

WOMAN'S MISSIONARY UNION.

Interesting Services Sunday—Meeting Largely Attended Yesterday.

In accordance with the pre-arranged programme, Sunday was emphatically "Missionary day," and after the devotional exercises, which time was occupied by addresses from returned missionaries and Miss Marie Hulmaier, a home missionary. The meeting was opened with the grand hymn.

"Onward Christian Soldier."

Miss Fannie E. Heck presided, and in a few brief, but appropriate words as to the duty and privilege accorded to woman to aid in so glorious a work as that of missions, called on Mrs. Johnson, of Mississippi, to lead in prayer.

The devotional exercises were conducted by Mrs. Gwynette, of York. She spoke earnestly and tenderly on the subject of prayer, its necessity as a preparation for efficient work, the certainty of the answer to prayer based on the promises of God and the hindrances poor, weak humanity meets in its efforts to pray. She put some heart searching questions which cannot fail to do good. Mrs. Hall, of Alabama, then led in a prayer for grace and strength to be up and doing, and for wisdom to do the right thing in the right way. The beautiful hymn beginning,

"Take my heart and let it be,"

was sung with much feeling. Miss Heck then introduced Mrs. E. F. Tatum, of Shanghai, China, who has spent seven years at her post in that benighted land, and who gave some very interesting " tidings from China."

TIDINGS FROM CHINA.

Several years ago there lived in China a lady missionary whose work brought her into daily contact with little groups of heathen women, with whom she might spend a brief half hour, and from whom she must then separate never to meet again, to meet those same women again. Burdened with the sense of the responsibility these opportunities afforded her, she gave expression to her feelings in the query department of our little magazine, "Woman's Work in the Far East," the following question: "How may I, in a brief half hour, best present the Gospel to a company of heathen women, the majority of whom I meet for the first time, and whose only opportunity this may be to hear of Jesus the Saviour?"

It is with something of this same feeling that I have thought of this gathering today; and I have asked myself and I have asked my God how I might best, in the brief space of time allotted me, use this opportunity to present to you, the majority of whom I can never hope to see again, the Gospel work that is being done abroad. It remains to be done in China in general, and in the part of China I represent in particular.

Now, I realize that I am not speaking to those who are uninformed, or poorly-informed as to the mission work in China, but to those who represent the best informed and the most deeply interested of all the Baptist women in the south; and I cannot expect to tell you much that is new. I can only hope that the Holy Spirit may impress it upon your hearts as the old story, as it comes from the lips of one who has herself labored on China's shores, and whose heart is deeply stirred every time she thinks of China's needs and China's opportunities.

A few weeks ago I went to visit an old friend—one deeply interested in and comparatively well informed as to the mission work of the Southern Baptist convention, both at home and abroad. The Mary in Japan issue of the Foreign Mission Journal had just been received and read, and my friend, remarking on how she had enjoyed it, added: "I was so glad it contained a map of Japan with our stations marked upon it, but make me ashamed that we are doing so little in Japan. I thought we were doing more. I am glad we are doing more in China. She seemed surprised and disappointed when she learned that in Japan one missionary for every 7,000,000 inhabitants, they have in China only one for every 12,000,000.

CHINA AS A WHOLE.

Let us turn our attention for a few moments to China as a whole. There are, as you well know, eighteen provinces, that comprise territory larger than the United States and Mexico combined, but our own loved land, concerning whose spiritual destitution we often hear and read, is as a garden of the Lord when compared to China. Here, in the United States, there are at least a dozen churches where the Word of Life is preached by faithful ministers Sabbath after Sabbath, but of the 880 chief cities of China—and it is in these centers of influence and population we would be most likely to find the missionary—in only 80 of these 880 chief cities are there the messengers of the Gospel. In the remaining 800 and in countless smaller cities, villages and hamlets the darkness reigns, and the name of Jesus has perhaps never been so much heard—and "how can they hear without a preacher, and how can they preach except they be sent," and how can they be sent unless you and I to whom this work has been committed, send them?

When I was thinking of going to China many said to me: "Why do you go to China? There are heathen enough at home. There is work at your own door." Yes, I knew it to be true, and the importance of work at home—home mission work and state mission work can hardly be overestimated. So long as there is a soul unsaved in these United States, there is need for home mission work, and so long as there is a soul unsaved in North Carolina, or any other state, there is need for state mission work; but souls in China are just as precious to God as souls in the United States. Take the 7,000,000 inhabitants of these United States and deduct them from China's population and a world 300,000,000 would remain.

Why should we have over 300 times as many ordained ministers as China, when China has five times as many people? Each missionary, man or woman, has 200,000 souls in heathen darkness looking to him or her for the Light of Life. If North Carolina's Gospel privileges were in the same proportion she would be entitled to four ordained ministers, and those of four different denominations, for her 1,600,000 souls. Only one in over 6,000 of China's population is a Christian—that would allow about 250 Christians for this entire State, and that would put but three Christians in the city of Wilmington—say one Baptist, one Presby-

terian and one Methodist, but Wilmington must be twenty times its present size to have an ordained minister of any denomination. Do we love our neighbor as ourselves?

In Kneicho province, where, I think, the China inland mission has the only Christian work, there are but 70 Christians among the 5,000,000 of people. In Kansuh, where again the China inland mission are working single-handed, but 63 out of 15,000,000 have accepted Christ. And in far inland Yunnan, which the China inland mission have dared to claim for Christ, but 23 out of a population of 3,000,000 have acknowledged His right to reign. In Hunan, where 18,000,000 are hastening to eternity, no missionary has yet been allowed to locate; but a few messengers of the Gospel, undaunted by threats and violence, still continue to make itinerating trips into the province, scattering Christian literature and preaching to any who have "ears to hear." In Kwangse province, almost as hostile as Hunan, no missionaries have been able to locate until since the Japanese war. The Chinese have now been compelled to open the city of Ny Chow to foreign trade and residence. By itinerating journeys our own Canton missionaries had previously gained a foothold in the province, now Mr. and Mrs. Chambers have settled there—among the first, if not the first, to enter the open door. God is giving us a great opportunity in this province. Will we embrace it and send men to the reinforcement of these two lone missionaries there—they are waiting to go? If we do not, other denominations will—the Lord's work will be accomplished—but we shall lose our privilege and blessing, as we are doing in so many other fields. In Fuhkien province, where the massacre of ten missionaries occurred such a short time ago, there are over 20,000 inquirers, and 5,000 have been received into the churches, making a total of 16,000 or 17,000 Christians in that one province, but not one gives thanks, under God, to the Lord for His knowledge of the Way of Life.

Perhaps we think we are doing all we can, but are we not deceiving ourselves? One church, in Boston, Dr. A. J. Gordon's, in which there are said to be few wealthy members, but where the gift of self-sacrifice and love for lost souls reigns, the gifts for foreign missions this year are expected to amount to \$10,000, more than all the Baptist churches of the state of North Carolina have given in the same year. Notwithstanding frequent baptisms during the winter, over forty were awaiting the ordinance in the early spring—and the church has been pastorless since Dr. Gordon went to his reward, over two years ago.

SOUTHERN BAPTIST FIELDS.

And now let us turn to our own Southern Baptist fields in China. We are working in Shantung, Kiangsu and Kuangtung provinces, and the Lord is blessing us—yet, even as we have sowed—sparingly, in Shantung province, where the North China mission is located, we have three stations—Tungchow, Hwanghien and Pingtu.

In Tungchow are located Dr. and Mrs. Hartwell and Misses Moon and Hartwell. Thirty or forty miles distant, at Hwanghien, are Mr. and Mrs. Pruitt, Mr. and Mrs. Stopens, and 150 miles distant from Tungchow, at Pingtu, are Mr. and Mrs. Sears and Dr. and Mrs. Randle—twelve in all, but there are 30,000,000 souls in Shantung province. God has given us about 200 souls for these we may well praise Him, since the repentance of each one caused joy in the presence of the angels of God, and since God so loved each one well enough to give His Son to die for its redemption. But let us also praise God and thank ourselves before Him, when we remember that He has given to the various Protestant agencies in that province that have sowed more bountifully than we in men and gifts, and perhaps in prayer, also about 10,000 saved souls.

In the southwest of Shantung the Gospel mission, made up of Southern Baptist workers, has but recently commenced to labor, and its work is largely of a pioneer nature, preaching to many who have not yet heard whether there be any Christ, but already a few have been converted.

Starting at Tungchow, in Shantung province, and traveling down the coast some 400 or 500 miles, we reach Shanghai, the principal station of our Central China mission. But I want to make special mention of the work there later on, and so we travel south some 800 miles and reach Canton, the center of the work in Southern China. Here, in a city of 1,500,000, we have at present 8 missionaries. Eighty miles up the river, at Shin Hing, are 2 more missionaries, and 120 miles further on, at Ng Chow, are 2 more. Here we have sowed out little seed faithfully in men and gifts, and perhaps in prayer, and God has wonderfully blessed our labors and nearly 1,000 souls have been added to our Baptist churches, but the needs and opportunities increase with the work. God has given us about one-tenth of the Christians in Kwangtung province, but is He not ready to give us 10,000 Baptist Christians there, if we but do our duty? Not touched the vast interior—three maritime provinces—Kwangse.

CENTRAL CHINA MISSION.

Now, want to tell you something of our Central China mission—the needs, the difficulties and the encouragement. Dr. and Mrs. Yates arrived in Shanghai and opened work there in 1847, so that this is our jubilee year—a year, surely, when at home and on the great continent of China, we thank to God that He has permitted us to witness for Him in Central China these fifty years—and a year when it becomes us to show our gratitude by attempting greater things for China's redemption and His glory. This work has been committed, send them?

We doubtless think that great things should have been accomplished in fifty years, and I think we can but acknowledge that great things have been accomplished when we remember that for the greater part of these forty years Dr. and Mrs. Yates were permitted to spend in Shanghai they labored alone among a heathen and anti-foreign people, and in an exceedingly trying climate, and that their work was done in a strange and difficult language. The language was learned—the work of years—the New Testament, except Revelations, translated into the Shanghai dialect, tracts written and printed in a Chinese gathered out of the dense darkness of heathenism and developed so that at Dr. Yates' death, not counting those who had died in the faith—there were some 80 living witnesses to testify to his faithful service and to the fact that in every nation "The Gospel is the power of God unto salvation to everyone that believeth."

Ninety miles from Shanghai, at Soochow, another little church had been organized, and still another at Quinsan, an out station between Shanghai and Soochow, while up the broad Yangtze, at Chinkiang, 150 miles from Shanghai, still another little flock was under-shepherded by Dr. Yates. Surely, when summoned into the presence of the Great Shepherd of the sheep, he would say the "well done good and faithful servant."

It was Dr. Yates' great ambition, aroused and fostered by a Christ-like compassion for lost souls, to evangelize the triangle of territory at the three angles of which are Shanghai, Soochow and Chinkiang—a region densely populated, and second in importance to no part of China—indeed, it is considered the strategic field of the empire.

And what are we, his sisters and brethren, doing to fulfill the trust he left us, and to carry out the great commission of our divine Lord and Master in giving the Gospel to this needy and important field?

We are present, in Shanghai, a city of 500,000, twenty-five times the size of Wilmington, one family and two single ladies—Dr. and Mrs. Bryan and Misses Price and Kelly. Ninety miles further on, at Soo Chow, another city of 600,000, at most, Mr. and Mrs. Britton have just been turned to their work, which, during the nearly two years of their enforced absence at home, had to be superintended, together with the out station at Quinsan, by the missionaries at Shanghai, though there was infinitely more work in their own city and the surrounding country than they could possibly overtake.

One hundred and fifty miles from Shanghai, at Chinkiang, a city of 200,000, ten times the size of Wilmington, Mr. Lawton and Miss Mackenzie are working, both having been on the field but two years.

Fifteen miles further on, at Yang Chow, a city of 400,000, Mr. and Mrs. Price have their home and work. Is it strange that we plead for reinforcements?

We do so long to occupy and evangelize this triangle of territory laid off by Dr. Yates, and have sent appeal after appeal for more laborers to preach the Word of God in its numerous cities and villages, assured that His Word shall not return void, and confident that a bountiful harvest shall gladden the hearts of those who sow the good seed. But the reinforcements to meet the need have not come, and with all too few to carry on the work in the cities we already occupy, we have seen the recruits sent out by other denominations—the Southern Presbyterians, Methodists and Episcopalians—settling at the station and then turning over which our hearts have yearned, and where glorious opportunities awaited us. To be sure, we rejoice, and will rejoice, that these people have at last an opportunity to hear the Gospel, notwithstanding frequent baptisms during the winter, over forty were awaiting the ordinance in the early spring—and the church has been pastorless since Dr. Gordon went to his reward, over two years ago.

Even in Shanghai, Soo Chow, Chinkiang and Yang Chow, we are shining in a very small corner. While Southern Baptists have now but one family and two single ladies in Shanghai, the Southern Methodists have four families and eight single ladies, and the Northern Presbyterians five families and four single ladies. While we have one family only in Soo Chow, the Southern Methodists have four families, one single man and five single ladies; the Southern Presbyterians have three families, one single man and two single ladies, and the Northern Presbyterians four families.

So it is in most of our other occupied stations in China. We are inclined to boast of our numbers, but when we think we do not realize how little we are doing in the world's greatest mission field—China. Dr. Davis' prayer.

THE SHANGHAI MISSION.

Our work in Shanghai is along three lines: The development of the church, the preaching of the Gospel to the heathen and school work among the children. The first could well employ one family, for in the training of those who are to be the laborers of the living God, but who know little of the "all things" He has commanded us, in teaching the ignorant women, who have been brought into the fold, to read their Bibles and to work for the salvation of their sisters, still in "the gall of bitterness," to warn, rebuke, comfort and cheer the flock in their manifold temptations, extreme poverty, and under their heavy burdens and often bitter persecutions, is work which is a joy to our hearts, as well as sometimes a source of grief and anxiety. It is a self-supporting church of about ninety (?) members, has a good and able pastor, an efficient superintendent and organizers—both natives—a band of eight voluntary workers, who, after their day's work is ended, or on Sunday afterwards, go out to the street chapels or into the country, without pay, to preach the Gospel, and they are no rice Christians—and offer to their poor, perishing countrymen the bread and water of life, "without money and without price."

This church, calling to its aid the little Central China mission, has organized a native association, opened an associational school for boys and one for girls on a self-supporting basis, under the direction of a native board of trustees. (Dr. Bryant and his wife have been in Shanghai for some time, and have been of great help with their advice on this board. There is an Associational Home Missionary Society, and the women of the church have a very interesting and well attended Woman's Missionary Society. The Central China mission, having been used to pay the expenses of any of the sisters who are able to give the time and strength for an itinerating trip into the country.

These Christian women also meet once a month to pray, and sing, and to read and study the Bible, and to witness for Bunyan's Pilgrim's Progress. Those who are not Christians are invited to attend these meetings, and sometimes nearly half our audience is composed of the heathen friends and neighbors of these Christian women, and they have such a sweet privilege and blessed opportunity of sowing the good seed.

The work among the heathen consists of chapel and street preaching, house to house visitation, inquiry meetings, country work in the Bible and tract distribution. This work might well employ the time and energies of twenty-five families, and then we could not overtake it. Aside from the two associational schools, which are supported at a cost of \$4 or \$5 a month, and which could be multiplied into hundreds all over the city, where each would be the nucleus of a little Sunday school, if we had the heart and superabundant, native Christians to teach them, and money to aid in supporting them. Thus far the few we have had have been supported by the missionaries themselves. There is now one supported by dear old Deacon Wong. These schools are really little Sunday schools, open every day, where the children of the poor are gathered and taught to read, write and sing. At least half their time is given to the study of the Bible and other Christian books.

I could tell you much of these little day schools if I had time, but I want to mention before I close a few of the difficulties under which we labor that you, at home, may know the better how to pray for us. First, we work among a people with no knowledge of God.

When we talk to them of God they immediately think of an idol in their homes or some heathen temple. Think for a moment just how you would be glad to tell an ignorant heathen woman about the Gospel; second, they have no sense of sin, and consequently they feel no need of a Saviour. Guilty of lying, deceit, theft, gambling, adultery, vice language, idolatry and nearly every sin in the catalogue, they yet neither feel nor acknowledge sin. Conscience seems well nigh dead; third, we work among a people hostile to foreigners and to the message the missionary brings. They are not only ignorant of civilization, and prepared to receive what we have to offer them. They have already three religions—why offer them another? There is, however, a gradual change coming over them in this respect, but we still work in a country where superstition reigns supreme. The people are in constant dread of evil spirits and seeking by all manner of means to appease them or thwart their designs—winding alleys; kitchen gods; gods in our work among the women, we labor among a class down-trodden and uneducated. They cannot read the Bible we offer them, and oftentimes are not allowed to listen as we read it.

Their ambition seems well nigh crushed, and so they are not prepared to have settled down on most of them. The better class women stay closely at home, and if we reach them we must go to them, and as a rule, they have no work to do for us. The sufferings they undergo and duty and duty of foot-binding sadly unfit them for physical or spiritual exercise; sixth, the opium habit is continually on the increase. Each year there is sent into China by Christian England some 80,000 chests of opium enough to poison, to depopulate the globe, if taken by those unaccustomed to it.

The habit is spreading among the women and we must work faster. It is said that the opium is doing more harm in a week than the missionaries can do good in a year. We, who are your representatives on the field, often ask "Who is sufficient for these things?" but, thank God, we are not left without an answer. While the conviction grows stronger with each day's experience, and with the Christ we can do nothing—absolutely nothing—we joyfully acknowledge that God's Holy Spirit, working in and through us and on the hearts of the people, is able to make the Chinese, so "dead in sin and sin," awake to "newness of life."

My dear sisters at home, let me beg you to continue your earnest prayers in our behalf and in behalf of the native Christians, and as surely as God answers prayer, your petitions shall shower a "showery blessing" on China's dry and thirsty land.

"The harvest truly is great and the laborers are few; pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest."

As we go home from the convention, let us go to make our appeals to God, rather than men, to ask and receive that our joy may be full.

Difference the Gospel makes: Heathenism—Small shoe, a persecuting mother; Christianity—Large shoe, a surrendered idol and beads. And, my sisters, there are thousands of our people who are ignorant of the breaking the first and great commandment, who might be lending their influence and prayers to hasten the coming of His kingdom on the earth, if they only knew it. And here, among the Baptist churches of this southland is a band of fifty or sixty who are saying "send us," "send us," and over in China are millions who are saying "send us," "send us," and the Macedonian cry "Come ye," "come ye," and how shall we answer them? Let us each make our reply to God. The large audience then stood up and sang, "Stand up, stand up for Jesus."

A CUBAN EXILE.

The Rev. Cova, an exile from Cuba, was then introduced. Oh, how tenderly he pleaded, in soft, southern accents, for his bleeding, war desolated land, how he portrayed the misery of his oppressed country. One would have to hear the soft cadence of tone and see the expression of his earnest face to have an adequate appreciation of his address. He began by saying: "Ladies, I have been in accordance with liberty and in full sympathy with those who struggle for freedom, and Christian ladies, to stretch out the hand to all who suffer." He stated that his church in Cuba was closed, hard trials and afflictions had befallen his country, and he took us, in spirit, to the pier where twice a week the steamer from Cuba lands, he showed the lonely exiles as they reached this country, despoiled of their earthly goods, torn from friends and relatives, fleeing to this land of liberty, but alas! on their arrival, many of them, too poor to pay for either food or lodging, and none of them knowing where these necessities were to be obtained. He gave an account of a visit he made to Tampa, Fla., for the purpose of looking after the Cuban refugees there. He found no place where they might worship God, though many of them were hungering for the "Bread of Life," and though the home board of the Southern Baptist Convention, exhausted its funds, the ladies of Tampa provided a room and he has gathered a church. A collection was taken for Cuba.

AT IMMIGRANT PIER IN BALTIMORE.

Miss Marie Hulmaier, a native of Germany, whose special work is at the immigrants' pier, in Baltimore, the told of many pathetic scenes witnessed by her daily, but a description of her work is best learned from a leaf from her diary. Arrived S. S. Neckard. We were very busy all day. A family with five children to Chic; they are very poor. I helped them with their baggage and supplied milk and eatables for them. The woman seems very feeble. A young girl to Pittsb. with not a penny to her name; bought her something to eat. A group of 2 sisters and one orphan bro (Meta Nieman), to Nebraska, looked very resp. both in dress and manners, but had not quite one dollar in cash to buy food for them. (Have since rec'd a letter in which they tell of their safe arrival as well as to repeat their thanks for all kindness shown. A young girl (Mani Zentz) to Chic; had nothing but dry bread saved from the steamer. I gave her something in addition. All of them were very grateful. A mother with a 11-year-old daughter were detained; her husband had deserted her and taken another wife; both were bitter. I talked to them, gave them something to read, and was much pleased to see them after awhile absorbed in its contents. A young woman had a baby trying to crawl to quiet it, but was not successful. As to the cause of the trouble I learned that the child was hungry and would not take the cold milk. I took and warmed the milk, holding it over the gas. I was much

pleased to see the little one enjoying it.

Helped several in getting their release from the pier. A company of 25 souls en route to California were greatly troubled upon learning that the agent, with whom they engaged passage, had deceived them, inasmuch as he made out their tickets to call for a number of them to go by rail all the way and the rest of them to go partly by water. This, of course, was not known to them before and when they were obliged to separate, their grief was indeed great. We tried everything in our power to induce the agent present to change their tickets either one way or the other, but did not succeed. This was all the more a severe trial for the people, as they had only about 24 hours to get to their destination. I was much pleased to find among the lot some truly God fearing men and women; thus we were enabled to have sweet fellowship, notwithstanding the disappointment, they experienced in not being able to get to their new home.

Something special took place, even after all the passengers had left the pier and were placed in the trains. A young man gave birth to a dead child. Of course she was removed from the train, an ambulance sent for her and she conveyed to the hospital while her husband had to leave her and go on his way to Denver. Col. I accompanied the woman in the ambulance to the hosp. She was very thankful to me, home after 6 o'clock very tired.

A TOUR IN MEXICO.

The choir then rendered some enjoyable music, after which Mrs. Mosley, formerly of Sattilo, Mexico, invited us to go with her on a tour of an afternoon's visit. She first knocked at the door of a wealthy signora, where carpet, curtains, pictures and rich furniture would almost beguile you into thinking yourself in the United States. The lady entered, dressed in rustling silk, and, after kissing you on both cheeks, announces herself your servant, and expects you to do the same. She is very gracious, shows you every attention, and when invited to attend church, she not only accepts, but she has never seen in the place of worship, nevertheless. She also enters several homes of poverty, and some of abject want, but the inmates are more ready to hear the Gospel. She deplored the fact that the Mexican women are so untruthful that the missionary never knows whether she has accomplished any good or not; this, however, she does know, she has sown the good seed, which is her business, the harvest belonging to the "Lord of the Harvest."

Mrs. J. P. Duggan, of Guadalajara, Mexico, not being present, Mrs. Green, from Southern China, addressed the meeting, but the hour for adjournment being very near, the China field having been so nearly covered by Mrs. Tatum, her address was necessarily brief, though very interesting. A few minutes were devoted to the closing exercises of prayer and praise, when the meeting was adjourned, to meet at 9:30 o'clock Monday morning.

MONDAY'S SESSION.

The fourth and last day's proceedings of the Woman's Missionary Union was held at 2:30 P. M. in the Convention hall. Miss Heck read a verse or two of scripture after which was sung, "Jesus Lover of My Soul."

Mrs. Townsend, of Texas, then took charge of the devotional service and read the 24th of Consecration: "Then said Jesus unto his disciples, 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 shall lose his life for my sake shall find it. For who is a man that shall gain the whole world and lose his own soul? or what shall a man give in exchange for his own soul?"—Rom. 12:1 "I beseech you therefore, brethren, by the mercies of God that ye present your bodies living sacrifices, holy, acceptable unto God, which is your reasonable service."

Consecration: Set apart for a sacred use. We should give ourselves completely and wholly to the service of the Lord. Consecration is simply whole hearted devotion to the Lord. To live for Him and His Glory. To do whatever He would have us do. It means constantly to inquire His will not ours. Consecration is not simply the devotion of one's self and one's time to some great cause, but it is living bravely and usefully our every day, monotonous lives for the Glory of God. There are few of us that can be great missionaries or mission leaders, but we can be just as consecrated as they in what we have to do. Whether it be caring for the children, managing the household, standing behind the counter, writing books, or any commonplace duty. Consecration is not so much in the devotion to a great cause or in a great service rendered to the Lord, as it is in the complete surrender of the heart to God; the complete surrender of the will to Him. Consecration is to make the Lord Jesus the basis of our hope, the centre of our affections, the fairest among ten thousand; the one altogether lovely it is "To love the Lord thy God with all thy mind, soul and strength." Sisters if we can get our hearts right toward God, science will take care of itself. What we ought to do, and how much we ought to do will spring from within us as a result of this devotion. Too many seek to attain consecration by limiting the number of friends of the day, engaging in some religious work, and yet to be engaged in some good work, even for all the time is not to be consecrated. Consecration must be from the heart, not the hand. If only the heart be right the hand and lips service will take care of itself.

"Take my life and let it be." And as the subject for consideration was "Consecration," the old familiar hymn beginning, "Come Holy Spirit, Heavenly Dove," that humble, tender prayer for more consecration was sung. Minutes of meetings on Saturday and Sunday were read and adopted. Some one requested that Mrs. Tatum's paper on China, read on Sunday, be published in pamphlet form; this motion was seconded and carried.

The delegate from Alabama, read a report from that state. Sisters told of denominational buildings which necessitated the raising of \$45,000, which of course, made some slight diminution in their subscriptions to foreign missions. She reported good work for the orphans and vigorously prosecuted "hand work."

Mrs. J. P. Eagle, of Arkansas, spoke of good work with the bands among boys. She shows much work done in her state in all departments.

Mrs. Watson, of South Carolina, made a most interesting talk on this interesting subject. She wonders why so few bands for boys are formed, as she considers this one of the most important and inviting fields of usefulness. She asked, how can we interest the boys? There were many answers to this question from various persons, taken from their own experience. We had gotten Mrs. Watson's paper entire, but as our space will not admit of a full record, we shall have to content ourselves with this meagre allusion to the drift of her interesting address. After a spirited and earnest discussion on the different department of hand work, viz., for boys, for girls and for young men, in which many consecrated mothers and some who were not mothers joined, Mrs. Nelson led the meeting in a fervent prayer for the young.

The committee for apportioning the \$30,000 called for by the Southern Baptist convention, to the different states, made their report, there being no objection, the report was adopted without discussion. The next in order was the report from the "Plan of Work." This report was a most judicious arrangement for work during the ensuing year, but as it will appear in the minutes of the convention of the union, and would hardly be of interest to the general public, we will not discuss it. This plan, however, being fully discussed was adopted.

Mrs. W. E. Hatcher, of Richmond, spoke on missions, in general, and more particularly on Italy. She rapidly glanced at the life of our first missionary, "The great apostle to the gentiles," and pleaded that the scene of his labors and death might have more attention from the Baptist women of the south. The congregation then sang "How Firm a Foundation Ye Saints of the South." As the work had run over the allotted time, only five minutes were taken for social intercourse. After the meeting was again called to order, the Rev. Dr. J. M. Frost, of the Sunday school board, addressed the meeting and begged that the ladies would adopt the recommendations. After he had finished, they were read.

from their own experience. We had gotten Mrs. Watson's paper entire, but as our space will not admit of a full record, we shall have to content ourselves with this meagre allusion to the drift of her interesting address. After a spirited and earnest discussion on the different department of hand work, viz., for boys, for girls and for young men, in which many consecrated mothers and some who were not mothers joined, Mrs. Nelson led the meeting in a fervent prayer for the young.

The committee for apportioning the \$30,000 called for by the Southern Baptist convention, to the different states, made their report, there being no objection, the report was adopted without discussion. The next in order was the report from the "Plan of Work." This report was a most judicious arrangement for work during the ensuing year, but as it will appear in the minutes of the convention of the union, and would hardly be of interest to the general public, we will not discuss it. This plan, however, being fully discussed was adopted.

Mrs. W. E. Hatcher, of Richmond, spoke on missions, in general, and more particularly on Italy. She rapidly glanced at the life of our first missionary, "The great apostle to the gentiles," and pleaded that the scene of his labors and death might have more attention from the Baptist women of the south. The congregation then sang "How Firm a Foundation Ye Saints of the South." As the work had run over the allotted time, only five minutes were taken for social intercourse. After the meeting was again called to order, the Rev. Dr. J. M. Frost, of the Sunday school board, addressed the meeting and begged that the ladies would adopt the recommendations. After he had finished, they were read.

SUNDAY SCHOOL BOARD.

1. Woman's Mission Societies are among the most forceful agencies for advancing our denominational interests. We earnestly desire to have their kindly consideration and co-operation in our work. They may help us by putting the Sunday school periodicals of the Southern Baptist convention into all the schools, so far as possible, and emphasizing their missionary feature.

2. Our Bible work has grown immensely this year, and we desire to see it still further increased. We earnestly wish that our Bible fund could be enlarged and should be glad of the hearty co-operation of the Women's Missionary Union.

3. Missionary Day in the Sunday schools, as observed last September, proved even a greater success than heretofore. We want the help of the societies in this department also.

4. Some of the churches are beginning to introduce a home department of Sunday school work. We are earnestly hoping to have the co-operation of the societies in still further extending this work and making it more effective.

5. We should like to have the Woman's Missionary Union consider the propriety of sending boxes of clothing to Sunday school missionaries. It seems to us to open an opportunity for great usefulness and for helping a very worthy class of workers.

6. There was much discussion on some points of these recommendations, but they were adopted. The present officers were elected: President—Miss Fannie E. Heck, of Raleigh. Corresponding Secretary—Miss Annie W. Armstrong, of Baltimore. Recording Secretary—Miss Nellie Martine, of Baltimore. Treasurer—Mrs. William C. Lowndes.

After passing the customary resolutions of thanks the union adjourned.

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