and will present them faultless before the presence of His glory with exceeding joy. Through it all we can see the molding hand of the Holy Spirit, and He is preparing a people for the Lord. I am persuaded that we are co-laborers together with Christ, and He would have us remember these also.

Ying-tak, China.



CHINA'S MILLIONS.

TRULY THE HARVEST IS GREAT AND THE LABORERS FEW.

T. W. Ayers, M. D., Missionary.

The census recently completed under the direction of the Treasury Department, Peking, when considered in connection with the number of missionaries now at work in China, furnishes food for thought. The census shows that the eighteen provinces have a population of 407,737,305. The number of missionaries now laboring in China is as follows: Ordained men, 610; unordained men, 578; missionaries' wives, 772; other women, 825; total, 2,785. This, it will be seen, makes it necessary for each missionary to give the Gospel to 146,404 of these poor people, many of whom have never yet heard of Christ. Or, to calculate it as it would be counted in America, there are now in China 610 ordained ministers. This gives one ordained preacher to 668,421 people. Think of it! One preacher giving the Gospel to more than half a million people. Or, counting all missionaries, one missionary responsible for leading 146,404 people to Christ. This would, indeed, be considered an impossible undertaking even in America, where the people can be reached so much more easily than here.

The above does not take into account the native preachers, who, in some portions of China are doing a splendid work. It is a lamentable fact, however,

that comparatively few natives have been taught sufficiently to do efficient work. Never before have the Chinese been so willing to hear the Gospel of Christ as they are to-day, and it can be truly said that the harvest is ripe, and the foregoing statistics show how few are the laborers.

The thing we need to do is to call upon the Lord of the harvest for more laborers, believing that He is able and willing to send the men and women necessary to lead these poor people to Christ. We need more faith; a faith which will enable us to expect greater things of the Lord; a faith which will lead us to believe that it is possible for the Lord to lead Southern Baptists to give this year at least half a million dollars for foreign missions. We need not only to call upon the Lord for more missionaries, but for earnest, consecrated native preachers; for it is a fact, that China must of necessity be brought to Christ largely through the work of native preachers. Hence the necessity of well equipped training schools in all our missions.

The census shows the Shantung province, in which our North China Mission is located, to be the most densely populated province in China. Its population per square mile is more than double the average for the eighteen provinces. The province has a population of 38,247,900, while our Southern Baptist force numbers only 21. It does seem that this statement of facts would stir the hearts of Southern Baptists to greater efforts in calling upon the Lord to send more laborers to North China. Our battle cry in this mission is: "North China for Christ! North China for Christ!" Hasten the day, dear Lord, when it shall indeed be Thine!

Hwang-Hien, China.



WHAT ARE THE BEST METHODS IN MISSION WORK.

C. H. NASH, D. D.

That depends upon the man, largely. A splendid young fellow was offered royal armor. Was he tempted to appear kingly in the eyes of all who saw him? Did he think of the praise and honor of wearing the king's armor? Did he think of its protection and the fear it might inspire as his enemy saw him? If so, he was finally wise enough to put aside the temptation with the armor, and so David by God's blessing won the victory over natural vanity and slew the giant Goliath. Let the king wear his own armor. Let the shepherd use his own sling. Let the king by God's grace make of himself a kingly king. Let the shepherd by faithful service and practice make the best slinger of himself, and then, trusting in God, let him attack the giant with the weapon that he can use best, unencumbered with kingly armor. The best methods are those that are best adapted to the man and the men concerned. The man must be far greater than the method, and its master, not its slave. The spirit and zeal of the pastor are powerful factors. The best method is the one that reaches the most members most effectively, and while it secures the most money, most of all secures the most spiritual results in the pastor and his people. The pastor must aim to secure not only money, but men; not only cash, but character. Surely the pastor must prayerfully and liberally lead his people. His tongue must not be longer than his arm. Publicly and privately, modestly and lovingly, he must set a worthy example. If he is not at first and last thought to be imprudent and extravagant by many of his members he will fail in his duty. He must make

some of them heartily ashamed of their own illiberality and selfishness by contrast with his own liberality and unselfishness. His example will be powerful for success or failure. He must have courage to speak and do unpopular things. "Fanatic," "enthusiast," "money preacher," and such expressions applied to him must not move him from his purpose. I mention some methods the writer has employed. In his first pastorate in an old historic, conservative country church in Virginia he called the roll of the members on Sunday morning, and asked each member how much he would give for missions that year. It was not popular, but it was powerful in results. In his present church the first Sunday in the year he asked every member who would give to rise. He asked all who would increase their gifts to rise. He asked all who would give as much as one dollar and a half a week to hold up their hands, and then on down to five cents a week. Then cards for subscriptions are handed to members at the doors. Then a committee is appointed to see non-subscribers. Of course, perfect success is not secured. In April a special voluntary gift is asked for, to supplement regular gifts. One, two or three members are secured who will duplicate every dollar the rest of the church will give in a special offering for foreign missions in April. The pastor announces this the last of March with statement of needs and conditions of the work. These methods have proven to be very effective year after year in largely increasing the liberality of the church. The weekly gifts are emphasized. The pastor always prays for missions. He often speaks briefly in his sermons on the subject. He concentrates personal efforts on leading givers and workers in personal conversation. He teaches and encourages the poorest and youngest to give. A faithful treasurer is most important. First class committees have not been found by him. Many will not give. Give all a chance and persevere. Give missions the chief place in prayer, preaching, promises and practice.

Hopkinsville, Ky.



SOME OLD OBJECTIONS PLAINLY ANSWERED.

BY REV. W. P. HINES.

His Satanic Majesty approached Eve in the Garden of Eden and objected to God's plan in the matter of the forbidden fruit. And just as long as the devil can find a responsive cord in the human heart, or an agent that he can use there will be opposition to God's plan of evangelizing the world. If the devil can find his agent in the ranks of the redeemed, so much the better for his pernicious work.

In this age, as in all ages past, there are many who oppose God's plan of saving lost souls in heathen lands. This objection comes from some quarters: "THE FOREIGN NATIONS HAVE A RELIGION OF THEIR OWN, AND WE HAVE NO RIGHT TO INTERFERE WITH THEM."

This objection would prevent us from giving the Gospel to any one, even in the United States, because men all around us have their religion. Man is the "uplooking one," and he must, and does, worship something. Every day we are trying to get men to turn away from these false gods—riches, pleasure, fame, etc.—and worship the true and living God.

Christ found the woman of Samaria with a religion, but He did not hesitate to point her to the living water that she might drink and never thirst. Paul

found the scholarly Athenians with a religion, but he did not hesitate to tell them of "the unknown God." Our Divine Master was a mighty disturber of the false religions of His day, and we are to follow His holy example. Where is your authority for preaching the Gospel in the United States, in your own community? Here it is: "Go ye into all the world and preach the Gospel to every creature." Our duty to China and Africa is just as imperative as it is to the United States.

In conversation with a prominent politician recently, he said: "I believe in paying preachers and giving to home work, but I do not believe in foreign missions. I believe the missionaries sent out by our country are doing more to create disturbances than all other agencies." This otherwise well-informed and conscientious man was ignorant of the real work of our consecrated and faithful missionaries. In a sense, the missionaries do create disturbances, but this is one of the best evidences that they are prosecuting their God-given work. Christ said, "I came not to send peace on earth, but a sword." "These that turn the world upside down are come hither also" was the accusation their enemies brought against the apostles, but that did not cause them to stop their labors. Yes, the religion of Jesus of Nazareth is a mighty disturber of the false peace, lethargy and carnal security of the depraved heart.

But He said go, and we must go and let Him take care of the disturbances. A more common objection is,

"THE HEATHEN ARE SAVED WITHOUT THE GOSPEL."

If this be true, it is wrong to send them the Gospel, and the great command of our risen Lord should read like this: "Go ye and preach the Gospel to all who have heard it." If this objection be true, were we not in a better condition before we heard the Gospel? If this be true I ask, in all reverence, was not the world in a better condition before Christ died? The notion that the heathen are saved without the Gospel is a figment of the imagination without any Scripture warrant. Never mind about your opinion. The opinion of a Solomon is worthless unless it is founded on eternal truth. What does the Book say? "The wicked shall be turned into hell, and all the nations that forget God." (Psalms 9: 17.) "Delivering thee from the people and from the Gentiles, unto whom I now send thee, to open their eyes and to turn them from darkness to light and from the power of satan unto God, that they may receive remission of sins and inheritance among them which are sanctified by faith that is in Me." (Acts xxvi., 17-18.) "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." (Acts iv., 12.) These passages, and others like them, plainly reveal the lost condition of every one without the Gospel. The question with us should be, "Am I not lost if I refuse to send the Gospel to all the world?"

THE MAGNITUDE OF THE HOME WORK

Is often used as an objection to foreign missions. No one will deny that there still remains much to be done in the home land. But are we to be so selfish as to spend all our energies at home and let the world at large die? The great heart of Christ took in the whole world, and we must do the same. Anything short of world-wide evangelization is selfishness, which God's Word condemns. A church debt or a personal obligation often prevents one from doing his duty

in the work of missions. If we cannot have fine churches, fine clothes and elegant homes, and at the same time do our duty to a lost world, let us curtail home expenses and do more for the heathen. We have no right to allow our selfishness to place us in a position where it will be impossible for us to obey the marching orders of our King. "No man that warreth entangleth himself with the affairs of this life, that he may please Him who hath chosen Him to be a soldier."

Hundreds of God's people spend not less than 5 cents per day for tobacco and other things as useless. If the Baptists in the State of Virginia would give this amount for evangelizing the world it would run up to the enormous sum of \$2,226,500 per year. When will God's people learn that they are stewards of the manifold grace of God and some day will be called upon to give an account of their stewardship?

THE EXPENSE OF GETTING OUR CONTRIBUTIONS TO THE FOREIGN FIELD

- Is an objection raised by a few. Christ said: "The children of this world are, in their generation, wiser than the children of light." In this matter of expense some otherwise shrewd and far-seeing people act very foolishly. The Lord wants His people to exercise common sense in matters pertaining to His kingdom. Shall we exercise business sagacity in temporal matters and attend to eternal things in a slipshod, happy-go-lucky way? This is paralyzing some of our churches to-day. There is no line of business of any note prosecuted with such a small outlay of capital as this great work of evangelizing the world. Ten and a half cents on the dollar is all the expense attached. And this covers State agencies, salaries and all expenses, including interest on borrowed money. If the grumblers would stop grumbling and work the Board would not be forced to borrow money, and the expense would be greatly decreased.

THE WORK IS A FAILURE—IT DOES NOT PAY—

Is the startling objection sometimes heard. A failure! Does not pay! What does one mean by that? Can we estimate the worth of a soul in dollars and cents? Hear the Master: "What shall it profit a man if he gain the whole world and lose his own soul?" Ask the Apostle Peter about the value of a soul and he will show you piles of glittering gold and silver and bid you count it. Then when you have spent a whole life in counting the precious treasure you will exclaim, "All this for a soul?" And Peter will say: "Not with silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." What have we to do with results? We cannot measure them by our poor, puny standards. With us results are magnified or minified, according to the position of the beholder and the scope of his biased vision. God has not commanded us to be successful, but faithful. If we had done nothing but save Krishna Pal in Burma and Deacon Wong in China, that would be worth all the millions that will ever be spent in this great work. But *thousands are* pressing into the kingdom every year, and the cry comes louder, "Come over into Macedonia and help us," and we hide behind our excuses and refuse to go.

CONVERTS DO NOT STICK

Is an objection advanced by some. Did you ever see any backsliders in this country? Deplorable as it is, some converts among us do not "stick." I venture the assertion that if converts in this country were subjected to as much persecu-

tion as they are in China and other heathen lands, the proportion of backsliders here would be as great, if not greater, than there. Read the following and judge as to the fidelity of the converts from idolatry: "During the Boxer uprising a native evangelist was caught and ordered to renounce the foreign religion. When he refused they cut off his ears. He turned his eyes toward heaven and began praying for the human fiends who were thus torturing him; they then seized him and cut out his eyes. The good man's heart was so moved with sympathy and solicitude for his infuriated countrymen that he began earnestly preaching to them. They could not endure his words of tenderness, so they cut out his tongue and slowly hacked him to pieces with their swords." Again: "A blind man who was cured at one of our mission hospitals, and there converted, and in two years led forty others to Christ, was caught by the Boxers and forced to kneel before the principal idol of the city. Then he was told that the only way to save his head was to blaspheme the name of Jesus. But instead of committing this awful crime he began singing in a clear, strong voice that dear old hymn, 'My Jesus, I Love Thee.' Just as he completed the first stanza the sword that had been for some time lifted above his head came down, and the other stanzas were sung on the other side of the river."

Such scenes remind us of the death of Stephen, the first martyr. When we go back of all these objections to foreign missions we find unwillingness, and back of unwillingness selfishness, which Christ condemns.

"If any man will come after me, let him deny himself and take up his cross and follow Me. For whosoever will save his life shall lose it, and whosoever will lose his life for My sake shall find it." (Matthew xvi., 24-25.)

Portsmouth, Va., July 28, 1903.



THE MASTERING POWER OF ENTHUSIASM.

BY N. W. HILLIS.

No one who ever heard John B. Gough can forget his marvellous eloquence, his wit and his pathos; his scintillating humor, his inimitable dramatisms. He did not have the polished brilliancy of Everett or the elegant scholarship of Phillips, and yet when these numbered thousands of admirers Gough numbered his tens of thousands. In his autobiography this man tells us to what sad straits passion had brought him; how he reflected upon the injury he was doing himself and others, only to find that his reflections and resolutions snapped like cobwebs before the onslaught of temptation. One night the young book-binder drifted into a little meeting, and buttoning his seedy overcoat to conceal his rags, in some way he found himself upon his feet and began to speak. The address that proved a pleasure to others was a revelation to himself. For the first time Gough tasted the joys of moving men and mastering them for good. Within a week that love of public speech and useful service had kindled his mental faculties into a creative glow. The new and higher love of the heart consumed the lower love of the body, just as the sun melts manacles of ice from a man's wrist.

History is full of these transformations wrought by the heart. It was a new enthusiasm that changed Augustine, the epicurean into Augustine the Church father. It was a new enthusiasm that turned Howard, the pleasure-lover, into Howard the prisoner reformer. It was a glowing heart that lent

power to Mazzini and Garibaldi and gave Italy her new hope and liberty. Indeed, the history of each life is the history of its new loves. The enthusiasms are beacon lights that glow in the highway along which the soul journeys forward. When the hero's ships were becalmed, Virgil tells us that Aeolus struck the hollow mountain with his staff and straightway released from their caves the winds went forth to stir the waves and smite upon the sails and sweep the becalmed ship on toward its harbor. Oh, beautiful story, telling us how Christ touches the heart with His regenerating hand to release the soul's deeper convictions to sweep man forward to the heavenly haven!—*The Investment of Influence.*



CREATING NEW FORCES.

When Charles Darwin returned from his voyage around the world he sent a generous contribution to the London Missionary Society. The great scientist had discovered that in lessening her wealth through missions England had saved her treasure through commerce. Travelling in foreign lands, Darwin noticed that the Christian teachers in schools that now touch 3,000,000 of young men and women in India were really commercial agents for England's trade. In awakening the minds of the darkened millions the teacher had created a demand for books, newspapers and printing presses. In awakening the sense of self-respect the teacher had created a demand for English clothing and the product of English looms. Also the influence of each home, with its comforts and conveniences, created a demand for English tools and improvements of labor. Summing up his observation, Lord Havelock said that each thousand dollars England had spent upon her missions had brought a return of a hundred thousand through her commerce. Hitherto the interior of China has been closed to English merchants. To that dark land, therefore, England has sent 200 teachers, whose homes are centers of light and inspiration. When two-score years have passed English fleets will be taxed to the utmost to carry to China, as now to India, her fabrics of cotton and wool, her presses, looms, sewing-machines, her pictures, her libraries. In giving of her wealth to found these destitute schools England will save it a hundred-fold and find new markets among 300,000,000 people.—*N. W. Hillis, in Investment of Influence.*



POINTED PARAGRAPHS FOR PASTORS.

"It is related that in one of the South Sea Islands, after listening to the Gospel message, an aged chief ran his fingers through his long, bushy, white hair which fell below his shoulders, and waiving it before his fellow-tribesmen, exclaimed: Do you see this long, white hair? The time was when these locks were as black as a raven's wing; but they have grown white through the long years in which I have waited to hear words like these—to hear words like these."—*Exchange.*

"While vast continents are shrouded in almost utter darkness and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field."—*Ion Keith Falconer.*

"Show me a parish that is full of zeal for missions and there you will have a parish that is active and zealous in every part of its work. Men sometimes say, as you were reminded by the Bishop of London, that you must first convert

East London, and then think about missions. I give the reply with absolute deliberation, that the one thing that would make me certain that the conversion of East London was not far distant, would be that all the members of the church in East London were so full of the presence of Christ that they were known to respond to the incentive, Go ye into all the world and preach the Gospel."—*Bishop of Stephany.*

According to the statistics for 1902 of missionary organizations, as given by the *Missionary Review of the World*, the total amount raised for foreign missions was \$16,310,424. Of this sum \$6,727,903 was from churches and societies in America. This includes all non-Roman Catholic bodies. In all lands there are 4,697 ordained missionaries, 1,197 "lay" helpers, physicians, etc., 4,409 wives of missionaries, 2,879 unmarried women missionaries, making a total of 13,282 missionaries. This takes no account of the army of native helpers, numbering 71,458, ordained and unordained, who are becoming more and more numerous and efficient. * * * The total number of communicants is put at 1,315,544; of this number 98,607 were received last year. Baptists are credited with 201,928 church members in foreign churches: next to them come Methodist bodies, numbering 179,455 communicants. All Christian bodies show great gains of late years.

"The heathen is at the swine trough. Men may say what they like about the good in heathen religions and the picturesqueness of many heathen customs; people who study heathen religions on the spot from the Christian standpoint will bear me out that they have their votaries in moral rags and wretchedness and the soul of man hungry, homeless and fatherless, and that their degradations are unspeakable."—*Rev. Charles Brown.*

Dr. Taylor, a medical missionary of China, discussing the character of the converts in China, said an American once asked one of their missionaries if he thought the Chinese could ever be taught to "worship God as we do." The missionary replied: "I hope not. The Americans think it is all right to worship God as they please rather than as the Lord pleases. A converted Chinaman has no better sense than to do just what the God of heaven tells him to do." The loyalty of the Chinese converts was illustrated by the case of a little church of 100 members during the late disasters in China. Only one out of the 100, though every one was systematically assaulted and his home and his property destroyed, denied Christ in order to save his home and himself from personal injury.

I should not like you, if meant by God to be a great missionary, to die a millionaire. I should not like it, were you fitted to be a missionary, that you should drive down into a king. What are all your kings, all your nobles, all our diadems, when you put them together, compared with the dignity of winning souls for Christ, with the special honor of building for Christ, not on another man's foundation, but of preaching Christ's Gospel in regions far beyond?—*Spurgeon.*

An exchange says with much force: "When in Africa there is a section holding 40,000,000 people with but five missionaries; when in India a clergyman, native or foreign, meeting a brother clergyman, will see passing 139,199 other people before meeting another; and when our country could send abroad 10,000 Protestant ministers, and yet have left, making allowance for the aged and infirm, one for every 1,000 inhabitants, it does seem that we are not in any thrilling danger of overdoing foreign missions."

The heroic spirit of Chalmers, the martyr of New Guinea, is illustrated by a passage in one of his letters, just brought to light, in which he refers to his purpose to visit those whom he calls my cannibal friends in the Naman. He says: "The Akerane natives of that district killed eleven Maipuan lately and left nothing but their bones. We must get amongst them as soon as possible." These are those whose first thought, in view of the savage nature of those cannibals, would have been to get away from them. The Christian zeal of Chalmers led him to exactly the opposite conclusion. Men so wicked and cruel must be reached as soon as possible.—*Missionary Herald.*

Letters from Our Missionaries.



THEOLOGICAL TRAINING SCHOOL, OGBOMOSHAW, AFRICA.

AFRICA.

Feels Like Shouting.

Ogbomoshaw, Lagos, West Africa,

June 23, 1903.

Dear Brother,—The Foreign Mission report, which you sent out in advance of the meeting of the Convention, has arrived, and I have been greatly interested in it, and I feel like shouting for joy at the results. It is glorious. I am rejoiced that my own State, Arkansas, has done so well. I think it is nearly twice as much as she has ever done before, and that in the face of great difficulties. I am longing to see the Convention reports, which we will get in a mail or two.

You will be interested in the enclosed picture of our Training School students. The front row is the entering class this year, though all but one of them had a few months last year. The one to the extreme left of the back row is the native teacher, but who is also taking several studies. The two next to him toward the right is the

middle class, now in their second year. The two farthest to the right is the advanced class, but this class will need another year after this if they finish what we have laid out for them.

We are preaching and teaching regularly in our new chapel now, and there is a little interest shown. We always have a goodly number to hear us, but they are rather noisy and hard to control. It is right among the heathen, where no work has ever been done, and so is like opening a new work in a new town. It is perhaps a little more than a mile from our house, and nearly as far from any other work. My wife and I hold services there twice on Sundays at the time that our churches are meeting. Several of our students volunteer to help us. Every afternoon, except Saturdays, two of the students go there after 3 o'clock, after school duties are done, and teach such children as they can gather in. They are teaching them our little catechism, and by means of charts are trying to teach them to read. As a result

so far we see some little improvement in the children at our Sunday services. Two students do this work for a month, and then another two take their place.

At the Sunday services we teach the people the catechism, and a number of statements which I have prepared, and then I tell them, in a way to make them understand, some passage of Scripture, and then preach to them about fifteen minutes, and then one of the students follows me in a talk. One young man, who has attended some, says he wishes to be a Christian. Numbers often say so in an unthinking way, but he seems more in earnest. May God grant us many converts there. Pray for this work. The building is not yet finished for want of material, but we can use it.

Brother and Sister Perry and their infant have just returned from a short trip to Lagos. Mrs. Perry needed a change, and Bro. Perry had business requiring his attention in Lagos, and also he wished to consult a physician, so they decided to make the trip. They are well, at least African well, but Sister Perry is not strong. Bro. Perry brought the printing press with him, and he is hoping soon to have the boys at work with it.

Your brother in Christ, C. E. SMITH.



A New Man.

Ogbomoshaw, Lagos, West Africa,

May 26, 1903.

Dear Brother,—I must tell you about the young man who has started this work at Ede.

Ten or more years ago one of our members here in Ogbomoshaw bought a little slave boy, who had previously been sold into slavery for debt. This man bought him to work. I suggested that he send him to school. Much to

my surprise he did so at intervals for two years or more. Not long before we went home on our last trip, in 1899, the man died, and in settling up his matters, this boy, now grown to a large boy, made arrangements to redeem himself, and went to work somewhere, and we lost sight of him. After we returned to our work, and got our training school better organized in 1901, this boy, now a tall young man, came to me asking to be received into the school. He had become a hard smoker, and I refused to receive him on this account. In a few days he returned, saying he had given it up, and I received him. He has never taken up the habit again, now over two years. He said he wanted to prepare to work in his own town. After two years in school, in which he made good progress, he spent his last vacation, January, 1903, at home. Returning, he said his people wanted him to come home to teach their children, as he had promised, and an elder relative came along to ask me to let him go. I urged him to spend at least another year in school, but to no avail. He returned home, and after two months he came back to me, reporting ten children under instruction, and several adult converts, and begged me to let him have some school books. I supplied him with books, and gave him a little money, less than \$5, as I knew he had nothing to live on, and was giving his whole time to the work. As I was in that direction on this trip I thought it a good time to go and see it. An hour before reaching the town, we saw it spread out before us like a map, and were surprised to see so large a town. A large river runs near, which we crossed just before reaching the town. The young man did not know we were coming, so going straight to the big market, which every town has,

we sent out searchers for our man. In a little while he came, cleanly dressed in a plain school dress he had when he left us, and he soon had us quite comfortably lodged in his piazza, where, with cloths hung up we made private rooms for ourselves. Our students preached in the town, we visited the king and a second chief, both of whom had given boys to the young man to train, and saw a place on a high knoll, which they had chosen for a meeting house, where we had a fine view of a large part of the town. In the evening, a beautiful moonlight evening, the school children, thirteen in all, came and sat down on mats near us, and before we knew what was up they were repeating large parts of Scripture, about half of our catechism, and parts of hymns. We were greatly surprised at the progress the young man has made in the work in so short a time, less than four months. He has about twelve converts, adults, eight of whom he thinks are ready for baptism, but unfortunately, not knowing that we were coming, they were scattered on their farms or in other towns trading, so we saw only three or four of them. The young man says he will bring them to Ogbomoshaw in about a month for examination, and if accepted, for baptism. We were greatly surprised at the size of the town.

It is a promising work, and one that will grow without much expense to us. I think we ought to help them to the extent of \$25 to build a meeting and school house, they doing the rest, and then use not more than \$50 a year there to help the work. If some one would stand for this amount, I venture we shall soon have a fine work, and we will any way, I believe, but I think we ought to help it some. Many doors are closed to us, but there are

many more open doors than we have men to enter. Oh, give us missionaries to go everywhere to open up work and to search out God-called native workers. Your brother in Christ,
C. E. SMITH.



A Wonderful Work by a Native Young Man.
Ogbomoshaw, Lagos, West Africa,

July 1, 1903.

Dear Brother,—Rejoice with us again. Last Sunday morning, June 28th, I was permitted to baptize eleven converts, the oldest perhaps forty-five years old, and the youngest about nine years old.

Not long since I wrote you about a young man of the training school, who, under pressure from his friends, had left school to do Christian work in his native town without any promise of any aid from us, and how he had already a number of converts and a small school. I also told you of my visit there in May. The young man came here last week, a two-days' journey, bringing these eleven converts, asking for baptism. The oldest was his mother, who has shown her faith by helping to support her boy while he did the Lord's work. Another was his sister. There were five young men, one boy, the son of a chief, a very bright boy, and three girls. The little boy is our boy. We have taken him under our support, and will have him in the mission when we return. The young man has been at this work only since January, but I have never seen a company of converts more thoroughly instructed, and the little boy the best of all. I send a picture taken of the baptism of the first one of the company. You see he was much taller than the baptizer. It was the meeting of extremes—baptizing this man and that little boy.

I am now asked to visit the town to



BRO. SMITH BAPTIZING ELEVEN CONVERTS IN AFRICA.

baptize ten more candidates, and hope to go soon. The church here received those baptized, and then dismissed them with the young man to form a church in their own town, so we have a work, unsought by us, starting with a church of twelve members, and a small day school, and more converts asking for baptism. It is from the Lord, and is wonderful in our eyes. Seventy-four baptisms in Lagos so far this year. Nineteen up here. Bless the Lord. Yours in Christ,

C. E. SMITH.

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CHINA.

About the Hak-ka Work.

Macao, China, June 16, 1903.

Dear Brother,—You have been apprised by my wife and others concerning the illness of three of our members at Ying-tak, and later, the death of our dear, noble Bro. Williams. His death has indeed been a great blow to the Hak-ka work. Mrs. Williams is showing such a brave and noble spirit, and will return to Ying-tak with us in October.

My fever lasted, in all, about fifty days, but I am beginning to feel quite like myself again. We will not be able to return to our station until after the hottest months, and will then commence our work again.

We regret very much that our work there cannot be commenced on a *permanent* basis now, but it will be *impossible* to do so until we can have foreign houses to live in, and thus be able to remain on the field during the whole of each year. The need in that regard is certainly imperative. We do not hesitate to go back and live in the same Chinese houses that proved so disastrous to the health of some of us during the early months of this year, but at the same time it means that the health of all of us will be in constant danger.

We are hoping and praying that the Lord will impress this need upon the hearts of the brethren in the home land, that they may be led to give of their means to this work among the Hak-kas. It is estimated that there are about 40,000 people in Ying-tak, and while the centre for our work is situ-

ated there, yet the location is such that it is easily reached by people from all parts of the Hak-ka country. It is not only the most important commercial centre of that region, but is the point through which people must pass in going to and from Canton. Villages and towns are in close proximity in every direction, with a combined population of thousands of people, and in addition, within easy access of over 2,000,000 people. Could there be greater opportunities for work, especially so as we are practically the only workers in that particular section?

I hope the Board fully realizes the great need there is to send out another man *at once* to fill the place left vacant by the death of Bro. Williams. No part of China gives greater encouragement, and the work opens up faster than can be attended to. We are praying the Lord to send at least one more worker to the Hak-ka work soon.

Our dispensary work at Ying-tak gave us the greatest encouragement, having given us entrance to the homes of all classes of people, many of whom expressed a desire to study the Word. We felt very sad when we found it necessary to close the dispensary temporarily, about March 15th, but sickness among us followed, which finally (on April 14th) compelled us to go to Canton at once, as this seemed the only hope of saving Bro. Williams' life. Our loss is great, in his death, but the work is the Lord's, and must go on. Pray for us that we may be given great zeal and wisdom in all our work.

Yours in His service,

CHAS. A. HAYES.

Lights and Shadows of School and Home Life.
Hwang-Hien, June 11, 1903.

Dear Brother,—Our school work has prospered in many ways. Three of

the pupils have been baptized this quarter, and also the school cook, a young man from a village hitherto untouched by the Gospel. One of our Christian boys, though with a heathen mother, has recently become engaged to a Christian girl with natural feet, a pupil in Mrs. Hartwell's school. This is most encouraging and hopeful. Others of our pupils feel that they have accepted Christ, but are waiting for parental permission to be baptized.

It has been only as an experiment that we have taken heathen boys from heathen families into our school, but so far our work with them has been especially blessed. Recently I was cheered by a visit from a former pupil, not a Christian, whom I had not seen for four years. He came from far-off Sezechuen, where his uncle and brother are officials. The Gospel seed sown in his heart seems to be springing up.

We have had an unusual amount of sickness this term. Mumps, measles, and even more troublesome itch, have been among us. Our head teacher is in very poor health. He has consumption, but Dr. Ayers is doing all that he can for him, and we are making his school work as light as possible. We have engaged an ex-pupil for a few months to teach and relieve Mr. Chio. Good Christian teachers are precious, and at this stage of our work exceedingly hard to get.

Hitherto I have been much troubled by the fact that our two teachers were inveterate smokers—like most other Chinese, both male and female. We forbid the use of tobacco among the boys, but could not take such a stand with the teachers. Much to my joy, I recently learned that the three teachers have all covenanted together to give up tobacco and have destroyed their pipes, and this without the least urging from us.

Most of our pupils pay their board and tuition without help. Others, not able to do so, are kept in school by a fund to which former pupils have generously contributed. But there are still others who would be glad to avail themselves of the opportunities of the school, but are too poor to pay even their own board. I should like to ask Sunbeam Bands in America to contribute scholarships toward such a fund. I often receive letters asking for some object for which children's

spring. So I have three boys of my own at home to care for, and what with lessons, sewing, mending and house-keeping, they take a good share of my days.

Our Robert is very delicate, and has given us much anxiety this past winter and spring. He seems to be improving.

Little Mac is hearty and happy, and seems to have a share of the McConnell eloquence. He is vociferous at least.

In the spring holidays we had with



SAILING WHEELBARROW.

societies can contribute, and have hitherto directed them to Mrs. Hartwell's school for girls. But we are more and more feeling the need in our own school of a fund from which to help needy and deserving pupils. My own preference is that a part of such help should be considered by each recipient as a loan, to be returned when he is able to earn money. Ten dollars, gold, will pay both board and tuition for one school year of nine months. You can judge that the fare is not epicurean, but it is wholesome. John has not returned to Chefoo to school since his attack of pneumonia in the

us two of our children's school mates. One was Bena Thompson, whose parents and brothers were massacred by Boxers in 1900.

The other was Edgar Davault, whose parents opened our Hwang-Hien station nearly twenty years ago, and whose father laid down his life in Teng Chow. Edgar had not seen Hwang-Hien since he was two years old. We enjoyed the visit very much. Edgar came very near to death last summer at the time when thirteen of his school mates died of cholera. He was spared, we trust, for future usefulness. He expects soon to be confirmed in the

Episcopal church. He is a promising, attractive lad of seventeen, and I am anxious that he shall not lose his birth-right among Southern Baptists.

ANNA S. PRUITT.

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Many Inquirers; Baptisms; Glorious Work.
Pingtu, June 8, 1903.

Dear Brother,—Since I last wrote we have had thirty-six baptisms. Ten were women and their average age was 47 years. The average age of all baptized was 37. We selected these thirty-six out of seventy applicants for baptism. Most of the others gave a good examination, but we desired to find out more about their lives than we knew. I feel that a church does not lose anything in being careful.

The Catholics will take in anybody, no matter what their motives may be. This policy is a curse to any mission work. Such bold characters often apply to us for church membership, and hence the need of being careful.

In two villages just four miles south of the city lived ten of those who were baptized. In one there were three where there had already been three Christians, but Christianity entered the other for the first time. I went out there yesterday (Sunday) and preached to them. They have a little room fixed up, and although yesterday was a busy day it was crowded. There are many inquirers in this section. Less than two years ago there was not a single one. The Lord is certainly opening up a glorious work. These two villages are a mile apart and altogether separate work, but we hope to bring them together. The village teacher is among the inquirers, and a very hopeful one.

Mrs. Sears and I last week went to some villages four or five miles west of the city. In one of these villages, where we have one Christian, we

found the village teacher—a man I had never seen—teaching his pupils Christian books, and all of them had learned the Ten Commandments and a few hymns. The teacher and most of his pupils are near relatives of the Christian that lives in the village, and the teacher is teaching these Gospel truths secretly so as not to arouse the ire of his patrons. He has written a very good outline of what Christianity is, and on being asked if he believed what he had written, he said: "If I had not believed it I would not have written it." This man is certainly another Nicodemus, and I think will come out boldly and profess Jesus soon.

Yours very fraternally,

WILLIAM H. SEARS.

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New Church; New House; New Hope.

Laichowfu, June 1, 1903.

Dear Brother,—You will rejoice to know that we have just organized the Laichow Baptist church. There are five constituent native members and



WAYSIDE WELL IN CHINA.

several others who will unite with the church as soon as letters can be obtained. This occasion marks the fourth anniversary of our arrival in China.

Brother Peyton Stephens was with us and rendered most acceptable service, besides giving us a soul-stirring

sermon after the organization of the church. One of our school boys has been baptized, and enters joyfully into the service of our Lord.

Our new house is nearing completion. We have been living in these two rooms—11 by 12 feet—for more than six months. We are trying hard to be patient until our house is ready, but these hot days are very trying. I will send you a photograph of our dispensary building and native quarters. We now occupy the rooms to the left of the main entrance. These rooms are to be occupied later by the women. The waiting room and the dispensary for men is to the right. In the foreground you will see the brick which are now in the walls of our dwelling house.

At our recent mission meeting we had the pleasure of meeting Brother W. C. Newton and family. We feel that their coming to China means light and salvation for many benighted souls.

To hear that Rev. W. B. Glass has sent in his application to the Foreign Mission Board to be appointed to Laichowfu is occasion for rejoicing and thanksgiving to God. We trust the funds necessary to justify his appointment at an early date may be forthcoming.

We have heard that dear Williams, of South China, was dying. I loved him during those happy seminary days together. After leaving the seminary he was the acceptable pastor of the church in Hennessey, Okla., of which Mrs. Lowe's father and family are members. We always found him a dear friend and brother. How sad for his wife, who has so recently left loved ones at home to join Brother Williams in his great work! The Lord of the harvest knows best. "Some time we'll understand."

JOHN WILLIAM LOWE.

JAPAN.

Getting a Broader Horizon.

Fukuoka, Japan, May 19, 1903.

After sixteen days' absence we are again in our home. We were both tired and worn out by our trip, but the trip was profitable to us in many ways. We got out of our every-day environment, saw new people, exchanged ideas, became acquainted with almost all the Baptist missionaries in Japan; in fact, got a broader horizon of the work and conditions in Japan.

The railroad journey caused us to again break forth in expression of wonder and delight. The country is beautiful and its grandeur calls forth much admiration. Some poet wrote of "where brook and river meet," but that is not a circumstance to the many beautiful scenes here, where mountains and hills bathe their feet in the blue waves of the inland sea. I have seen several so-called "garden spots" of the earth, but Japan might be called a pansy-bed. Still it has its unfavorable and disgusting spots. The people are, as it were, an encumbrance on the land.

Train travelling is, in many respects, equally as comfortable as in the States. There are three classes. Missionaries generally travel second class. In the first and second class coaches the seats run from end to end, as in the winter street cars of Richmond. When the cars are not crowded one can lie down and sleep as much as he chooses. More than half the people travel third class. On some of the railroads they carry sleepers and dining cars. One can get foreign cooking if he wishes. A good many travellers get lunch boxes, which they buy already prepared at the station. These contain rice, fish, meat and some kind of vegetables. I can

eat the rice, but have not yet tried the other concoctions.

On our way to Osaka we stopped at Mizajima. Japan has three places famous because of their scenery. Mizajima is one of these. Ancient religious rule forbade all births and deaths on the island. It is a beautiful place and has much of interest to the Japanese. One building on the island is floored with wood from camphor trees. Some of the boards are one and a half yards wide. Bessie and I spent the night at a Japanese hotel. There was no trouble in sleeping, but Bessie was glad she had prepared a lunch before we left home. We spent a pleasant time in Osaka. We were the guests of W. Wynd and wife, both of Scotland. They visited the McCollums Christmas. They made us feel as comfortable as we could wish. It was a great pleasure to be in their home. He is a fine worker. He baptized three people the Sunday I was with him; one was an ex-Buddhist priest. The social evenings with them were a caution to me lest we should forget that part of our home life. I have stopped the night school teaching and can now devote my nights to reading, writing, study and entertaining my wife.

In many respects the exposition compares favorably with the Buffalo, but in many other respects it does not. The embroideries and china were more magnificent; the fine arts entirely different. The Canadian Government had a creditable exhibit. Canada is now attracting a great deal of Japan's trade.

We spent five days at Arima, a hot springs summer resort among the mountains near Osaka. The A. B. M. W. Conference met there. We met about thirty-five of the missionaries. It was good to be there. The mountain air and mineral water were refreshing.

On our return we stopped at Kobe for two days.

We feel that this trip has put us in a better position for work, and has enabled us to get a place in the affections of our northern brethren. They were all kind and good to us. Bessie wrote you of my preaching.

We are both getting on quite well. Love to all. C. T. WILLINGHAM.

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ITALY.

A Monk and Many of His Congregation Baptized Florence, Italy, July 30, 1903.

Dear Brother,—Several events of interest have recently happened in our mission field, and I wish to tell you of them, as they are not only very encouraging signs, but prophecies of the future, I trust.

There is a city called Matera, in Southern Italy, between Naples and Taranto, nearer the latter place, of about twenty-five thousand (25,000) inhabitants, where a certain Loporfeido (which means white monk) has gained a large influence over the population. He is not an evangelist, but has been laboring among the people, trying to better their social condition, and at the same time liberate them from the hurtful influence of the priests. He is simple in his manner of life, and is much esteemed for his character and intelligence. In many respects he seems to be a follower of the doctrines of Tolstoi, as set forth in his book, "The True Faith." Near Matera is Miglionico, where we have an evangelist, Signor Piccinni, who, for about one year, has regularly preached to the followers of Loporfeido. As a consequence Loporfeido and twenty-six of his disciples have accepted the Gospel. On the first Sunday in July, at 5 o'clock A. M., the

whole number was baptized in a little river fourteen chilometri (about ten miles) from their home, whence some of them had walked. The baptism was preceded by a sermon on the ordinance. The indications are that others will follow, and we hope that God will use the new converts for His glory.

In Consandolo, a little village near Ferrara (Savonarola's birthplace), we have a very promising work. There are forty (40) catecumens, who are preparing for baptism, but, of course, some will not be accepted out of so large a number. There is also about the same number in the Sunday school. Among those who frequent the church are many fathers and mothers, which is a good sign. In connection with Consandolo, the pastor has two other stations in the same province, where he regularly preaches.

Let us thank God for these signs of God's presence and blessing upon our work, and pray Him for similar outpourings in other places of this benighted land.

Fraternally yours,
D. G. WHITTINGHILL.

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MEXICO.

Prospects Wonderful and Encouraging.

Toluca, Mexico, July 12, 1903.

Dear Brother,—The prospect for a good Baptist school for girls in Toluca is most wonderful and encouraging. Yesterday I had eight applicants; today three others entered school. A Catholic lawyer brought his daughter, a very bright girl, and pays full board, besides furnishing her bed and other needful things. Some Methodist brethren who live in one of the numerous villages around Toluca, brought five of the eight yesterday. They had been attending public school in their village, but on account of persecutions they sought shelter with us. They will

come in every morning, bring their dinner and return in the afternoon. One of the five is from a Catholic family. Another man, who said he was a Presbyterian, from a village about fifteen miles distant, asked for the admission of two children as boarders—one was a small boy—but he could not pay anything and we had no way of helping him, as our appropriation for six girls is already stretched to pay the expenses of seven. I was sorry to say no after he had walked fifteen miles to see about putting his daughter in school. I told him we received only the best and brightest girls as boarders, and that I would have to see the girl before considering her application at all. He tramped back after her, and if she proves to be worthy of an education I shall have to take her and trust to the Lord for her support.

Another girl from the State of Michoacan is paying half board, so we have nine boarders and all fine girls—seven Baptists and two Catholics. One of the Catholic girls bought a Bible and Hymn Book and is becoming interested in the Bible class. The other one just came in yesterday. We are looking for another boarder in September. We have matriculated sixty-one in all up to date. The day pupils come and go, but a great many are faithful in their attendance. Our hope is mostly in those whom we have under our care all the time.

The girls have made good progress in their Bible studies this year. We are just through Genesis and beginning Exodus. They are also studying the Harmony of the Gospels, and are now in the second year of Christ's ministry. In our morning chapel exercises we are studying Paul's missionary journeys. We have Acts divided in lessons for the whole year, and in the study hall

each girl takes her turn in conducting the evening prayer service.

The Lord is opening up the way and now is the time for us to enter and do great things for Him and through Him. Sincerely, ADDIE BARTON.

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BRAZIL.

More Workers! More Workers!

Our church has been passing through some severe trials recently, but often

priests, canons of the Romish Church. Then next night I was invited back to banquet, where I met the canons again. In that city I was entertained by a brother of one of our State Governors, who accompanied me to marriage and banquet. The fame of our school makes friends for me all over the State. Was invited by Director Normal Institute in that city to visit school, also to attend classes in another boarding school in same city.



THEOLOGICAL TRAINING SCHOOL, PERNAMBUCO, BRAZIL.

the house is crowded and there are many inquirers. The spirit of liberty is coming over the people. In all my travels since returning from the United States not a stone has been thrown or any attempt made to disturb public worship. In the city of Cattelle I attended a civil marriage with two

All were reading our books and tracts, and many expressed their favor of the Gospel. More workers! More workers!

Our dear Bro. Deter found a great and open field in Rio, and so did not come to Mrs. Taylor's and church's help here. He, like myself, is too fond

of evangelistic work to take up the school. Our church here is without a pastor also. We need evangelists, also medical and educational missionaries.

Dr. Ottoni once observed to me that Rome had accomplished her great work by the wise distribution of labor. They see after every class and phase of work. Our school here has given us prestige as nothing else ever did. The people, en masse, do not yet appreciate the Gospel and its beneficent influence in regenerating the people, but quite all of them appreciate a good school; they can see the immediate advantages it brings to the students and the country. Christ healed the body, and thus, doing temporal good, brought the masses to hear the Gospel. As long as we allow the priests to control the schools we will have to work against the current. Why not lay brethren volunteer for educational and medical missions? Where are our young preachers who prepared themselves as Christian educators? There are men and women in sufficient numbers for all departments of the Lord's

work. Let the lay brother come to the help of his brother minister, with his service, as well as with his money.

On returning I find letters from two distant points, one 250 miles away in this State, asking to come preach and baptize; another from an adjoining State to come and baptize numbers awaiting the ordinance. When the apostles found that the distribution of offerings was too much for them, deacons were elected for this service. May God raise up workers for every service till all the nations shall have the Gospel, Christian physicians, Christian education, Christian science, and Christian service on trains, steamers, hotels, factories, in the army, navy. Then will the earth enjoy prosperity and happiness, and our Lord be crowned King of kings and Lord of lords.

Z. C. TAYLOR.

Praise the Lord for that great report, "with all debts paid." I was 500 miles interior—a voice in the wilderness—while the Convention at Savannah was rejoicing and planning the extension of the Master's kingdom throughout the earth. T.

A discriminating article on Andrew Murray's "Key to the Missionary Problem," opens the August number of *The Missionary Review of the World*. In it Dr. Pierson points out the strong and the weak points of the book, which he considers one of the best from the pen of Dr. Murray. A very interesting description follows of the "Work of the McAll Mission in France," with its Working Men's Clubs, Gospel Halls, and Mission Boats. Mrs. Houghton, the author, has a gifted pen, and knows her subject well. An important theme, "Missionary Training in the Home," is discussed with marked ability by Miss Belle M. Brain, who brings a wide experience and much thought to her subject. Among other important articles in this number are those on "A Revival in India," by Dr. McLaurin; "Problems in Central Africa," by Dr. Snyder, and a "Remarkable Crisis in South Africa," by Dr. Hofmeyr. To read the Review is a liberal missionary education.

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Woman's Missionary Union.

AUXILIARY TO S. B. C.

MOTTO: "GO FORWARD."

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

MISSION CARD TOPIC FOR SEPTEMBER, 1903, FOREIGN BOARD.

"The uttermost parts of the earth for thy possession." Missionaries, 127; native assistants, 192; churches, 157; baptisms, 1,790; members, 8,880; day schools, 62; scholars, 1,356; Sunday schools, 120; scholars, 3,976; contributed by foreign churches, \$15,375. Receipts, \$218,512.

STUDY TOPICS.—Latest report of the Board. (Copy free on application, Richmond, Va.) The encouraging growth within the last few years. The necessity of training converts, especially the native workers and preachers in their own land. Christian women's work for their heathen sisters.

PROGRAM FOR SEPTEMBER, 1903.

1. Peas for Perplexed People: Pleasant place, pleasing program, previous preparation, prompt performance, persistent prayer—thus perfection may be produced.

2. Our Foreign Missionaries: Read John 17: 1-10. Their commission, John 20: 21; their work, Mark 16: 15; 2 Cor. 4: 5-10; their source of supply, Phil. 4: 19; their creed, John 3: 16; their motto, Jehovah nissi, the Lord my banner, Ex. 17: 15.

3. Hymn: "How Firm a Foundation."

4. Prayer of Thanksgiving: In 1898 the Foreign Board had 76 missionaries, 117 native assistants, and its receipts were \$124,249. After five years, the last

report was 127 missionaries, 175 assistants, and \$218,512.62, an increase of \$45,000 over last year. Thirteen new missionaries sent out during the year, two others appointed.

5. Echoes from the Fields: See Convention report and Foreign Mission Journal.

6. Hymn: "Jesus shall reign."

7. Selections from Leaflet: "The Foreign Mission Board," by C. S. Gardner, D. D.

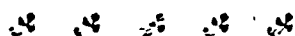
8. Business: Consider Recommendations of the Foreign Board.

9. Five Minute Address on the Watchword of the Foreign Board for this year: "We can we should, we will advance."

10. Woman's Work: W. M. U. Auxiliary S. B. C., contributed last year to the F. M. B. \$36,852.57: \$7,534 being the result of the Christmas offering. What plans can this Society adopt by which its contributions may be enlarged this year?

11. Facts from Leaflet: "Christ's Second Campaign." By Rev. J. W. Millard.

12. Ask several members to lead in short prayers for the fields of the Foreign Board. It is far better to have several short prayers by several members than one long one.



MONTHLY MISSIONARY LITERATURE.

FOR PASTOR AND PEOPLE; FOR LEADER AND LED.—For September the Foreign Board is the topic for prayer and study and two leaflets have again been provided—"The Foreign Mission Board," by Dr. C. S. Gardner, and "Christ's Second Campaign," by Rev. J. W. Millard. Facts and motives are again presented. Price, 1 cents, Mission Literature Department, S. B. C., 233 N. Howard street, Baltimore.



THE VOICE OF THE GUIDE.

Walking through an unknown region—
Tangled thicket, brier and thorn,
Weaving barriers, dark and legion,
Shadows on the face of morn;
Noontide hid in brooding tempests,
Nightfall coming cold and gray;
Lord, we thank Thee for the promise,
Star-like in thy Word to-day!

Give us listening ears to hear it;
Give us faith to follow on,
Through the clouds unlifted cover
All the glory of the sun.
"Thou shalt hear a voice behind thee!"
Do we, waiting as we pray,
Sweet from heaven discern its cadence
"Tread with courage, this the way!"

Lord, so many thoughts beset us;
Lord, so many whispers press
On the silence of the spirit,
Pilgrim in this wilderness;
Only as thy voice commands us,
Only as our hearts obey,
We are safe, and sure of reaching
Home at ending of the way.

Lord, when we are worn and weary,
Lord, when faith is weak and faint,
Give us, then, we pray, to hear thee;
Hush the moaning of complaint.
Thou shalt hear a voice behind thee!
Star-like beams the world to-day!
And we listen, and we journey,
God Himself our strength and stay.

MARGARET E. SANGSTER.



MISS WHILDEN'S BLIND GIRLS, IN CANTON, CHINA.

RECOMMENDATIONS OF FOREIGN BOARD.

We appreciate the earnest, consecrated zeal of our sisters in trying to send the Gospel of the Lord Jesus into all the world. Their organized efforts for disseminating information, awakening interest and gathering contributions are accomplishing great good both by influencing our churches and also by results which are coming to those in foreign lands. Feeling that we can depend upon our sisters for continued help, we make the following recommendations for the Convention year 1903-1904:

First.—That you do all in your power to disseminate information by scattering tracts, getting subscribers for the Foreign Mission Journal, and telling as far as possible to those around you of what the Lord is doing in this work. Through your help the Foreign Mission Journal has received thousands of new subscribers, and we wish ten thousand more this Convention year. We look to you to help secure these.

Second.—We ask that you again make a "Christmas Offering" for the great work in China. Your gifts in years past have helped much to develop the work in that great country, which now seems open to the Gospel as never before. Women can do a work in the homes of China that others cannot, and we hope the women in this land will help the earnest female missionaries in that land by furnishing the means for their support.

Third.—We ask that you will assist the Sunday School Board in bringing prominently before the Sabbath schools the special "Missionary Day," which has been so helpful in gathering contributions from the young people, and at the same time training them in mission work.

Fourth.—We would impress the duty of systematic and proportionate giving, and ask that you use your influence in bringing this subject to the attention of the churches.

Fifth.—A large proportion of our workers in the foreign lands are females. We ask that you raise enough to support the women of the Board, who are working in foreign lands. To this end we request that you try to raise during the coming year \$50,000.



THE KENTUCKY MEETING.

As Kentucky has the first State meeting after the Convention, it may be of interest to put some items about it in the Foreign Mission Journal. There were 74 delegates (three times as many as ever before), and many other visitors, filling the church at each service. Much interest and enthusiasm was shown, and for the first time there was a regular organization effected. Mrs. B. F. Proctor, of Bowling Green, was elected president, and Miss Annie Lucile Davis, of Neaton, secretary, for the year. Two hundred and forty-seven dollars was pledged for the Hak-ka Home, which will be increased to \$275, and perhaps more. With 200 Societies and Bands, \$11,000 was contributed, in cash and boxes, to Foreign, Home and Sunday School Boards, and to Kentucky mountain schools, at an expense of \$85. But that more aggressive work may be done, it was voted to increase the expense fund by authorizing the Central Committee to retain 4 per cent. of cash receipts, which would bring \$240. But if more money comes in, a less per cent. will suffice. A committee was appointed to draft a constitution and by-laws, to be acted on next year. The Tichenor Memorial Church Building Fund was commended, and every branch of our work is to be pressed with new vigor.

ELIZA S. BROADUS.



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

CONTRIBUTIONS FROM SOCIETIES.				CONTRIBUTIONS FROM BANDS.			
States.	Foreign.	Home	S. S. Bd.	States.	Foreign.	Home.	S. S. Bd.
Alabama.....	\$ 703 09	\$ 305 88	\$ 9 50	Kentucky.....	\$ 48 68	\$ 7 07	\$ 9 15
Dist of Columbia.	62 00			Louisiana.....	1 75		16 38
Georgia.....	2,459 08	1,854 97	4 00	Missouri.....	9 55		
Indian Territory..	9 56	18 56		South Carolina...	74 90	34 95	6 15
Kentucky.....	735 50	174 56	20 00	Virginia.....	253 63	57 63	
Louisiana.....	47 42	30 37	54 83				
Maryland.....	182 53	51 75	8 93				
Mississippi.....	432 80	397 30					
Missouri.....	194 16	206 13					
Oklahoma.....	2 51	10 81					
South Carolina....	990 26	823 81					
Tennessee.....	450 56	228 67					
Virginia.....	2,028 93	837 20					

VALUE OF BOXES.

States.	Home.	S. S. Bd.
Georgia.....	\$1,035 82	
Maryland.....	12 50	
Missouri.....	85 60	
Virginia.....	354 31	\$58 00

Mrs. W. C. LOWNDES, Treasurer.



The United States Ambassador to China in a recent address in Shanghai, said: "Since coming to China, I appreciate mission work infinitely more than I have ever done before. Your work would be more appreciated at home if the people only knew the dangers and trials the missionaries undergo among these stubborn people. It takes great courage for a soldier to place his name on the

muster roll in these days; but it requires an immeasurably larger amount of heroism and courage to do this work; and I wish to express my admiration of your devotion to humanity and to God, that I have witnessed since I came to this land."

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A FIVE WEEKS' TRIP.

ANNIE W. ARMSTRONG.

Sweet, encouraging and helpful to the heart of the Corresponding Secretary, Woman's Missionary Union, is the thought of being a representative of the mission work of Southern Baptist women. The position carries with it much of responsibility, but whether her labors are confined to the office, or whether the time is spent in going from place to place, there is always a sense of support from the prayers and sympathy of W. M. U. workers, and of confidence that they are interested in all efforts for the advancement of Christ's cause. Thus it becomes a pleasure after each missionary trip to give some account of it, and to recognize the unity of labor.

On August 4th we returned to Baltimore, having been absent five weeks. In looking over this time, the Psalmist's words seem most appropriate: "Bless the Lord, O my soul, and forget not all His benefits." Strength, physical and spiritual, was given for every duty; the weather did not interfere with the holding of a single meeting; we were met at every point by kind friends, except at one, to which we had gone unannounced. At this place, providentially, the pastor of the Baptist church was at the hotel to which we went. He not only extended a cordial welcome, but telephoned to different ladies, and gave an opportunity of meeting the ladies of his congregation at the close of the prayer-meeting. In so many ways through the thoughtful ministry of those at every place, God brought to us sweet surprises, unsought words of encouragement, relief from care, and many other blessings. As far as we can judge, in every sense of the word, the trip was a profitable one, and this was largely due to the co-operation of State officers. It is impossible to express full appreciation of the pains taken by them in studying railroad schedules, corresponding with churches and societies, planning for well-attended meetings, making it possible to go with us from place to place, taking part in the meetings, and in various ways contributing towards success. When opportunity can be made for leaving the Mission Rooms, the Corresponding Secretary, W. M. U., places herself at the disposal of Central Committee officers of the States where she expects to visit, leaving with them the entire planning of the trip, such places to be visited as in their judgment will tell for the most at the time. The advantages of being accompanied by State officers are evident, as they are acquainted with their own workers and with the condition of affairs in the different places. On the other hand, they can foster any interest which may be stimulated through the coming of a general officer.

During the five weeks, spent largely in visiting Societies in Tennessee, 2,916 miles were travelled, 22 places visited, 59 missionary meetings attended, and 30 addresses made. The large excess of meetings over places was due to the Missionary Conference at Lookout Mountain, Tenn., and the B. Y. P. U. A. Convention at Atlanta, Ga., being included in the trip. Both of these were attended for special objects—viz., to learn more of missionary plans followed by other de-

nominations, and to come in closer touch with the leaders and work of the Baptist young people.

Dr. Goucher sounded the keynote of the Missionary Conference when he said: "The purpose of the meeting is not to get together, become enthused, then go away and forget all about it. We are here *for study*, and the practical purpose is first for ourselves and then beyond." While space cannot be taken for reviewing the benefits of the Conference, much was gained which we hope in future to bring before W. M. U. workers. Among the subjects discussed were "missionary meetings," "missionary libraries," "tested methods of securing scriptural giving," "missions in the Sunday school."

In Atlanta we had the pleasure both of meeting the Georgia Central Committee and of attending the B. Y. P. U. A. Convention. This was an enthusiastic and large gathering. The music, led by Prof. H. W. Porter, of Baltimore, was inspiring. The keynote of the Convention, "service," was emphasized in many strong addresses, and we noted the prominence given to mission work. Dr. Eldridge Hatcher, State Secretary, in responding for the young people of Maryland, said: "We believe the young people are not only called to study and to work, but to give, and if they put their money in the work of spreading the Gospel throughout the earth, they will also be deeply interested in it. The Baptist young people of Maryland are preparing for a forward movement. They have set before themselves the task of raising a large sum for missions." It is hoped the Young People's Unions throughout the South will echo the words of Dr. Hatcher, and that during this year effort towards a "forward movement" along missionary lines will be made in every State.

The following places were visited in Tennessee: Chattanooga (an all-day meeting was held of the Societies of the Ocoee Association at First church), Highland church, Chattanooga, Winchester, Tullahoma, Shelbyville, Murfreesboro, Mill Creek church (an all-day meeting of Societies of the Nashville Association), Nashville (meeting with Central Committee), Milan, Humboldt, Brownsville, Big Hatchie Association, Staunton, Memphis, Whiteville, Jackson, Lexington, Buena Vista, Union City, Dyersburg, and Paris. In a number of these places societies were organized or reorganized; everywhere there seemed to be a quickening of interest, and everywhere was shown the same warm-hearted hospitality and willingness to help forward the work. We think it well to call attention to the fact that during these missionary tours, no collections are taken, as it is thought results will be greater by exciting interest in the work and appealing for *continued* co-operation. At three places we met the colored women—Nashville, Jackson, Memphis—and additional evidence was given that the colored people are now turning to Southern white women for help, being very appreciative when it is extended. It is indeed most desirable that meetings be held among the colored people, for unquestionably God is giving to us a great opportunity, and woman's influence in Christ's service may be of mighty power in obliterating feelings of friction which have been engendered by those who have not understood the condition of affairs in the South.

In conclusion, we bring to those who have followed this "five weeks' trip" the closing words of one of the speakers at the B. Y. P. U. A. Convention: "You have been called into the service of the Lord, and you are called in one of the grandest periods of opportunity in the history of the world. Learn the motive, the method, the scope, and the spirit of your service from Him who emptied Himself and took upon Him the form of a servant. Follow Him in lowliness, and He shall lead on to glorious victory."

Band Department.

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



CHINESE CLASS.

OUTLINE PROGRAM FOR BANDS. OUTLINE PROGRAM FOR BANDS.

1. Singing.
2. Verses we love. (Ask children to repeat their favorite verses of Scripture).
3. Hymn.
4. Scripture reading. God's Word. Ps. 119: 129-135.
5. Sentence prayers.
6. Facts about Japan. (Each one asked to tell one fact about Japan. Call each by name in turn.)
7. Reading. Golden Days. No. 6. *Boys and girls.*
8. Missionary items.
9. New plans, encouraging members to suggest plans.
10. Reception of new members.
11. Report of committees.
12. Collection and dismissal.



GOLDEN DAYS IN JAPAN—No. 6. BOYS AND GIRLS.

It was some weeks after the visit to the great temple that Shida fulfilled his promise to take the travellers to a public school.

"It is not so very different from an American school, after all," said Mary, somewhat disappointed.

"Why should it be?" said Shida, with pride. "Education, I am told, is more universal in Japan than in many parts of the United States. Here every child is compelled by law to go to school from the age of six to ten. If parents wish their children may go from the kindergarten to the primary, on to the grammar school, and from that to the normal."

"Was this always so?" asked Bessie.

"This is new Japan," answered Shida, with a smile. "Always there has been education for the men, but since the revolution of 1868 we have added to our old ways the best we could gather from every land; thus to make our land the greatest and best."

"You say there has always been education for the *men*," said Mary. "What about the girls?"

"In old Japan," replied Shida, "the girls learned much, but not at the public schools. Most of them went to private teachers, who taught them to read and write, to play upon some musical instrument, the rules of etiquette, the making of ceremonial tea, and the art of arranging flowers."

"Arranging flowers!" exclaimed John. "Given the flowers, any one can put them in water."

"We do not think so in Japan," said Shida. "Teachers spend many hours in showing their pupils just how to place a twig so it may appear to be growing in the vase. One beautiful twig beautifully set is enough to adorn a nobleman's room."

"Do they learn these other things now, since they learn grammar, arithmetic and the rest?" asked Raymond.

"Assuredly," answered Shida; "for surely no parent would let her daughter be untaught in them, and with the double work they have a busy time to learn it all before sixteen."

"Why sixteen?" asked Bessie, who would herself reach that age in two years or so.

"Because few parents wish their daughters to be unmarried after that age," replied Shida.

"They must indeed study," said Mary, with a little sigh of sympathy. "Learning how to read and write would alone take most of that time, when your language has forty-seven letters and thousands of characters."

"Which have to be painted, not written," added Raymond.

Here the teacher, for whom they had been waiting, joined them, and after bending almost to the ground, politely offered to show them through the school.

"How well he speaks English," said John to Bessie in a low tone.

"All must learn one language in the higher schools Shida tells me," she answered, "and every one is eager to learn English."

As they went from class to class Mary found that there were many more differences between this and the American schools than she had at first thought.

In the arithmetic class the Soroban, with which they had become familiar in the shops, was being used for all kinds of examples.

"That's better than counting on the fingers," said Raymond, smiling.

"Watch that boy," said John. "In less than a minute he has done a long sum in addition by pushing those wooden buttons up and down."

As Raymond had said, the writing was really painting. The soft brush was rubbed over a cake of India ink, and with the hand held high above the paper they painted thin copies, not across, but from the top to the bottom of the paper. Of course, the books began at the back instead of the front, and the words ran up and down the page instead of across, but this difference our travellers might never have noticed if it had not been pointed out to them. What seemed much more strange was that teachers and pupils all were in their stockened feet, two hundred pairs of sandals waiting outside for their owners.

"I wish," said Mary, as having waited until the close of school, they had seen each scholar make his low bow to the teacher, sucking in his breath as a sign of respect, throw his book bag over his shoulder, seize his lunch box, put on his shoes, and hurry off down the street. "I wish some one would tell me all about a girl's life. They seem so like us, and yet so different."

"You wish what a woman could tell better than I," said Shida, who had overheard her. "Some time, if you will do my humble home the honor, I will take you to see my honorable mother. She will tell you of the life of the girls."

The visit thus planned, and eagerly looked forward to, proved to be a delightful one. The panels of the little house was pushed wide open, for the day was a warm one, so that one might see through it into the tiny garden beyond. Removing their shoes, lest they soil the thick, white, black-bound mats which covered the floor, they were ushered through several tiny rooms to the guest room, which, as usual, was at the back of the house. Here their hostess met them, bowing to the ground and saying many soft-voiced words of welcome, which they could not understand. Seating themselves on the floor, an art in which they had now become proficient, a table a foot and a half high was set before each one by Shida's sister, who, as a special mark of honor to her guests, served them with the aid of a little maid servant. As these deft-handed maidens brought them tea in tiny cups and small sweet cakes, Shida told his mother of Mary's wish to know all about a girl's life. With Shida acting as interpreter to Mary's eager questions and his mother's answers, the travellers learned much, of which I can give you only an outline.

When the baby is born, said Shida's mother, whether it be a boy or a girl, a message is sent to tell the news to all the relatives and friends, who hasten to make a visit to the new comer, carrying or sending before a present of a toy or a piece of silk or crepe for a baby dress. But whatever is sent as a present it must be accompanied by a bit of dried fish or eggs for good luck. When the baby is seven days old it is named; girls generally being named from a flower or something beautiful in nature, as plum blossom, snow or sunshine. The thirtieth day is a great day in the baby's life. A god from the seven myriads of gods has been chosen for the special patron god of the little one, and on this day he is taken to the temple to be placed under its especial care. You may often see these processions in the street, the baby dressed in a fine, new dress, covered with the family crest. Generally there is an entertainment in honor of the occasion, but, at least, all presents received at the birth must now be acknowledged by a return present and a letter of thanks.

After these ceremonies the baby's life is very quiet and much like other babies. It is dressed in garments shaped just like the *kimono* of its mother. If the family is well-to-do, a nurse carries it about in her arms; if not, it is tied

to the back of an older brother or sister and goes bobbing up and down on their back, as they run and play with other children in the street, its little bald head hanging back on its shoulders in a way which seems to us very painful. When old enough to sit alone, it is taught to sit with its knees bent under it just as its elders do. They are never dressed in white, for that is Japanese mourning, but in brightest reds and yellows, until the boy is put, in soberer colors, to show his sex. They are never given cow's or goat's milk, for Japanese never use milk for food. Stranger still, they are never kissed, but caressed and fondled by both their mother and father, for the Japanese are very fond of children. When they grow older the children look forward with great glee to New Year, when all, old and young, give themselves up to fun and frolic. Besides this, the Festival of Dolls is the great time of the year for the girls, and the Festival of Kites for the boys. Toys, as we have seen from our temple visits, are cheap and plentiful. But notwithstanding the love bestowed upon the children, they are not allowed to be rude or noisy. They must show the greatest respect for the aged, especially their grandparents; "must honor their father and mother," and wait in order of ages until older brothers and sisters are served. Very soon the little girl begins to be taught by her mother how to keep the house, serve the tea, sew and mend the clothes, most of which must be ripped and made over each time they are washed. Then school, and marriage.

Mary's questions were far from exhausted, but ere this they had stayed a long time, and felt they must go. This, however, they were not permitted to do until they had walked in the tiny garden, where lakes, rivers, mountains and valleys were represented in a space not bigger than a good sized room; being served again with tea, and heard Shida's sister play upon the queer instrument, whose notes—there was no tune—they tried in vain to think sweet.

It was Bessie who said as they climbed into their jinrikishas: "It was worth coming to Japan to see such politeness."



PROGRAM FOR YOUNG PEOPLE'S SOCIETIES.

Music. Reading. Several sacred poems. (The songs of Deborah, Hannah, Elizabeth and Mary.) Prayer. Music. Minutes of last meeting. The connecting link. (A few sentences giving outline of last month's study.) A wonderful revolution, five minutes. The beginning of new Japan, three minutes. The New Order—Politically, Educational and Socially, five minutes. A Rebellion, three minutes. The War with China, five minutes. Food for Thought. (Each member privileged to ask a question on Japan: if no one can answer now, answers to be given at next meeting). Discussion. Plans for our fall reunion. Committee on Fall Reunion. Current Missionary Events. Collection. Dismissal.

Notes.—A Fall Reunion is worth planning for wisely and well. Would it be well to have a printed program arranged for six months? Would the meeting be better attended and more social in a home than in the church? Will it be well to invite all who might be members to the Reunion, urging them *at that meeting* to become members? How shall the invitations be made most effective? Can a book circle be added to the society, each member buying a helpful missionary or other book, allowing it to pass in rotation through the Society during the year, returning to the giver as her personal property at the end of that time?

Questions.—What was the revolution of 1868? Describe the preparatory agitation. How were foreign treaties effected? What Shogun resigned, and why? What oath did the Emperor take? To what city was the capital transferred? How was the end of feudalism brought about? Why were foreign instructors employed? Why is the year 1872 memorable? What moral reforms were inaugurated? Outline the great political changes. Give marks of a great intellectual awakening. Mention some social changes. What was the Satsuma rebellion? Result of the war with China? When was Japan admitted into the "sisterhood of nations?"

Reference.—Seventh and eighth chapters of *Japan and Its Regeneration*, by Rev. Otis Cary. Price, 50 cents.

RECEIPTS FOR FOREIGN MISSIONS

From July 15 to August 15, 1903.

ALABAMA.—Cuba S. S., by W. G. M., \$5.10; W. M. S., Palmetto St. Ch., by Mrs. G. A. K., \$13.69; First Ch., Wylam, by A. H. S., \$7.75; Sunbeam Soc., Pine Apple, by Miss A. C. (Miss Kelly), \$5; O. A. Bamber, \$1; W. B. Crumpton, Treas. (Miss Hartwell, \$81.25; Brazil, \$3.26; Miss Kelly, \$63.35), \$613.01. Sunbeams, Gadsden, by Mrs. J. G. D. (Haroda San), \$7.25. Total, \$652.80.

Previously reported, \$689.37. Total this year, \$1,342.17.

DISTRICT OF COLUMBIA.—Second S. S., Washington, by R. M. H., \$25; "A Friend," \$10. Total, \$35.

Previously reported, \$139.79. Total this year, \$174.79.

FLORIDA.—W. M. S., Telford, Palmetto, by L. D. G. (Williams' Mem. Home), \$5.75; H. L. Thomas and wife, Francis, by L. D. G. (Williams' Mem. Home), \$5; Plant City W. M. S., by L. D. G. (Williams' Mem. Home), \$3.15; L. D. Geiger, Treas., \$106.10. Total, \$120.

Previously reported, \$7. Total this year, \$127.

GEORGIA.—W. M. S., Popular Springs Ch., by Mrs. N. O. S., \$5; W. M. S., First Ch., Americus, by Miss A. W. (native miss'y), \$9; Mt. Zion W. M. S., by Mrs. J. E. P., \$3.50; First Ch., Macon, by B. W. C. (native miss'y, Japan), \$25; Mrs. Mary Davis Jackson, \$25; Jun. B. Y. P. U., South Side Ch., Savannah, by E. R. C., \$3; Mrs. B. E. Barksdale (China), \$1.20; East Macon Ch., by J. C. J., \$22.10; W. M. S., Ft. Gaines, by Mrs. E. R. S. (Hak-ka Home), \$2.50; Thomasville Ch., by J. F. P. (Girl's School, \$11.25; native preacher, \$15; Bible woman, \$6), \$32.25; Mrs. J. M. O'Brien (support of two assistants to Miss Hartwell), \$57; Juvenile Miss'y Soc., Ft. Gaines Ch., by I. B. (Hak-ka Home), \$2.21; Mrs. E. R. Hodgson, by E. R. H. (Mrs. Soo, with Miss Kelly), \$50; B. F. Raney (Mexico), \$2.50; Vineville Ch., by R. F. L., \$65.16; New Providence Ch., Guyton, by B. J. C. (native missionaries), \$10.63; W. M. S., Mt. Calvary Ch., Wright, by Mrs. W. G. (Hak-ka Home), \$15; "A Friend" (colporter in China), \$4.25; Juvenile Miss'y Soc., Ft. Gaines, by Miss I. B. (China), \$2.71; S. Y. Jameson, Treas. (Hak-ka Home), \$78.58; Mrs. Sears' Bible woman, \$4; Miss Moon, \$16.65; Capitol Ave. W. M. S., native helper, \$8; Central W. M. S., Newnan, native helper, \$25; Bainbridge W. M. S., native helper, \$25; Quitman W. M. S., native helper, \$20; Dr. Ayers, \$2.50; Christmas offering, \$1; Miss Kennon, \$5; Miss Kennon, support girl in school, \$12; China, \$16.28; Medical Missions, \$53.85; undesignated, \$428.49), \$696.34; East Macon Ch., by J. C. J., \$50; B. F. Prine, Statenville, \$2.30; First Ch., Cedartown, by W. T. G., \$32.04. Total, \$1,118.69.

Previously reported, \$2,799.87. Total this year, \$3,918.56.

INDIAN TERRITORY.—Vilma Ch., by B. F. K., \$3.10; Mrs. C. D. Bowden's S. S. Class, Holdenville, by A. W. A., \$3.26; W. M. S., Red Oak, by A. W. A., 77 cents; Mrs. Phebe Reagan, by A. W. A., 53 cents; Bailey Ch., by B. F. K., \$9. Total, \$16.66.

Previously reported, \$26.50. Total this year, \$43.16.

KENTUCKY.—Executive Board, Simpson Ass'n, by J. H. C., \$45; Lewisburg S. S., by C. N. B., \$2.94; J. G. Bow, Cor. Sec'y, \$409.93. Mrs. B. G. Rees, Sec'y and Treas. (Hak-ka Home, \$166.15; Mrs. C. T. Willingham, \$5, reading woman with Mrs. McCloy, \$15; native preacher with R. E. Chambers, \$15), \$336.27; Knob Creek Ch., by R. D. S., \$12. Total, \$866.14.

Previously reported, \$1,463.92. Total this year, \$2,330.06.

LOUISIANA.—Springhill Ch., by C. T. C., \$2.50; Shiloh Ch., No. Sabine Ass'n, by J. E. L., \$2; Union Ch., Florein, by G. W. D., \$2.50; Mrs. T. Hickman (Hak-ka Home), \$2; Mrs. Barnett Houghton (Hak-ka Home), \$1; Cash collection at Convention (Hak-ka Home), \$3.05; Wallace Ch., \$3.35; Union Ch., No. Sabine Ass'n, by C. B. S., \$8; Sardis Ch., by J. H. T., \$3.90; A. M. Hendon, Treas. (Miss Pettigrew, \$14.95), \$178.95; New Bethel Ch., by J. T. F., \$12.50; Robeline Ch., by L. M. C., \$7; Mrs. Kate Harvell, Antioch Soc., by Mrs. C. A. (Hak-ka Rome), \$1; Mrs. Kate Wart Houghton Soc., by Mrs. C. A. (Hak-ka Home), \$1; New Bethel Ch., by J. B. H., \$2.40. Total, \$236.15.

Previously reported, \$60.70. Total this year, \$296.85.

MARYLAND.—North Ave. S. S., Baltimore, by E. A. D., \$15.18; Nanjemoy Ch., by L. J., \$5; Mrs. Eugene Levering, Treas. (Fourth Ch. L. Soc.), \$10; Huntington Ch., by L. S. C., \$15.65; W. M. S., German Ch., Baltimore, by A. W. A., \$5; Nanjemoy Ch., by L. J., \$1.40. Total, \$82.23.

Previously reported, \$316.04. Total this year, \$398.27.

MISSISSIPPI.—Immanuel Ch., Meridian, by C. G. E., \$10; Bismark Ch., by J. R. G. R. (China), \$11.05; Mrs. R. W. Hooker, Sardis (maps and charts for Toluca school), \$13.14; "Colored Brother," Convention, \$1; Julia T. Lipsey and S. S., by J. T. L. (Bible woman), \$1.25; Union Ch., by A. W. R., \$5; Immanuel Ch., Meridian, by C. G. E., \$9; A. V. Rowe, Cor. Sec'y (Hak-ka Home), \$100. Total, \$150.44.

Previously reported, \$330.10. Total this year, \$480.54.

MISSOURI.—Budd Park S. S., by A. C. (Kansas City), \$1.76; Jun. B. Y. P. U., First Ch., Nevada, by Mrs. H. W. V. (Theological Training School, Rome), \$3, A. W. Payne, Treas., \$1; W. M. S., Third, St. Louis, \$5.90; W. M. S., Bowling Green, \$7.50; Mrs. C. E. Betts, Fayette (McMinn Home), \$5; A sister, Nevada, \$37.15; Junior Union, S. Union Ch., Maywood (Peyton Stephens), \$2.50), \$52.61. Total, \$557.40.

Previously reported, \$514.92. Total this year, \$1,073.32.

NORTH CAROLINA.—Spring Creek Ch., by B. B. P., \$1.28; Dora Leach, Lassiter, \$5; W. C. Stradley, Asheville (native workers with E. F. Tatum), \$40; Henrietta Ch., by F. B. G., \$7; Rock Spring Ch., Haywood Co. Ass'n, by T. L. B., \$8.75. Total, \$62.03.

Previously reported, \$849.18. Total this year, \$911.21.

OKLAHOMA.—Children's Day, Timberlake S. S., by J. F. P. W., \$3; W. M. S. Valley View Ch., by A. W. A., 50 cents; S. S. Blackwell, by A. G. W., \$2.98; First Ch., Edmond (Theological student), by A. W. P., \$1. Total, \$7.48.

Previously reported, \$10.38. Total this year, \$17.86.

OHIO.—First Ch., B. Y. P. U., Sidney, by J. J. B. (work in South America), \$1.61.

SOUTH CAROLINA.—No. Greenville Ass'n, by Z. Z. W. (W. H. Cannada), \$5.29; Providence Ch., by W. E. E., \$1.52; Barlette St. S. S., Sumter, by D. L. H., \$15; Second Ch., Easley, by J. A., \$3; Central Ch., by W. R. W., \$2.14; Misses E. and A. Little (China), \$6; Paran Ch., S. E. Ass'n, by W. O. W., 62 cents; Bloomingvale Ch., S. E. Ass'n, by H. B. I., \$1.21; Bethabara Ch., Laurens Ass'n, by R. S. G., \$1.72; Southside Ch., by L. E. K., \$1.04; Conway Ch., Waccamaw Ass'n, by C. H. S., \$7.75; Fountain Inn Ch., by J. B. J., \$3.32; Laurel Creek Ch., Greenville Ass'n, by O. L. J., \$5; Belton Ch., by R. A. L., \$29.44; Belton S. S., by R. A. L., \$3.93; Locust Hill Ch., N. G. A., by W. A. H. (W. H. Cannada), \$1.46; Corinth Ch., by J. S. H., \$15.25; Little River Ch., Fairfield Ass'n, by E. R. R., \$7.50; Pee Dee Ass'n, by J. A. M., \$1.37; Washington Ch., by J. T. H. (W. H. Cannada), \$15.70; Little River Ch., Saluda Ass'n, by M. G. E., \$3.15; Piedmont Ass'n, by W. Y. C. O., \$6.02; Corinth No. 2 Ch., by W. Y. C. O., \$3.90; Bethel Ch., by G. M. B., \$2.71; Greenville Ass'n, by W. W. K., \$61.31; Providence S. S., by J. T. G., \$4; Bethel Ch., S. E. Ass'n, by S. A. S., \$9.20; Beaverdam Ass'n, by J. W. S., \$29.66; J. P. Kilgore, Bishopville, \$2; Mrs. John Stout, Cor. Sec'y, C. C., W. M. S. (Societies, Saluda Ass'n, for Mrs. Entz-minger, \$61.58; Societies of Abbeville Ass'n, \$40.27; Home for Hak-ka Missionaries, \$76.45; Miss Whilden's school, \$6.25; Sunbeam Miss'y, \$1; Christmas offering, \$1), \$350.60; Padgett's

Creek Ch., Union Co. Ass'n, by L. M. R., \$20; Greenwood Ch., by E. W. S., \$100; Mt. Elon Ch., Welsh Neck Ass'n, by E. H. H., \$2.50; Beulah Ch., by R. J. H., \$2; Tilley Swamp Ch., Waccamaw Ass'n, by D. F. C., \$3; Citadel Square S. S., by Miss A. B. (blind girl in China), \$5.35; Providence Ch., Santee Ass'n, by E. D. R., \$5; Peniel Ch., by W. E. M., 50 cents; Y. L. M. S., Citadel Square, by Z. D. (Miss Whilden's blind girls), \$10; Peedee Union, Waccamaw Ass'n, by A. M. A., \$11.35; No. Greenville Ass'n, by J. J. W. (W. H. Cannada), \$20; Cherokee Ave. Ch., by C. J. H., \$10. Total, \$791.01.

Previously reported, \$1,825.27. Total this year, \$2,616.23.

TENNESSEE.—H. R. Warren (Mrs.), \$2; Salem Ch., Chilhowee Ass'n, by J. T. K., 90 cents; W. M. Woodcock, Treas. (China, \$2.10; Hak-ka Home, \$21), \$326.70; Ararat Ch., by J. P. L., \$3.50; Rocky Hill Ch., by J. H. H., \$6.39. Total, \$339.48.

Previously reported, \$1,646.51. Total this year, \$1,985.99.

TEXAS.—Callina S. S., by P. W., \$3.35; Mrs. S. P. Flannahan, First Ch., Austin, by S. H. (native Chinese missionary), \$90; Brandon Ch., by W. A. M., \$6.50; L. A. S., First Ch., Dallas, by A. W. A. (Hak-ka Home), \$5. Total, \$104.85.

Previously reported, \$894.58. Total this year, \$999.43.

VIRGINIA.—C. H. Ryland, Pastor (China Publication Society, special gift), \$5; B. A. Jacob, Treas. (Hak-ka Home), \$3,001.21. Total, \$3,006.21.

Previously reported, \$1,546.30. Total this year, \$4,552.51.

AGGREGATE.

Total this month, \$3,148.18.

Previously reported, \$13,161.43.

Total this year, \$21,309.61.

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(Adv.—Mention this Journal.)

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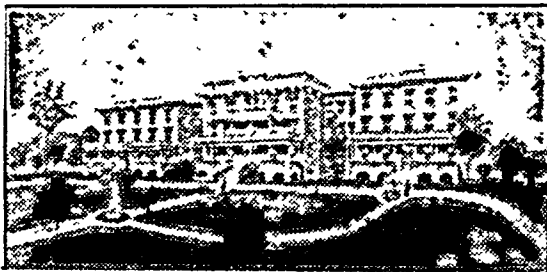
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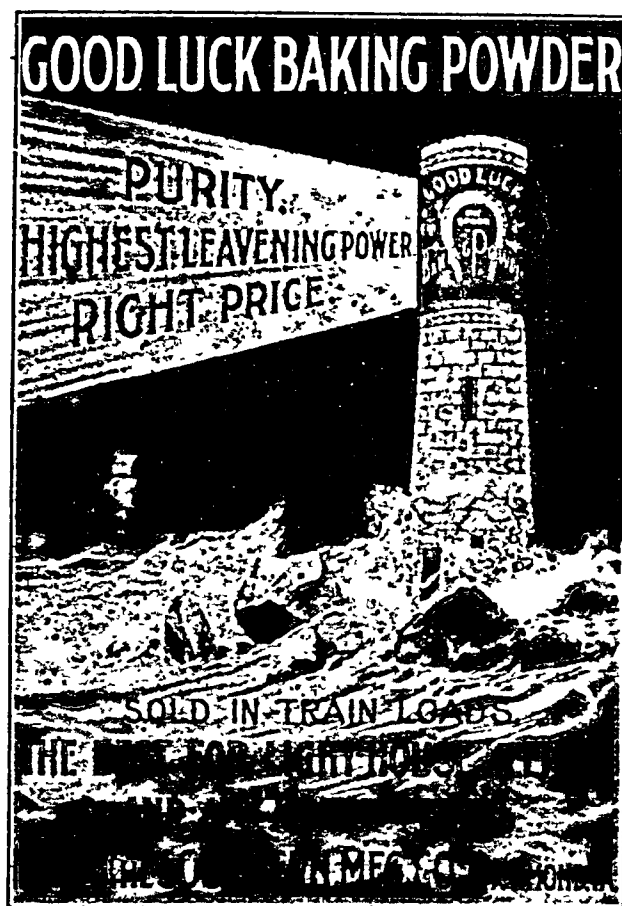
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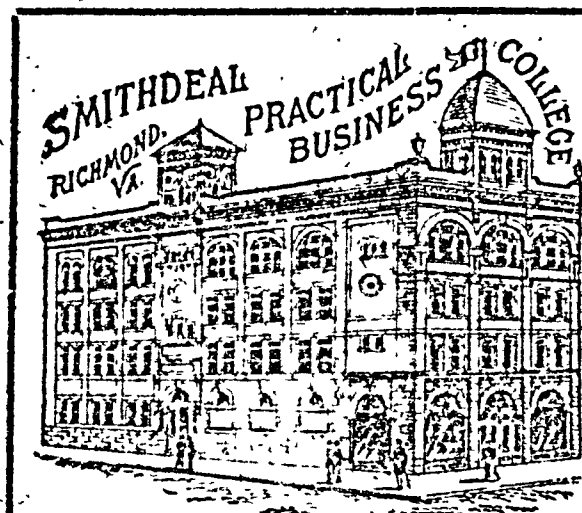
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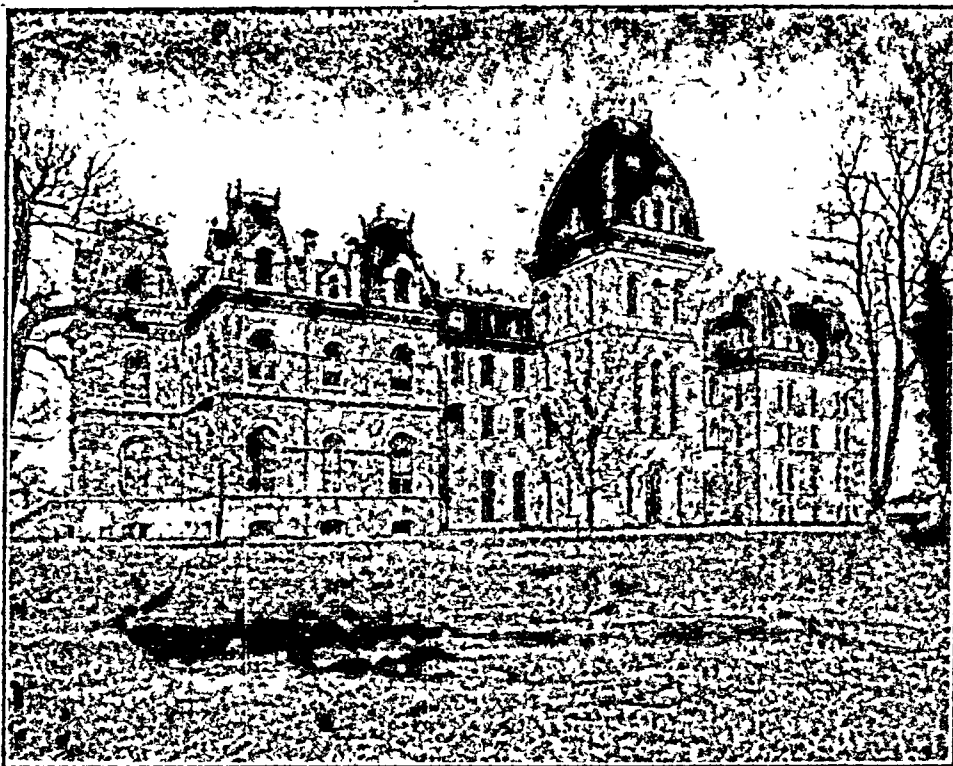
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