

THE MISSION MESSENGER.

"Speak Unto the Children of Israel, that they Go Forward."

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VOLUME 5.

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NUMBER 11.

NOTICE.

If this notice is marked with a blue pencil, it shows your subscription has expired. A prompt renewal will be highly appreciated.

Treasurer's Report for October—or from 26th of September to 31st of October, 1899.

W. M. S., Bethlehem church, foreign mission, 76 cents, State missions, 15 cents; W. M. S., Summerville church, foreign mission, 1.75; Sunbeam Society, Lyons church, foreign mission 35 cents; W. M. S., Fifth church, Atlanta, home missions, \$2.00; W. M. S., High Shoals church, foreign mission 60 cents, Home mission, 75 cents, state mission, 75 cents; W. M. S., First church, Augusta, foreign mission, (Sears Fund) \$108.85; W. M. and Aid Society, Vineville church, Macon, state mission, \$3.00; W. M. S., Pleasant Grove church, foreign mission \$2.00; W. M. S., Trion church, foreign mission, \$8.00, home mission, \$8.00, state mission, \$8.00; Mrs. T. T. Lawrence, foreign mission, 75 cents; W. M. S., Lyerly church, home mission, \$1.42; W. M. S., Raccoon Mills church, foreign mission, \$1.30, state missions, 55 cents; W. M. S., First church, Rome, foreign mission, (Miss Wilcox, Brazil), \$25.00; W. M. S., Enon church, foreign mission, \$1.50; W. M. S., Goloid church, foreign mission, \$1.38, home missions, \$1.36, state mission, \$1.36; W. M. S., Greensboro church, state mission, \$3.65; W. M. S., Montezuma church, foreign mission, \$4.65, home mission, \$4.65, state mission, \$4.65; W. M. S., Elko church, foreign mission, 45 cents, home missions, 45 cents, state mission, 40 cents; W. M. S., First church, Atlanta, state mission, \$5.00; W. M. S., Elberton church, foreign mission, \$2.50, home mission, \$2.50, state mission, \$3.00; W. M. S., Waynesboro church, foreign mission, \$4.00; W. M. S., First church, Augusta, home mission, \$1.00; Carey Sunbeam, North Atlanta church, foreign mission, \$1.49, home mission, \$1.00; Little Brier Creek church, foreign mission, \$1.00, state missions, \$1.00; W. M. S., Curtis church, Augusta, foreign mission, \$2.00, home mission, \$2.00, state mission, \$3.45; W. M. S., First church, Macon, foreign mission, \$13.55; W. M. and Aid Society, McDonough church, foreign mission, \$2.50, home mission, \$2.50; W. M. S., Elim church, foreign mission, \$3.80, home mission, \$3.90; W. W. S., Bogart

church, foreign mission, \$3.00; W. Aid Society, Thomaston church, foreign mission, \$1.50, home mission, \$1.50, state mission, \$1.00; W. M. S., Little Ogeechee church, foreign mission, \$1.00; W. M. S., Sylvania church, foreign mission, \$1.55, state mission, \$1.55; W. M. S., Turkey Branch church, foreign mission, \$1.00, home mission, \$1.00, state mission, \$1.00; W. M. S., Corinth church, foreign mission, 63 cents, home mission, 64 cents, state mission, 64; W. M. S., North Newington church, foreign mission, \$1.00, home mission, \$1.00, state mission, \$1.00; W. M. S., Goloid church, foreign mission, 25 cents, home mission, 25 cents, state mission, 25 cents; W. M. S., Jackson church, foreign mission, \$1.00, state mission, \$1.00; Sunbeam Band, Millen church, foreign mission, 78 cents, home mission, 77 cents, state mission, 77 cents; Sunbeam Society, Carrolton church, foreign mission, 40 cents; W. M. S., Carrolton church, home mission, 75 cents, state missions, \$1.00; Sunbeam Society, Athens church, foreign mission (Rev. Peyton Stevenson, China), \$5.00; Sunbeam Society, Waycross church, home mission 95 cents; Maynard House, (Japan); Young Sunbeam Society, West End church, Atlanta, \$2.05; W. M. Society, First church, Dalton, \$10.00 Indigent Ministers; W. M. S., Arabi church, \$2.00; W. M. S., Fort Valley church, \$2.66; W. M. S., First church, Rome, \$2.00; W. M. S., Thomaston church, \$2.00; W. M. S., Green Fork church, \$1.50; W. M. S., Elam church, \$1.00; W. M. S., North Newington church, \$1.00; W. M. S., Central church, Atlanta, \$3.00; Mission Messenger, through Mrs. Easterlin, \$6.25 Mercer University, W. M. S., Trion church, \$2.00; W. M. S., Lyerly church, (Ministerial Education), \$1.42; W. M. S., First church, Atlanta, (Ministerial Education), \$5.00, Medical Missionary Fund; W. M. S., Lyons church, \$7.06; Mrs. A. L. Kimsey, (in memory of her sainted baby), \$1.63; W. M. S., First church, Augusta, \$33.50; W. M. S., Fort Valley church, \$1.55; W. M. S., Lyerly church, \$1.50; W. M. S., First church, Rome, \$1.00; W. M. S., Fellowship church, \$1.00; W. M. S., Providence church, \$5.00; W. M. S., Goloid church, \$1.00; W. M. S., First church, Atlanta, (quilt fund), \$1.30; W. M. S., Duffy street church, Savannah, \$2.50; W. M. S., Jackson Hill church, Atlanta, (quilt fund), \$3.15; W. Benevolence Society, Bethlehem church, (self denial), 65 cents; W. M. S., First church, Macon, \$3.00; W. M. S., Duharts church, \$3.15;

W. M. S., Elim church, \$1.00; W. M. S., Oak Hill church, \$3.10; W. M. S., Green Fork church, \$1.00; W. M. S., Corinth church, \$1.00; Busy Bees, Jackson Hill church, \$1.00; Carey Sunbeams, North Atlanta church, \$1.00; Orphans' Home, W. M. S., Bethlehem church, 35 cents; Jackson Hill Sunday-school, (Birth-day offerings), \$2.84; W. M. S., Arabi church, \$2.00; W. M. S., Trion church, \$4.30; W. M. S., Buford church, \$2.00; W. M. S., Little Ogeechee church, 50 cents; Sunbeam Society, Millen church, 77 cents; Sunbeam Society, Oak Hill church, 50 cents; Sunday-school Board, W. M. S., Waynesboro church, \$3.33.

Total for each object: Foreign mission, \$205.29; home mission, \$39.39; state mission, \$43.17; Orphans' Home, \$13.26; Sunday-school Board, \$3.33; Mercer University, \$8.42; Indigent Ministers, \$16.16; Maynard House, (Japan), \$12.05; Mission Messenger, \$6.25; medical missionary, \$14.45. Total for all objects: \$421.77.

MRS. E. G. WILLINGHAM,
Treas. W. M. U. of Ga.
56 Highland Ave.

Report of Organizer of W. M. Societies for October.

On the 30th of September I left Atlanta to attend the session of the Fairburn Association, which convened on that day at the Rock, a church about six miles from Fairburn; reached there about 2 p. m., just in time for the afternoon session; heard the discussion on missions, noted progress in various directions, especially in regard to woman's work; recalled a meeting with this body just 14 years ago. Rev. Chas. Irwin, a brother of sainted memory, in discussing the subject of missions, read a report from a woman's mission society and an article written by a woman on plans of work, then urged pastors to aid in organizing woman's mission societies in their churches; the work was new to them, and met with but little favor; true it had been seven years since the appointment of the Central Committee, but the progress had been slow, especially in the country, and the report and letter of this dear sister was the subject of much remark during the dinner hour; to many it was wonderful that a woman could write an article that was considered worthy to be read in an association. I was invited to spend the night with some of the members who lived near; accepted

Early of Irwin from pastor

the invitation; around the fireside Bro. Irwin's recommendation was again discussed. There were three gentlemen present, the host and two ministers, one about 50 years of age, the other a young man; eight ladies were present as listeners; after some criticisms had been indulged in the elder one of the ministers turned to me and said, "You live in Atlanta; perhaps you can tell us of these woman's meetings, their object and how they are conducted." Thus appealed to I did my best to explain the work, but when I had finished my remarks were met with sarcasm by the minister and mine host with the words, "Woman should remember that she is the weaker vessel, and hold her peace." Of course I was mortified and kept silence. I met the minister more than a year ago. He spoke to me, but eyed me askance, showing by his manner that he was of the same opinion still; judge then of my surprise when he rose in this meeting and said, "Brethren, I have a confession to make, an apology to offer; I wish to ask your forgiveness for what I have done; I have asked the Lord to forgive me and I believe He has, for I sinned ignorantly; I have been opposing woman's mission societies, but I see my error and will do so no longer. I now expect to help these sisters all I can; the members of these mission societies are better wives and mothers, made so by the information and inspiration gained at these meetings, and we are better men when we have these zealous, godly women for our wives." I could scarcely believe the evidence of my own senses, and leaned forward to catch every word he uttered. A minister's wife sitting near me said, "He has come a long way from his former position." "I know it," I answered, and am constrained to say, Bless the Lord; it is the dawning of the morning. Arrangements were made for me to hold a meeting with the sisters in the school house near by, just after dinner the next day: spent the night with Sister Spears, her daughter and family, where we had a prayer-meeting with the women and children; quite a number repaired to the school house when the hour arrived and listened attentively; but only one sister, a member of that church, wished to organize, and she could not succeed alone. I could only pray God's blessing on the seed sown. I then distributed literature, and left the harvest with the Divine Husbandman. Returning to Fairburn on Sabbath afternoon I spent the night with the family of Bro. T. J. Dodd. Bro. D. serves country churches; sister D. asked that I give her literature that she might organize societies in these churches; I did so, and trust that she will be successful.

On the 11th of October I left Atlanta to attend the Western Association; on failure of the hackman to keep his engagement I did not reach Oakland, where the body met, until 9 o'clock of the second day of the session; with the consent of the pastor and approval of the brethren, Sister Longley

and I repaired to the school house after dinner; then at the close of the scriptural and profitable sermon, which was preached by Brother Amos, the brethren returned to the church, and the sisters held a meeting. A large and appreciative audience was in attendance. After the meeting closed Sister Powers, who lived near, asked me to spend the night with her. Then it was proposed to have a meeting at her house that evening and organize a W. M. S. of the members of the church, to which I gladly assented. Sister Longley had to return, but made an appointment for me at Neal for 3 o'clock the next day, as Sister Blount had requested, when I was at her home. About 8 p. m. several of the sisters came to Bro. Powers', accompanied by their pastor, Bro. Pack. We organized, and Bro. Pack subscribed for two copies of The Mission Messenger to be used for the society. That evening an occurrence caused a gloom to be cast over our meeting. Just about dark Sister Powers and her children were in a buggy. Her son was standing, when the horse started unexpectedly, the boy fell out and broke his arm. The doctor was called in to attend to the fracture; the little man bore the pain bravely. The next day he was up, looking pale, but really not seeming to suffer so much as his mother from the nervous strain in sympathy with her boy. I then returned to Neal and met with a few of the sisters, who were anxious to labor for the Master, and organize as a band of disciples to study, pray and labor in His vineyard for the glory of God and the good of others. My next trip was to the Carrollton Association, leaving here on Thursday evening. I expected to reach Carrollton that evening, but was detained in Bremen until afternoon, reaching Carrollton too late to obtain conveyance. I remained with Sister Robinson until next morning, when Sister Rhudy came around with her conveyance and took both of us to Salem. While in Bremen I felt that my Father had something there for me to do, or I would not have been thwarted in my plan about getting on to Salem. So I set about trying to find my work. I went to the school house with the children, and the teacher gave me the privilege of talking to them; he also permitted one of his scholars to take a note that I had written over town, asking the ladies to meet me at the hotel—a few came. I think Sister Philips will organize a Sunbeam Band. When I reached Salem the body was in session. Bro. Wingo, the moderator, announced my presence, and said he hoped opportunity would be given me to meet with the sisters. I had to hold these meetings in the church, and my time was limited to 15 or 20 minutes both on Saturday and Sunday, so it was very unsatisfactory. I always regret it when no other building is near, but God can bless a few words when spoken in His name.

Yours in service,

L. H. KICKLIGHTER.

Reports Sent in Too Late for November Issue of the Messenger.

Appalachee Association.		
W. M. S., Bogart Church—		
Foreign missions	\$ 3 00	
Pastor's salary	3 50	6 50
Hebron Association.		
W. M. S., Sardis Church—		
Foreign missions	5 00	
Home missions	3 00	
State missions	4 70	
Church work	25 00	
Assisted in sending box to frontier	10 00	47 70
Heplzibah Association.		
W. M. S., Little Brier Creek Ch—		
Foreign missions	3 00	3 00
W. M. S., Second Ch., Augusta—		
Foreign missions	5 00	
State missions	3 00	8 00
Houston Association.		
W. M. S., Worth Church—		
Church work	17 05	17 05
Washington Association.		
W. M. S., Balerna Church—		
Foreign missions	2 02	
Home missions	2 02	4 04
Mercer Association.		
W. M. S., Quitman Church—		
Missions	24 40	
Benevolence	7 40	31 80
W. M. S., Albany Church—		
Foreign missions	5 25	
Home missions	4 80	
Sunday School work	4 75	14 80
W. M. S., Tugaloo Church—		
Box to frontier	65 00	65 00
Middle Association.		
W. M. S., Corinth Church—		
Medical missionary	1 00	
Foreign missions	64	
Home missions	64	
Sunday School	63	2 91
Total for quarter	\$200 80	

Christian Expansion.

Everything pertaining to Christ and his kingdom is worthy of thoughtful consideration. He is the being above all others, he is described as the chief among ten thousand—the one alto-gether lovely. His law is the perfect law, his words pure and healthful, and his teachings are wise, true and good. Christian means pertaining to Christ, and christian expansion may be construed to mean christification or christianizing. To christianize is to imbue with christian principles, or to convert into christianity. What subject is more worthy of thought, what work more worthy of effort?

A study of God's works in nature and of God's word as revealed, will show that growth or expansion is a law that obtains,

and a law like that of the Medes and Persians that changes not. The seed planted first produces the blade, then the ear, then the full corn in the ear. The kingdom of heaven, said the Savior, is like a grain of mustard seed, which is less than all the seeds that be in the earth, but when it is sown, it groweth up and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. In the animal kingdom also we trace expansion or development from infancy to childhood, from childhood to youth, and from youth to full maturity of manhood. Nature is said to abhor a vacuum and not less repugnant to nature seems to be inaction. Growth, development and expansion are the law written on every leaf, on every flower, on every plant and on every animal.

As in the natural, so in the spiritual world, inactive is construed as abnormal. The words of wisdom are, go to the ant thou sluggard and learn, why stand ye all the day idle. Of certain ones the apostle Paul says, when they should have been teachers they were but babes. They had failed to place themselves in harmony with God's laws, and in consequence had failed to develop into strong symmetrical characters. The command is, "be strong" "quit you like men," "grow in grace and the knowledge of the Lord Jesus Christ. Christianity is designed not only to benefit its possessors, but it is designed to be spread and extended to the uttermost part of the earth. "Ask of me, and I will give the heathen for thine inheritance, and the uttermost part of the earth for thy possessions." "Go into all the world and preach the gospel to every creature." "Go teach all nations, baptizing them in the name of the Father, Son and Holy Ghost. The neighbor may love his neighbor, the patriot may love his countrymen, but the christian is taught to regard the world as his field of labor. The doctrines as taught by Christ tend to purify the heart and intensify the desires for the universal good of mankind. Christ went about doing good, and by precept and example he is calling his followers to fields of labor.

Paul, the great apostle of the Gentiles, has not left woman without encouragement as a helper in the great work of christianizing the world. In his epistle to the Philippians, 4th chapter and 3rd verse, he says, "Help those women that labored with me in the gospel." To be co-workers in gospel labor is certainly a grand and noble appointment. The examples of Hannah, Deborah, Dorcas and the women whose work shall be told as a memorial of her, wherever this gospel shall be preached, these all encourage us in efforts to christianize the world.

Let us then feed upon the word that we may grow in grace and the knowledge of our Lord, and let us also exercise the talents given us, that we may grow and become women in Christ Jesus.

Little Things.

How important are the little things that we meet day after day, as we journey through life, and yet how prone we as human beings are, to overlook and neglect them.

Oft-times we could do much to brighten ones life, or lighten ones burden, when it would cost us on more than a sympathetic word, or even a pleasant smile, but on we go in our rush, not stopping to think of these little things, and the good they can do.

Little things are the spice of life! There is no great thing, but that in the beginning was quite small. Look for a moment at the great and good men and women of the day, they are powers in our land, but think, forty or fifty year ago, where do we find them? Little "tots" around their mother's knee with their baby prattle and lisping only a few words with any meaning at all.

A few years later we find them in the school-room learning one lesson at a time, and following them on we see them rising higher and higher, but only a little at a time, until they have become a great power. All the great inventions of our day were begun on a small basis, and improved until they have become great. Then notice our great conventions, and the good done through them. We know it is a great work, but we as a little band of the weaker sex, could not tell what great things are being done by them. From where do these great bodies arise? I will say, in our homes, for it takes the Christians of our homes to constitute our churches, the churches to constitute the association, and the association the conventions. Yes we can carry them back even around the firesides, where the children are taught to be good boys and girls, and on into Christian man and womanhood—it is they who compose these great and good bodies. So when we meet in our different little societies connected with our churches, they sometimes seem so small, and appear to be doing so little that we feel discouraged, and even feel that it is almost as well to disband. But when we come together here in our Associational Union, we get encouragement, for this is a larger body, and we learn here, ours is not the only small society. We also learn that when all these little bands come together they can accomplish something for the Master's cause, so we take courage and go on resolving to try to do more and better work in the future. While this is only a small body, we follow it on from the Union Auxiliary to the State Convention, and there we find that it has grown rapidly; from there to the great Southern Convention, what a power in this we poor little insignificant creatures are hoping to send the gospel to enlighten and to christianize the heathen people in far off China, Africa, Italy, Brazil, Mexico and Japan, with many home missionaries, who are doing a noble work.

Therefore let us not despise the little things, for out of these come the great things. Let us take fresh courage, and do what we can, if we can't do as great things as someone else, let us do the best we can. The Lord in his great wisdom never intended that we should all have the same work, or the ability to do the same kind of work, but has fitted each of us to a part to suit his own wise purpose, and we ought to perform that whatever it may be with all of our might. Let us not be too ready to say this or that is not my part, try first and see if we can accomplish something in many different lines in life.

I feel sure the Lord will bless even a small service, if we with willing hearts and hands do the very best we can for his sake. Respectfully,

MRS. C. P. GAYTON,
Gayton, Ga.

Mercer's Endowment—Appeal to Section "I3."

This section is composed of the following associations:

Mountain Town, Elijah, Jasper, Notty River, Hiawassee, New Union and Morganton. Membership 9,287.

Dear Sisters: In accordance with the terms of 'The Schedule for Baptists,' submitted by the "Co-operative Committee," appeal is hereby made for contributions for the enlargement of Mercer University. We earnestly ask the churches composing the above named associations to take collections in December, 1899, and remit same to E. D. Huguenin, treasurer, Morgan, Ga., directing that they be applied to the Endowment. The influence of our sisters in promoting these collections is earnestly requested.

With Christian affection,
H. R. BERNARD, Fin. Agt.

Ministerial Education—Appeal to Section "K."

This section is composed of the following associations: Mell, Little River, N. Ebenezer, Ebenezer, Mt. Vernon, Daniel, Middle and Hephzibah. Membership 22,653.

Dear Sisters: Pastors of churches composing the above named associations are earnestly asked to "take up" collections for Ministerial Education during the present year. The executive committee has arranged to aid more than twenty ministerial students now at Mercer. They ask for \$1,700. The work for the year is begun with less than \$25 in the treasury. The influence of our sisters in promoting these collections is earnestly sought. The money for ministerial education should be remitted to C. B. Willingham, treasurer, Macon, Ga.

With Christian affection,
H. R. BERNARD, Fin. Agt.

THE MISSION MESSENGER.

A MONTHLY.

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TERMS—Twenty-Five Cents Per Year.

Mrs. R. M. Seymour.....President W. B. M. U.
Macon, Ga.

Mrs. John D. Easterlin.....Cor. Sec'y
Atlanta, Ga.

Mrs. E. G. Willingham.....Treasurer.
Atlanta, Ga.

Mrs. John D. Easterlin,
Business Manager Mission Messenger.
Atlanta, Ga.

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Programme for December, 1899.

Subject:—CHINA.

"To be a Christian is to obey Christ."

China. "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear." S. B. C. Mission opened 1845; Missionaries, 40; native assistants, 55; churches, 22; outstations: 35; membership, 1,802; baptisms, 427; day schools, 35; scholars, 880; Sunday-school scholars, 875. Contributions, \$1,802.03

1. Prayer:—For the presence of the Holy Spirit.

2. Hymn:—"I heard the voice of Jesus say, Come, etc."

3. Bible Reading:—"Comes" of the New Testament. Matt. 11: 28; Matt. 25: 34; Mark 6: 31; Jno. 7: 37; Jno. 11: 43; Jno. 14: 3; Rev. 22: 17.

4. Short Prayers:—For those in China who have heard but not heeded the come of Christ; for those who have accepted the message; for the millions who have never heard; for our missionaries and native helpers.

5. Facts:—There are as many Christians in China as words in 11 Corinthians; as many heathen as words in 80 Bibles. Protestant Missions begun in 1807. It is the oldest mission field of S. B. C. Wondrous changes are taking place. The wealthy and intelligent are seeking the truth.

6. Leaflet:—"Coming of the Kingdom in Cathay," by Dr. A. J. Barton.

7. Selected Music.

8. Reading of Postals by Secretary:—(These should be distributed a week be-

fore the meeting with request that each be returned with something of interest in regard to China).

9. Informal Conversation:—On China and the Chinese.

10. Leader:—Direct attention to Week of Prayer and Christmas offering for China. Amount reported last year \$4,439.37. Resolve that your Society shall "Go Forward" in this effort this year. Talk of it. Labor for it. Send for literature.

11. Prayer:—By an earnest worker that love for Christ may constrain each to make a liberal offering of prayer and money.

12. Business. Collection. Doxology.

Study Topics—*Chinese children. Chinese Christian women. Needs and opportunities. Encouragement.*

CHINA.—A Glance at the Fields.

"The work in China is divided into three separate missions, which are widely separated and very different. While the literary language of the country is the same everywhere, the colloquial differs greatly in different sections. The customs of the people, moreover, differ in sections that are separated. Added to these two facts is the other, that China has poor traveling facilities, so that while our three missions there are all in the same country, they are almost as widely apart, both as to distance, language, etc., as if they were in different countries one from the other.

First in order is the Southern China Mission, which has Canton as its centre, and embraces many stations in the adjacent territory, covering almost all of Kwang Tung province and a good part of Kwang Si. Beginning in 1845, the work in this field has grown till now we have over 1,200 members. Eight churches and 13 outstations; 1,251 members, and 18 day schools, with 455 pupils.

Passing up the coast something like a thousand miles, we touch our Central China Mission, which will always possess peculiar interest to our people, because it was the scene of the distinguished Dr. Yates' labors. Shanghai is the principal station. Six churches and 7 outstations; 148 members; 6 houses of worship, and 10 day schools, with 275 pupils.

Another journey up the coast of six or seven hundred miles brings us to the

North China Mission, where the workers and results, so far as they can be expressed by figures, gives this summary: Native helpers, 6; 403 members; 2 houses of worship, and 7 day schools, with 150 pupils."

In Cathay.

From year to year the work has grown, until now no one having even a modicum of interest in, and love for the cause of Christ and the souls of men, can look upon it without being profoundly stirred. To-day fifty-four denominations are at work, leaving out Catholics, of course. They are represented by nearly 2,500 missionaries, while the native workers number over 5,000. There are over 80,000 Christian, and not a mail crosses the waters, but bears the glad tidings, already borne to heaven by the angels, that keep glad watch over the work, that Kingdom is coming in Cathay, that day by day long open the bleeding wounds are being healed by the Balm of Gilead.

A. J. BARTON.

What the Chinese Think.

Thus far it has been difficult to ascertain what the Chinese themselves think of the somewhat unceremonious way in which the powers help themselves to portions of China. The Chinese have no press worth mentioning, the few papers published being entirely under the influence of the official classes, or, if published in the treaty ports, under the influence of the foreigner. The St. Petersburg Zeitung, however, gives the following extracts of an interview with a liberal Chinese professor, which that paper takes from a Russian periodical published in the Amur district. We summarize the interview as follows:

In the interior of China the people know nothing of what is going on on the coast. Their mandarins and writers take good care to keep them in the dark regarding the weakness of the empire and the hollowness of the pretension which causes the Chinese to regard themselves superior to every other people. One thing is, however, certain, the Chinese will never change. Chinese, Tibetans, Mongols, Manchus, have occupied the Chinese throne during the past 1,900 years. The people of the eighteen original provinces remained the same.

Our manners and laws are essentially the same, and better than those of Europe. Our emperor is called the "Son of

Heaven," but he reigns only. He does not rule. Our people are almost republican, and govern themselves.

Suppose the Japanese had conquered China. A few hundred thousand of them would have come to us, and we would have swallowed them up within a century. Our countless millions are too strong to be conquered permanently. The conquerors all become Chinese. There is an adaptation of European progress in China, but it is slow.

The average Chinaman does not care whether the reigning dynasty is unseated. The secret societies are long since working for that end. The long suffering trader cares little who rules at the capital, if only the new officials are not more rapacious than the old. That the Chinese would seriously resist an invader is extremely doubtful, for while soldiering remains a despised profession, the Chinese will not become a war-like nation.

We do not admire your civilization and do not want it, because it is so different from our own. Of religion you have such a large assortment that we are unable to make a selection. Your missionaries may be good men, but they certainly do not know how to preach. Hence they earn ridicule only. In its fundamentals your religion is the same as Confucianism, hence it would be useless for us to make a change. What we see of practical value in European civilization we shall certainly adopt. But your customs and manners we do not intend to substitute for our own.

Away in the interior the farmers would not realize, for a long time, that any change had occurred. It is quite likely that the whole of the maritime provinces will be taken without the people in Kansu, Szu-chuen and Kwei-chow getting to know of it.

Translations made for The Literary Digest.

The Attitude of the Young Men of China Toward Christianity.

Taken as a whole, the young men of China know very little of Christianity. Their minds are prepossessed in favor of the three great religions of their own land. The scholars are to a man Confucianists, with an admixture of Buddhism and Tacism. Such, however, are but few. Most of the young men do not know how to read. These gain from others, better informed than themselves, and from an

ancestral teaching and custom, a general knowledge of the tenets and practices of the national religion.

So far as they have not heard of Christianity, their attitude toward it is that of ignorance and indifference. So far as they have learned of Christianity, under the two forms of Roman Catholicism and Protestantism in which it has come before them, they regard it as antagonistic to their ancient religion. Those less educated and less prejudiced are willing to give it a hearing.

There is another class of young men, small at present, but constantly increasing, and destined to exert an immense influence in China—those who have come under the influence of Western learning. Many of them will be from government schools. If we may judge from what takes place in India, these will in general remain Confucianists.

The great hope of China is in the young men educated in churches and in Christian schools. These come forward with a genuine love for the Gospel. Its provisions have supplied the deepest wants of their souls. They are able to judge of the old religions, and see their emptiness and folly. They are devoted to the interests of the Christian faith, and are willing to stand up as its witnesses and supporters. Their minds are open to receive all truth, and all good things, even though they may be new and unaccustomed.—Missionary Review.

The Chinese Empress.

Her hair is noted for its darkness and brilliancy, and her complexion is clearer than that of most of her countrywomen, being of a delicate cream color. Her eyes are large, bright and piercing, and her feet are, of course, of natural size, as no Manchu binds the feet. To pronounce her full name would afford a day's vocal exercise for the bravest elocutionist. Tsze-hsi-t u a u g u-kangi-chaoipi-chuangheng-shokung-chinlien-chung-sih. This is the way it looks in English letters. The Chinese of it must be formidable, indeed. How it sounds we can only guess, but it is not at all likely that Her Majesty would know her own name, spoken as an American would try to speak it.

Tsze-hsi is the daughter of a Manchu Tartar nobleman, and, what is remarkable for a woman of her country, she is well educated. The masculine quality, as be-

tween herself and the nominal Emperor, seems to belong wholly to the woman. Kwang Su, now a man of 28, is her creature, to make or unmake, and at present she has little use for him on the throne. Besides assuming the whole weight of imperial affairs, the old Empress finds time to encourage husbandry by personal example, owning several walled orchards near her capital, where every year she superintends the culture of mulberry trees and silkworms.—Baltimore Sun.

As Others See Us.

White people are always an object of curiosity in China, especially so to the masses in Peking. It is rather embarrassing to be followed by a crowd of unspeakable foreigners, curious to observe your garments, boots and every movement, as eagerly as the small American boy is to follow a gayly dressed circus clown. If you halt they swarm round your donkey in hundreds. If you say anything it only increases the curiosity and swell the crowd, and they do not understand you in the least. They follow you through the blinding alkali dust for hours just to look at you, apparently all good-naturedly, many ready to risk breaking their wooden faces by smiling if they catch your eye. The mothers point you out to the babies; little children yell to others to come and see; the older Chinese are equally excited.

The money used in the shops is the size of a 2-cent piece, made in copper and in brass. It has a square quarter inch hole in its center to facilitate stringing the pieces in bunches of fifty or more. This money is called "cash," and 900 "cash" equals one Mexican dollar.—Baltimore Sun.

All and in All.

"I do not, then, believe that the universe was wound up and set a-going, and that God interposes occasionally to regulate it, as an engineer his engine; I do not believe that man is an independent entity, competent for the ordinary occasions of life, but that now and again God appears upon the scene to help him over hard places. I believe that God is the secret of all physical life and of all spiritual life; that all physical energies are different manifestations of one Infinite and eternal energy, and that all human faculties and powers are the offspring of one Infinite and eternal power; that God is in all His works and God is in all His children."

CHILDREN'S DEPARTMENT.

The object of this department is to encourage the work for missions among children and young people.

I earnestly solicit communications from all who are interested in children's work.

Address Mrs. W. P. Anderson,
23 Bailey Street. Atlanta, Ga.

Programme for December, 1899.

BY MISS E. Y. HYDE.

Subject:—CHINA.

Help whom thou may'st, for surely unto thee
Sharp need of help will e'er the end be
borne.

Oh, then do good; fetch profit from breath
Before they say, "Tis thine hour of death."
—Selected.

1. Prayer (that the Holy Spirit may direct the meeting).

2. Hymn: "Come Holy Spirit!" (No. 49, Gospel Hymns No. 6).

3. Bible reading: (a) The Work—"The work is great" (1 Chron. 29: 1); "Do the work of an evangelist" (2 Tim. 4: 5); "A doer of the work shall be blessed" (James 1: 25). (b) The Worker—"We, then, as workers together with him" (2 Cor. 6: 1); "A workman that needeth not to be ashamed" (2 Tim. 2: 15). (c) When to Work—"I must work the works of him that sent me, while it is day, the night cometh, when no man can work" (John 9: 4). (d) Reward of Faithful Work—"Thy work shall be rewarded" (Jer. 31: 16). "God is not unrighteous to forget your work" Heb. 6: 10).

4. Prayer (that each one may, while life and opportunity offer, do some work for God and souls).

5. Hymn: "Let Us Go Forth" (No. 125, Gospel Hymns No. 6).

6. Business: Minutes. Roll call, each one responding with Bible text. Reports of committees. Appointment of new committees.

7. Hymn: "Have You Sought?" (No. 123, Gospel Hymns No. 6.)

8. Blackboard exercise.

CATECHISM.

Question. A mighty empire claims our prayer. What is its name?

Answer. China, (have a map of the country before the Band, and have stations pointed out, and names of missionaries given by member chosen beforehand).

Ques. When was work begun in China?

Ans. In 1845, as soon as the Southern Baptist Convention was organized.

Ques. How many missions are carried on in this great field?

Ans. Three—South China, Central China and North China.

Ques. How many missionaries have we at work?

Ans. There are forty, and fifty-five native assistants.

Ques. What is the membership?

Ans. One thousand eight hundred and two.

Ques. What are the contributions?

Ans. One thousand eight hundred and two dollars and three cents. Think of this, you who live in a Christian country, the Chinese giving, on an average, one dollar apiece for religious purposes! Would that we could catch their spirit!

Ques. What new enterprise is adding fresh opportunities for good in the South China mission?

Ans. The Chinese Baptist Publication Society has been established in Canton, with Dr. Graves as president, and Rev. R. E. Chambers as corresponding secretary.

Ques. What is the purpose of this society?

Ans. To print the Scriptures, tracts, religious newspapers, and other literature.

Ques. What is the religion of the literary class in China?

Ans. Confucianism.

Ques. Who was the first Baptist missionary to China?

Ans. Rev. J. L. Shuck, of Virginia.

Ques. What can be said of our work in China?

Ans. God has blessed it wonderfully in the past, and is giving signs of his approval in the present, and is going to do still greater things in the future.

10. Hymn: "Pass It On." (No. 76, Gospel Hymns No. 6).

11. Reading of articles in "Kind Words" on China.

12. Hymn: "Let Us Crown Him!" (all standing). (No. 135, Gospel Hymns No. 6).

MACON, GA., Nov. 19, 1899.

Dear Mrs. Anderson:

The Lamplighter Band elected new officers Sunday. I was elected secretary, Annie Mary Slade president, Mattie T. Turner treasurer, and Love Slade assistant secretary. We hope to do more work now that we have all gotten back from our summer enjoyments.

Hoping you are quite well, I am yours truly,
HENRIETTA WINN.

MILLEN, GA., Nov. 11, 1899.

Dear Messenger:

As it has been some time since you have heard from us, I will in my feeble way try to pen you a few lines. I am just back from Oak Hill church, where we tried to hold a mission meeting. It is very disheartening to us that such a few of us attend the meetings. There was only three of us present, but somehow I feel that the Lord will bless us and was with us that day.

The time has been when we had one of the best W. M. S. I knew of. Why can't it be so now? Is it the fault of the president, the secretary, or is it the lack of interest? I would like to know. There is nothing of an encouraging nature to tell, only that there are two or three faithful ones, and we have the blessed promises, for which we feel thankful, that where

two or three are gathered together in His name that He will be with us, and it is sweet to feel His loving presence when we are gathered there.

Sisters, pray for us, and pray for the upbuilding of the society and for the manifestation of more interest; and pray that others seeing our good works may be constrained to do likewise.

Sincerely,

MRS. HARRISON PARKER.

A Letter From the Eatonton Band.

EATONTON, GA., Nov. 7, 1899.

Dear Mrs. Anderson:

It has fallen to my lot to grant your request "that one of our Band write you a letter."

Our Society, "The Earnest Workers" of the Eatonton Baptist Church, was organized last March by our leader, Mrs. E. L. Champion. We meet every Thursday afternoon, have twenty members and all love to attend the meetings. Our leader does not compel us to pay dues, but requests us to bring a penny whenever we can. We have sent off seven dollars and hope to send more soon.

We love our leader very much and we think she is very proud of her little band of "Earnest Workers." She keeps us at work; we are now making a quilt which, when finished, will be sold to get money for missions. I don't know what she will have us do next, but sell candy I guess, for when she can't find anything else for us to do, she makes candy for us to sell.

We elect officers every three months. Our officers now are Frank Dennis, president; Minnie Paul, vice-president; Zillah Harwell, treasurer and Marjorie Leonard, secretary.

I am a little girl from far-off Russia and this is my first letter, so I hope you will excuse mistakes and bad writing. I will now close with love from

MINNIE PAUL.

COVINGTON, GA., Oct. 30, 1899.

Dear Mrs. Anderson:

Our little Sunbeam Society is composed of ten members. We are small in size and number, but are earnest little workers.

We send \$1.30 to be equally divided between Cuba and China missions.

MADGE TERRELL, Treas.

Report of work by Junior Willing Workers of the Rome Baptist church of the Floyd County Association for the quarter ending September, 1899, Dr. R. B. Head, pastor:

Baptist Orphans' Home.....\$ 5 00
General benevolence..... 46

Total.....\$ 5 46

Name of treasurer of society, Sarah Hamilton; number of members, 32; name of president, Annie Griffiu; name of secretary, Lucy Coppage.

Minutes of Meeting of W. M. U. Held at Bethel Church, October 9, 1899.

Immediately after dinner, the ladies in attendance at general meeting at Bethel church, assembled in the house for the purpose of holding a missionary meeting. Exercises opened by singing: "I want to be a worker for the Lord." Scripture lesson, "Ezra's journey to Jerusalem," read by Mrs. J. C. Nunnally. Mrs. W. S. Walker, in a brief and tender talk, impressed on the minds of those present that life is a journey toward the better land, and we should devote the silver and the gold as free-will offerings for the furtherance of the Lord's kingdom. In a fervent prayer she besought the abounding influence and guidance of the Holy Spirit. A collection of scripture texts in proof of the beginning of woman's work was read by Mrs. Nunnally. "How women may help Christ's kingdom," was well recited by Miss Susie Langford. Mrs. Nunnally presented the claims of Monroe Female College, which now sustains the same relation to the convention that Mercer University does. It is ours, and a grand opportunity is offered for the education of girls who cannot afford to attend expensive schools. They are asking the Baptist women of Georgia to assist in furnishing the new dormitory, contributions for which we effectually solicit. Sister Walker spoke of the importance of helping young girls without means toward an education—the privilege open to all of becoming helpers. She also gave much information about the State work, and asked for short talks from the sisters, which was responded to by Mrs. Reed, of Watkinsville, and Mrs. W. D. Winburn. Both gave summaries of their work and asked the special prayers of the sisters and all Christians and the work of their husbands as ministers of the gospel, in which request they were heartily joined by Mrs. Walker. Closing prayer by Mrs. Winburn, embracing specially State missions. A large and appreciative audience was present, on whose hearts we pray the choicest showers of blessings may fall.

MRS. W. S. WALKER.
MRS. J. E. NUNNALLY.
MRS. W. D. WINBURN,
Sec. Pro tem.

We had a big meeting, and no passing in and out. The church was full.
S. M. NUNNALLY.

The Hephzibah Association met with Hopeful church on the 16th of October last. The women held their meeting the second day of the Association, Mrs. E. C. Miller, of Hephzibah, presiding. After devotional exercises reports from six societies were heard, as follows:

Hephzibah, First church Augusta, Waynesboro, Berean, Hopeful, Harlem.

Miss Wright, of Augusta, made a talk on "Our Work and its Various Branches," and urged the women to contribute to our medical missionary fund.

Miss Bickers, of Greensboro, was a

welcome visitor from the Georgia Association, and made a very interesting talk. After distribution of missionary literature, the meeting closed with prayer by Mrs. Hurst.

This meeting was better attended, and there was more interest manifested than last year, which is encouraging to our workers in that part of the Lord's vineyard. We trust the good work will go on, and the women of that section will become more and more interested in the missionary cause. Let us pray that God will lead His handmaidens out into greater fields of labor for Him.

Seville, Ga., November, 6, 1899.

Dear Sister Easterlin:—

As I have not seen anything in your valuable little paper from our town, I take the privilege of telling you how we are getting along down here.

Our church has a small membership of not quite thirty members. We have a Ladies Missionary and Aid Society with about ten members. We meet every two weeks, but seldom have four or five at our meetings. We have done very well this year. We have made an outlay of several dollars to church furnishings, bell, etc., donated some to our medical missionary, and some other purposes. To-day we meet to pack a box for the Orphans' home, with the help of the Sunday-school. Our Sunday-school, I regret to say, is quite small, but we have some fine workers in it. Among them about eight or ten of the smartest of children. They worked hard for "Children's Day" in June, and for "Missionary Day" in September. Their collections were small, because they had such a few to whom they could appeal. They take pleasure in doing the part assigned to them.

Our under-shepherd is Brother H. P. Jackson, one of the bright stars of South Georgia. His appointment with us is for the third Sunday afternoon and evening of each month. He also gives us the fifth Sundays.

MRS. BELLE PHILLIPS.

Dear Mrs. Easterlin:

Last year we made a new departure in preparing our frontier missionary box, in that we determined hereafter to send only new articles. Some days ago a happy group of women met at the home of the earnest sister, who this year had the box in charge, to inspect and rejoice over the articles sent. The Sunbeams, under the faithful leadership of Miss Rutherford, had given the outfit for the youngest.

In addition to several warm dresses and clothing of all sorts from cap to shoes, were included books, toys, candies and a beautiful doll, dressed by two little girls.

The next child has been in charge of a class of little girls in the Sunday-school. She was likewise completely fitted out with under and outer clothing, cap, coat and shoes; this one also had a beautifully

dressed doll and picture book, nicely made by the children of our hostess.

The ten-year-old boy had been taken care of by our hostess. Her S. S. boys had bought a nice book, another class a cap, and he will rejoice in bought and home-made suits, with everything else needed.

The young man of the family was in charge of the young men of the church. One of them, a busy college student, did the collecting.

The stylish suit of clothes and all accessories to a complete outfit will surely be a pleasure to the receiver.

The young ladies' society prepared the clothing for the oldest daughter. They left nothing to be desired. The felt and straw hats, navy blue all-wool, serge dress and stylish cape, completed the necessities; gowns and skirts were beautifully made by the young ladies.

Two members of the Woman's Society had the minister's wife in their thoughtful care. As with the others her outfit was complete, and there will be one frontier missionary's wife who will rejoice in a stylish and appropriate hat. Not wishing to simply send useful articles, a linen center piece, beautifully worked by two young ladies, will give a dainty touch to the tablecloth and dozen napkins. A well fitted work basket will be a source of comfort.

Last, but by no means least, was the missionary's outfit. This was likewise under the direction of two efficient workers. The excellent black suit, nice linen, all-wool underclothing, felt hat and shoes, will keep him comfortable as he travels, protected from storm by our most practical gift, a fine mackintosh. A brother contributed a Bible, and a sister, "How to Preach with Power," by Dr. Young, of Athens.

A call over the telephone completed all we wished for the box, a dozen good linen towels.

With an earnest prayer from one of our number that the many might be blessed in their giving as well as the family we had grown to love in providing for, we went to our homes more firmly resolved never again to offer the Lord "that which cost us nothing."

Let me urge any societies who may think as we firmly did that a box of new articles is an impossibility to try it, you will not find it so difficult, and the blessing will be infinitely greater.

MRS. W. H. YOUNG.

Report of State Organizer for Oct., 1899.

Literature mailed and distributed: Leaflets, 473; papers, 170. Letters written, 6; received 4. Miles traveled, 337; places visited, 5; associations attended, 3; meetings held, 9; societies organized, 2;

Expenses for the month: Railroad fare, \$8.80; hack fare, \$2.25; postage, 1.64; entertainment, \$1.87. Total \$14.56.

Respectfully submitted,

LUCY H. KICKLIGHTER.

October 31, 1899.

God's Blessings.

The following letter shows how God blesses His children when they try to serve Him and help one another. There is no sweeter sacrifice than that which is prompted by love—love to God and our fellow man.

TOCCOA, GA., Nov. 7, 1899.

Mrs. Jno. D. Easterlin:

Dear Sister—We forwarded on the 3rd inst. one box of clothing, etc., to Rev. J. F. McLeod, Dayton, Tex., valued at \$65; Toccoa \$49, Martin \$16.

To tell you that we were happy when we had succeeded in the work but poorly expresses it. To some of us it meant a great deal of toil and self-sacrifice, but to such the joy of success was all the sweeter.

We wrote Bro. McLeod on the day of shipment, and shall expect to hear from them soon.

Find enclosed report as per blank.

Your sister,

MRS. R. D. HAWKINS,
Sec. of Society.

Chinese Children in Heathen Homes.

MRS. R. H. GRAVES.

Cleanliness, warmth (in cold weather), wholesome food at regular intervals, plenty of sleep; books, pictures, toys; an intelligent kind, judicious, praying mother; harmony, love, and mutual confidence between the parents—these things so conducive to the happiness of children, are almost unknown to Chinese children. Dark, damp houses or rooms, with dirt or tile floors, no children's books or pictures, and but few toys; mother ignorant and harsh, father and all the older relatives domineering over both mother and children—these things are the inheritance of most Chinese children. Little girls with their poor, aching, bandaged feet, are never expected to play at all. It is "unladylike;" and were it not, they are in too much pain to play. Work and suffering are their lot from early childhood to old age, if, indeed, they are allowed to live at all. Every older member of the family thinks it his duty to scold and cuff the children about—even the boys.

A boy enters school at six or seven years of age, and he is expected to spend his days, from daylight till dark, with no Saturdays or Sundays, in the schoolroom, with only time to walk solemnly home for his two meals a day. A student, be he ever so young, must be always on his dignity; must not romp or run.

From infancy, children are taught to make bows and prostrations to the older members of the family and to ancestors and idols.

I owe my health and vigor through a long and busy life to the Sabbath day, with its blessed surcease of toil.—Gladstone.

Woman's Missionary Union.

(Continued from last month.)

DRAWING NIGH.

"It is sometimes said that tomorrow is the unknown, unknowable land and we have no knowledge what it may bring. Yet all nature and all life are getting ready for the consummation of the yesterdays and, while we may not clearly discern the future, from the signs of the times, it would appear that we are about entering upon that glorious period in which the King shall come. Is it not possible that we may be instrumental in retarding or hastening His coming? In olden times God spake by Malachi saying, "Bring ye all the tithes into the storehouse and prove me now herewith if I will not pour you out a blessing that there shall not be room to receive it." Wonderful kindness, love and condescension displayed in pleading with men to prove Him? Yet 400 more years elapsed before the coming of the Savior. It may be the blessing was delayed because selfishness ruled hearts and offerings were withheld.

POETIC LIVES.

I believe our lives are too prosaic. I think we might all live up in a purer air. . . I think the strange beauty of the nature all around us might be more fully grasped. I think that made pure and strong by thoughts like these we might all make our lives to be poems:

"Be good, be true, and let who will be clever;

Do noble things, not dream them all day long,

And so make life, death and that vast forever,

One grand, sweet song."

If it be poetry, as I think it is, to go out tomorrow morning with all our doors open and all our moral enginery in play, ready to see the miracle that the sun will bring up over the rivers and the hills once more, ready to learn the lesson of the earth—a work to do, and manly strength to do it—ready to sympathize with and worship all that is worthy of our sympathy and homage, ready to grow more god-like in our reverence for God—if this be poetry, then fifty poems may begin to-morrow, with

earth's grand music for them all to sing to, and heaven at last to crown the victor with a sweet "well done."—Phillips Brooks.

A SYMBOL.

Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure; this is to show thee that when the gospel comes in the sweet and precious influences thereof to the heart, then, I say, even as thou sawest the damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued and the soul made clean, through the faith by it, and consequently fit for the King of Glory to inhabit.—Bunyan: The Pilgrim's Progress.

GOD'S PURPOSES.

"God's purposes stride before the Christian host. We take a county; he opens a nation. We ask for a grain of opportunity; He shows us a yellowing field. It is God's largeness which has caused the mission debts of which we heard so much. Those who saw God's beckoning hand stretched theirs out to conquer wider fields, but the Aarons and Hurs of the churches failed them. Yet God still beckons. Though we hesitate, He still with patience cries on, and in no year so loud as this. Will we respond? I believe we will; I believe we are responding.

God is thrusting upon the Christian world seventy-five thousand raw recruits for heathenism each year. What shall we do with them? The question comes to Southern Baptists with a deeper meaning than to the church at large, for, while the number of converts as a whole has doubled, the number in our mission churches has more than trebled. And, in the main, what is true of foreign is more strikingly true of home missions. The question is not, how we shall seek new opportunities, but how we shall meet those ready to overwhelm us."

Took a Baby's Brains as Medicine.

A Chinese incurable, residing in the interior, was told by native doctors that the only hope for him was a baby's brains, which must be eaten immediately after the child's birth. One evening he found a parcel containing a live child. He shattered its head, and devoured its brains.

We are hurt and ashamed by our physical deformities, and would willingly undergo much to have them removed. Are we equally sensitive to our spiritual deformities? Yet they are much more important than those of our mortal bodies.