

FOREIGN MISSION JOURNAL.

Published Monthly by the Foreign Mission Board of the Southern Baptist Convention.

"ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH. GO YE, THEREFORE, AND TEACH ALL NATIONS."

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All communications in reference to the business of this Board should be addressed to H. A. TUPPER, Corresponding Secretary, Richmond, Va.

The Convention meets in Montgomery on Friday, May 7th. To have reports ready in time, the financial year must close at least a week before that date, i. e., on Friday, April 30th, at 12 M. Funds which reach the Treasurer or the Secretary before that hour will be accounted for in this year's receipts, any coming afterwards will belong to next year.

The May number of the *Journal* may be delayed to contain an abstract of the annual reports. Subscribers will please not be disappointed if it fails to reach them before the 10th or 15th of the month.

DR. CRAWFORD'S PLAN.

The December number of the *Journal* contained some notice of a protracted conference with Dr. T. P. Crawford and others, in reference to "the future direction of our foreign mission work," and gave the results reached by the Board, after long and earnest deliberation, in the form of a report on "self-support, or the policy of confining appropriations strictly to work done by our missionaries, and leaving native laborers to support themselves, or be supported by their fellow converts." This report recognized "self-support as the consummation towards which all missionary operations should tend," and urged that it "be put into practice as soon as possible in every mission field," but gave cogent reasons against incorporating it into any inflexible rules, and closed with two resolutions as follows:

Resolved 1, That while the principle of self-support in our mission work is essential to healthy progress and ultimate success, we believe its practice is to be established not by formal rule, but as the result of growth and development.

Resolved 2, That we urge upon our missionaries the duty of folding constantly in view self-support as an object to be attained, and of training their converts and churches in this direction with all possible diligence.

This report has met with general and hearty approval, both by the missionaries and by thoughtful brethren at home, and its ideas have been embodied in the rules of the Board as amended February, 1886.

Soon after its adoption Dr. Crawford left Richmond, and has been journeying slowly

through Virginia and the Carolinas, delivering very interesting lectures in the towns, and apparently timing his progress so as to reach Montgomery, Ala., by the 7th of May. Within the last few weeks he has published in the *Biblical Recorder*, the *Religious Herald*, and perhaps other papers, a detailed scheme, which he intimates will be "presented for the consideration of the Convention." It is a grave question and deserves careful handling. We desire to call attention to some points which may be helpful towards a fair consideration and a wise decision.

THE AUTHORITIES.

For information about foreign fields, for plans of work there, for the advantages and disadvantages of any scheme, we must depend largely on the observation and experience of our older missionaries. Such an one is Dr. Crawford, with his thirty-four years of honorable service. His opinion on a question of policy would be decisive, if it stood alone. The fact is, however, that it meets decided opposition on the part of his co-laborers in other fields.

He refers for support to Dr. Carpenter's book on "Self-support in Bassein," and to a paper, by Dr. Yates, on "Native Agency." Dr. C.'s book was noticed in the *Journal* of April, 1884, and, at the instance of the editor, a copy was mailed to each of our missionaries. It is a highly suggestive treatise, and would be read with profit by any laborer among the heathen; but the intelligent reader can hardly fail to see that its main argument is illogically pressed and is quite inconsistent with the author's purpose in returning to America, which he explains (p. 400) to procure a teacher for "the pastors and candidates for the ministry," and to raise "an endowment of \$40,000 for his support, and for the partial support of the school." His views are repudiated with great unanimity by his co-laborers of the Missionary Union. Dr. Yates presented before a Conference of Protestant Missionaries at Shanghai, some years ago, a pungent and able protest against the employment of *unconsecrated* men, and against "the free use of money in the employment of native assistants, so as to make it, rather than the gospel, the attracting power." This paper has been reprinted at Dr. Crawford's request, as being "in the line of his lectures and plans." We respectfully submit that he had no right to make such use of it, certainly none without the approval of its author. We quote a sentence to show the position Dr. Yates really occupied. "What then?" he asks, "Dispense with native agents altogether?" he answers in italics, "*By no means*," and proceeds to discuss the method of testing their consecration and the best plan for assisting those who stand the test.

Hear now what Dr. Graves, of Canton, says in a recent private letter:

I am glad to see that the Board have taken a common sense view of the needs of the mission work. Of course we are working toward self-support all that we can, and the history of the Canton Mission shows what we are doing in that direction. The schemes of brethren Carpenter and Crawford are impracticable and illogical. They call all help subsidizing men to be Christians. If such subsidizing is wrong, the whole Christian work in America is on a wrong basis. Our Colleges should depend simply on the fees of the students; all education societies and Home Mission Societies should cease, and infants should be trained to walk before they learn how to crawl. There is enough common sense left in our churches, however, to survive this wave.

Similarly we might quote from brethren Halcomb and Pruitt and Simmons, Taylor and Eager, David and Eubank, Powell, Bagby and Z. C. Taylor, to say nothing of the ladies and the younger missionaries. In the light of all this testimony we cannot admit that our missions are suffering the ills

which Dr. C. proposes to remedy, but must maintain that a kind Providence in denying us an abundance of means has saved us from many troubles into which other Boards have fallen. Dr. Crawford states truly what he sincerely believes, but a soldier returning from the front tells only of what occurred on his own part of the line. He cannot know how the battle is going elsewhere.

THE ARGUMENTS.

For a vigorous application of a single principle the argument is as simple and easy as an algebraic equation of the first degree. Let a man exaggerate one idea till it overmasters all his thinking, and his mind will move in the simplest of all paths, a straight line. But the problems of real life are complicated with many unknown quantities, which cannot be eliminated by simply losing sight of them. In the solar system, the pattern of stability with incessant motion, the planets are held to their orbits by a balance of opposing forces. The constant tendency to fly off at a tangent is restrained by the constant tendency to fall into the central sun, and both these are modified by mutual attractions of other planets. Destroy either of the main forces and wreck is the result. So in the affairs of a mission. Shut up the heart of compassion for the poor, untrained convert, leave him coldly to his own guidance and support, and he goes disastrously astray. Treat him as entirely dependent, and he falls just as fast into hopeless ruin. Both extremes are equally wrong, sanctified common-sense will take a middle course.

And such a course Dr. Crawford, himself, would take, for while he argues stoutly against all use of American money to help native laborers, he provides that each missionary may, at his discretion, disburse in this way a certain stipulated amount every year, thus showing that his Christly spirit and his hard common sense rebel against his one-sided logic. The issue between him and the Board is not about principles, but about the best method of applying them. He would have a limit, the same for every missionary, and at all times; the Board would fix the limit year by year, according to funds and needs. Within the limit, however fixed, each missionary would be as free under one plan as under the other, to expend or to withhold at his discretion.

The great commission provides for making disciples, baptizing them and teaching them. The Apostle to the Gentiles, in urging the elders "to help the weak," has left on record a saying of the Lord Jesus, which else had been unknown. With these on our chart we may steer equally clear from the Scylla of casting out converts, or feeding babes on strong meat, and from the Charybdis of the subsidy system.

SOME FURTHER FACTS.

"By their fruits ye shall know them," is applicable to plans as well as to men. We have not room to trace the historical argument, but only to refer to two missions. If the employment of native converts subsidizes them, the evil results should appear most clearly in the oldest of our missions, at Canton, which reports "twenty-five native assistants and Bible women." If the reception of foreign aid enervates the native church, it ought to show its baleful effects in Mexico. What are the facts?

The Canton church produced *Lough-fuk*, than whom there has been no brighter example of consecration in this century. In the recent terrible persecutions the brethren took joyfully the spoiling of their goods, and adhered nobly to the faith. They have their own Missionary Society, and during this past year have raised, besides what was given to their society, some \$300 for Christian work.

The cause in Mexico has gone forward with a rapidity unparalleled, except among the Telugus. We sent them missionaries, and they are sending others into the regions beyond. We helped them buy a lot and build in Saltillo, they are buying and building in other towns. We helped them to found a college, they have themselves established a hospital. We do not know anywhere in the whole round world a band of Christians whose poverty seems to have more abounded unto the riches of their liberality.

Now be it understood we do not claim that these facts prove the propriety of employing natives or giving help—that would be a one-sided argument—we cite them only, for what they are fully competent, to disprove the alleged evils.

PERSONAL.

Nine years ago the Board decided to issue a small monthly sheet in place of the long suspended publication of the *Home and Foreign Journal*, and the undersigned was elected to edit and conduct this *Foreign Mission Journal*. The effort succeeded, and the paper has been from that time to the present self-supporting. A break-down of health in the winter of 77-8, enforcing six or eight months of travel and rest compelled me to resign. In July, 1882, the paper was enlarged to its present size, and I was again earnestly requested to take charge. The list of subscribers has increased gradually, and my work proved a real labor of love. But for six months, as careful readers must have noticed, there has been a lack of editorial attention. Sharp complaints have been made, painful because they were just. Other and more pressing duties, laid upon me, left little time for this. So in justice to the cause, not less than to myself, I again resigned several months ago, and consented only to finish out the financial year. My special responsibility, therefore, has ceased, and I bid an affectionate farewell to the thousands with whom it has been my delight month after month to commune on mission work, or rather, I descend from the tripod to sit among them as an earnest reader.

Arrangements made for the future conduct of the *Journal* will be duly announced hereafter, though probably not till after the meeting of the Convention. Subscribers may rest assured that it will continue to sail on in nearly the same old channels, freighted as heretofore with "good news from many a far country," steered by fresh vigor at the wheel, and piloted with more ability than it has been by

H. H. HARRIS.

DELEGATES TO THE CONVENTION.

On the basis of receipts by the Board of Foreign Missions from May 1st, 1885, to March 19th, 1886, the States are entitled to delegates to the Convention at Montgomery, Ala., May 7th, as follows:

Alabama, 26; Arkansas, 8; District of Columbia, 1; Florida, 7; Georgia, 84; Kentucky, 53; Louisiana, 5; Maryland, 21; Mississippi, 23; Missouri, 48; North Carolina, 52; South Carolina, 68; Tennessee, 23; Texas, 117; Virginia, 59; West Virginia, 1; Pennsylvania, 21; New York, 3.

THE UTMOST.

Agents, societies, pastors, churches, vice-presidents, and individual friends should do their utmost, between this time and the Convention, in raising funds; and treasurers, with all others, holding such funds should be prompt in their payment. Our books close on the 30th day of April, at 12 o'clock, noon.

FOREIGN MISSION JOURNAL.

RICHMOND, VA., APRIL, 1886.

OUR MISSIONARIES.

SOUTHERN CHINA.

CANTON and vicinity.—R. H. Graves, Mrs. Graves, Miss Lula Whidden, E. Z. Simmons, Mrs. Simmons, Miss Sallie Stein, Miss Emma Young, and twenty-five native assistants and Bible women.
MACAO.—F. Q. Hickson and Mrs. Hickson.

CENTRAL CHINA.

SHANGHAI.—M. T. Yates, Mrs. Yates, D. W. Herring, Mrs. Herring, Miss Ruth McCown; assistant pastor, Wong Ping San; chapel-keeper—a licentiate—Wong Year San; sexton, P'ay Sian Su.
K'uin San.—See T'ay San, pastor.
Soochow.—Tsu-nye-Shang, a licentiate, and chapel-keeper.
Chinkiang.—William J. Hunnex, Mrs. Hunnex, R. T. Bryan, Mrs. Bryan.

NORTHERN CHINA—P. O., CHEKFOO.

TUNG CHOW Mission.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss Lottie Moon, N. W. Halcomb and U. W. Pruitt.
Wang Hien Mission.—J. M. Joiner, Mrs. Joiner, E. E. Davault and Mrs. Davault.

AFRICA.

LAGOS.—W. J. David, P. A. Eubank, Mrs. Eubank, S. M. Cook, with four native assistants and teachers.
Abokoda.—B. O. Lagos, W. W. Harvey, Mrs. Harvey, C. E. Smer, with one assistant.
Ogbomoso.—L. O. Murray, native evangelist.
Gann.—S. L. Milton, native evangelist.
Hausser Farm.—Albert Ell, native evangelist.

ITALY.

ROME.—George B. Taylor, 27 Via del Teatro Valle, J. H. Eager and Mrs. Eager, 62 via Giulio Romano, and Signor Torre.
Torre Felice.—Signor Paschetto.
Pinerolo.—Signor Ferraris.
Milan.—Nicholas Papenpouth.
Venice.—Signor Bellondi.
Bologna.—Signor Colombo.
Modena.—Signor Martinelli.
Carpis.—Signor Casulo.
Bari and Barietta.—Signor Volpi.
Naples.—Signor Basille.
Island of Sardinia.—Signor Coesu.

BRAZIL.

RIO DE JANEIRO and Santa Barbara.—W. B. Bagby, Mrs. Bagby, E. A. Futhuff, Mrs. Futhuff, Senhor Mesquita, H. Soper, Miss M. na Everett.
BAHIA AND MACHIO.—Z. O. Taylor and Mrs. Taylor, C. D. Daniel and Mrs. Daniel.—Native preacher—Senhor Teixeira.

MEXICO.

SALTILLO.—W. D. Powell, Mrs. Powell, Miss Addie Barton, Miss M. C. Tupper, Mrs. M. E. Graves and three teachers.
Rio Grande District.—W. M. Flournoy, Mrs. Flournoy.
Palos and Purras.—F. M. Myers, Miss Annie J. Maberry and Senor Gonsalvez.
Monclova District.—Senor Rodriguez.

NOTE.—Letters addressed to our missionaries in China should be endorsed via San Francisco. Those to Africa via England.
The postage to each of our missions is five cents.

ON THE WING.

The Corresponding Secretary visiting several of our principal cities, in the interest of the Board, takes a few notes and makes a few comments, with a statement and inquiry or two.

NOTES.

Baltimore is truly the monumental city, and not least among its monuments are the good works of its good people, which are more enduring than monuments of marble and brass. Of social entertainments he does not write, though they photographed pleasant pictures on his memory, neither of church services in which he took part, nor brother Barron, of the *Baltimore Baptist*; but he says this: Baltimore responded first to the appeal of our Board for help, and responded so promptly, so pleasantly, so piously that the giver could not have been less blessed than the receiver.

Louisville divides itself into two parts—the Seminary and the rest. The history of the Seminary has never been written, and will never be written, unless upon pages unread by human eyes. What the public know of its cost and consequences is to what is unknown as the pebble on the sea shore is to the ocean beyond. The greatness of great goodness buries within itself great secrets of mind and spirit. But Louisville was visited not to see the Seminary, but to see the rest—that part of the rest that, unlike the Seminary has, in addition to treasures of mind and heart, other treasures more likely to be sought. Pastors and professors advocated a presented scheme with the eloquence of success given to it by the liberality of men who act from their own convictions, while they compliment by seeming to act to please others. Eight men might be named whose generosity is unexcelled in that city, unless by eight or eighty others whose generosity was not tested. Permission is asked to re-construct the first sentence of this paragraph by saying, Louisville is divided into three parts, one of which is the *Western Recorder*.

Nashville rejoices in one of the grandest church edifices in the territory of the Southern Baptist Convention. But the building is not better than the builders, who understand the unwritten law of Baptists, that the heavier a man's burdens are the more he is expected to bear. The law of limitations is not applied by others to reserved forces of good will which seem to have no self-imposed limitation. The pastors and people of that grand church, and the Edgefield and Central churches—may they be blessed of the Lord!

Chattanooga is a wonderful place, with a charming people, growing and destined to grow into a great, hub city. With singular ingratitude for many favors, not the least of which were three patient audiences in the space of ten hours, the Secretary felt an "inward void" from not seeing the face of the Senior of the *Reflector*, though the visitor had the honor of being presented to the venerable mother of the absent editor, with whom he desired to have a special chat.

At Murfreesboro, it must not be forgotten, a peculiar luxury was enjoyed, with other things more material, of reading to an aged and deeply afflicted servant of God, who was trembling before a forthcoming surgical operation of very serious nature, a tract received at one of Dr. Edward Judson's meetings at Louisville, which did the afflicted saint "a world of good." This was more than silver and gold.

If there are better people than the people in Charleston, S. C., the writer does not know it. Their quick sympathy is proverbial, and their faith in missions and the Southern Baptist Convention is loving and undying. A good meeting was going on at the Citadel Square church, where the Bishop of Augusta, Ga., was preaching with usual power. Sunday was stormy, but there were, morning and afternoon, at "the Old First" more than enough of the elect to claim the promise: "there am I in the midst of them." In that city resides a more than octogenary saint, book-cultured and heaven-enlightened, at whose feet, listening to more than oracular wisdom, a son might recall the saying of a great man, that "the greatest need of a man is a great mother."

Dr. J. C. Hiden regaled a part of the way to St. Louis, as only that son of wit can regale; and St. Louis, where several pleasant offices were performed, many friends, new and old, were met, and elegant hospitalities were enjoyed, proved as St. Louis ever is, a place for many good things, scarcely to be surpassed on this continent. But, the city was smitten by "the great railroad strike," and pledges of future aid sympathetically made, were cheerfully accepted as a substitute for extraordinary present assistance. The Christian women of Missouri, as everywhere, are a power, and foreign missions are in their hearts and hands. The *Central Baptist* is well named and well manned.

Other States were expected to be visited, but providence interposed. From St. Louis the pen was used instead of the tongue, in addressing Texas, and the Lone Star State came up fully to expectation and request, by the aid of General Hawthorne and other generous brethren. The Lord be praised.

COMMENTS.

At each of the above named places, except Chattanooga and Murfreesboro, a select company of substantial business men, with their pastors, was met, and an evening spent in free intercourse with regard to the interests of the Board of Foreign Missions. Allow a comment or two, perhaps two or three, with a statement and several inquiries.

1. Our good business brethren are deeply interested in denominational works, and only need some time, when comparatively free from their own personal and professional engagements, to enter fully into the consideration of these great interests, and to give the benefit of their business experience, as well as more substantial gifts, to aid the prosecution of benevolent enterprises on business principles, recognizing

themselves to a greater extent than is commonly supposed as stewards of the Lord.

2. Some of them have experienced the truth, that when a servant of the Lord feels it his duty to put a strain upon himself for the sake of the Master's cause, the Master sometimes comes in unexpected business prosperity, and not only relieves the strain, but rewards the faith and self-denial.

3. What such business men wish, if a statement of facts is made, is that the statement shall be simple and unvarnished, so clear that it is readily grasped, so important as to commend itself as worthy of attention, and so consistent that it cannot be dislocated by the interjection of pertinent questions; if a proposition is made, that it be not only essentially right but in accord with accepted business principles, and neither dogmatically insisted on nor speedily abandoned. Sensible men like their judgment aided, but things must be according to their judgment.

The following statement seemed to be generally approved:

STATEMENT OF FACTS.

1. In the last fifteen years the work of our Board has made unprecedented progress. In 1870 we had missions in Liberia and China; now we have them in North and South America, Europe, Asia and Africa. Then we had some nine or ten foreign missionaries, with about as many native assistants; now we have more than a hundred native and foreign missionaries. In the past fifteen months we have sent out eighteen new missionaries into several fields.

2. The contributions of the churches have increased proportionally. From 1845 to 1870, the average annual contribution was some \$25,000; from 1870 it has been some \$60,000, while in the last year or two the contributions have reached \$80,000 a year. This amount, however, was obtained with great struggle and by marvellous mercies.

3. The relations to this material part of the work by the missions, the Board and the States, are various:

(a.) Through the treasurers of the missions one-fourth of the annual appropriation to the missions is drawn quarterly in advance, and as the missionaries have no other means of support, their drafts come upon our treasury, regardless of whether it has any money or not, with more regularity than the coming of the four seasons of the year.

(b.) The Board meets these drafts, of course, whether it has any money or not in the treasury. The protest of a single draft would ruin the credit of the Board the world over, which credit has been established by the prompt meeting of its obligations, without exception, for forty years. But when there is no money in the treasury how are these debts met? Does the Board deposit bonds of the Southern Baptist Convention in bank and realize the needed funds? Does it draw upon the States on which it depends for means for the part of their quotas which is due but has not been paid? Would there were some such method, so reasonable and business-like, for an empty treasury to raise money to meet these drafts inevitable! It need only be said that borrowing money on a good name alone has its limits, and business men readily see that this borrowing works hardship on the Board, and is not a part of the office to which they are called. The master should provide the straw, while the servants make the bricks.

(c.) Most of the States have their own methods of collecting funds for our Board, according to the wisdom of good and wise brethren, and adopted by their General Associations or State Conventions. With these methods our Board accords its efforts, acting sometimes through the representatives of the State organs, sometimes through our own agents, and always with our Vice-presidents for the States. The State methods contemplate a gradual development of the benevolence of the churches, and it is sincerely hoped that the largest expectations may be fully realized. Our Board is in line with these plans,

and with their representatives are sustained the most cordial relations. But, suppose, at any given time, as at present, the funds actually needed by our Board to meet drafts are not realized by the ordinary working of these plans, what must be done? Our Board takes it for granted that it is commonly admitted that while order is a good servant it may be a poor master, and that when necessity demands there should be extraordinary measures employed in the States for the support of our missions. There is no law to necessity which is actual and unquestionable, except self-preservation, which is the first law of nature. Hence the States not meeting, by the payment of their quotas, the pressing necessities of the Board to supply its missionaries and save its credit, the Board adopted measures for immediate relief, which were endorsed generally by these small companies of representative men met in several of the States.

QUESTIONS.

But as this state of things may arise again, and again, as it probably will, the question is naturally raised, whether this method of the States raising the money for the Board is in accord with the best business principles, unless the States become responsible for their quotas and pay them quarterly in advance, as the Board has to pay its missionaries? Should the States become thus responsible for their justly assigned quotas, then the principle would be evidently correct for the States to originate and execute the plans for the raising of the money for which they are responsible. But, suppose the States do not hold themselves responsible for their quotas, and the Board of Foreign Missions is held responsible for the money to support their missions, is it quite business-like for the Board not to devise and control the agencies to get the funds for work for which they alone are responsible? Suppose the Southern Baptist Convention should undertake to raise money in the several States for the mission work of those States, as well as money for the work for which the Southern Baptist Convention was organized; would not the States say that the Southern Baptist Convention, not being responsible for their State work, could hardly be as efficient agents as the States themselves for raising money for that work, would they not say that it does not seem to accord with sound business principles for any one party to be responsible for the support of work for which any other party, not specially responsible for it, is to raise the money, unless both parties are subject to some common authority? Suppose a business firm should be giving notes as debtors for goods, and should depend upon another firm, equally pressed for money, collecting debts for them, in order to pay the said notes, what would become of the firm aforesaid? Suppose the United States Government should make its annual appropriations depending upon the several State Legislatures to provide laws to levy taxes on their citizens to pay those United States appropriations? The illustrations are not the best, but if they serve to justify the States in not depending on the Southern Baptist Convention to raise money for State missions, they may answer to help the Southern Baptist Convention in begging that it may not be subjected by the States to what the States would not tolerate from the Convention. The writer is an original States-rights man, but he pleads that the State organizations may have mercy on the General Organization, and deal with it according to the elementary principles of political economy and moral science! As there is no harm in questions, let several suggested by this visit to the States be presented:

1. If the States control the agencies for raising funds for foreign missions, may not some arrangement be made whereby the States will advance quarterly one-fourth of the quotas accepted by them as the amount that they should pay?

2. If the States will not do this, can they not make their methods so flexible that when our Board is overstrained as to obli-

gations and credit, it may go unhesitatingly into the States and make extraordinary efforts for its relief?

3. If this does not suit, may not the State organizations contemplate the raising of funds merely for their own and other interests of this country, and leave the Foreign Mission Board free to make its own arrangements for raising funds in the States, on the ground that their work is a peculiar work of missions—peculiar because it is in a distant country; peculiar because it cannot appeal to the powerful principles of self-love and patriotism; peculiar because it must be conducted on the principle of faith alone; peculiar because all surroundings, unlike our institutions of civilization and Christianity, are of the most opposing and injurious nature; peculiar because of a variety of reasons growing out of the fact that the ideas of home and foreign are ideas universally held and ineradicably fixed in the human mind, and should not be confounded in common enterprises. The Saviour and the Apostles kept these ideas distinct. The Constitution of the Triennial Convention recognized this fact, and the Monthly Concert of Prayer was originated and long sustained on the truth that foreign missions are peculiar, and demand peculiar agencies for their support.

The Board, of course, would ever understand that whatever the privileges granted they would be exercised only in perfect accord with the State organizations.

A VISIT TO THE INTERIOR.

BAPTIST MISSION HOUSE, LAGOS, W. AFRICA, Jan. 11, 1886.

I returned a few days since from Ogbomoso. I left Lagos on the 10th of November on horseback. I spent a week in Abeokuta trying to get away from that city, to do this I had to give the great chief Ogundupe, and others, about \$14 worth of presents.

Eruwa, a town about 25 miles from Abeokuta, was the place to which I had to get this chief's permission to go, and his protection. After that I was in the Yoruba country, and so safe. Before I got to Eruwa, I earned that ten of our Ogbomoso people had come this far to meet me. You cannot know the joy this gave me. I truly wept for joy. I spent Sunday at this place, and preached to my people and a few heathen. Eruwa has several thousand inhabitants, and there is no mission there; we ought to have one.

Monday morning I started again and arrived in Ogbomoso early in the morning of November 27, 17 days after I left Lagos. I went to bed immediately with fever, and a very severe headache, and in about a week I had it over again; after that I was well, and when I returned to Lagos I was in better health than when I left. I found the church at Ogbomoso in much better condition than I expected, after 9 years absence of the missionary. I found 25 members, and all except three or four doing well. Their Sunday services were kept up, with a regular attendance of about 80 persons. The Sabbath-school numbers fifty, and they have two sessions each Sunday. A weekly prayer-meeting is kept up, and well attended. There is a day school three days in the week, with 22 names on the roll, and an average attendance of 18 scholars. While there I preached twice every Sunday, and once on Christmas day, beside prayer-meeting and street talks. I examined 13 candidates for baptism, of whom I baptized 11. Of these, two were about 50 years old, three between 20 and 30 years, and the rest between 12 and 20 years. One woman, a slave, whom I baptized, had been turned out into the street for 13 days and nights, because she would become a Christian, yet she stood firm. She was out of the city when I went there, and did not return until after I had baptized the others; she cried bitterly that night because she thought she could not be baptized. The next Sunday after the baptism, the converts received the hand of fellowship from the church, after which we took the Lord's Supper. It was a happy day to the church and to me.

Our evangelist there is doing good work, and he has a faithful helper in his wife, who was one of our school-girls at Lagos. She goes into the school daily, to teach the girls sewing, and in the Sabbath-school she has a class of grown women, to whom she teaches Psalms, and portions of Scripture. They cannot read, and so learn by repeating after their teacher. It would do you good to see and hear one woman, whom I baptized, repeat what she has learned. Her eyes fairly sparkle with pleasure. The school of 50 scholars is divided into four classes. Two

of these classes can read, and a third is learning.

I had good congregations every Sunday, and a part of the time the house was crowded, and on the outside the windows and doors were full. Most of these came out of curiosity, but it was my opportunity to tell them of Jesus. Crowds, of two or three hundred at a time, would follow me when I went out into the town. I would sometimes stop and talk to them a few minutes about Christ.

Ogbomoso is one of our most important fields. We are not only far ahead there, but we are almost alone. The C. M. S. are there, but they are doing very little. It is important that the missionary be there as soon as possible, and I want to go there as soon as I can, but we must have a house, and the missionary cannot live there until we get one. I hope the Board will let us have fifty pounds sterling for this purpose this year. Beside not having a house, I want to spend some more time studying the language before going up there to stay. After a very happy, and I trust a profitable visit, I left Ogbomoso on December 28th. I spent one day at Awyaw, the capital of Yoruba. This city is about the size of Ogbomoso, each having, I should think, about 60 or perhaps 75 thousand inhabitants. Here we once had a mission, and here brother Reid was shut up for two years.

Though our house is destroyed, our lots are kept for us, and the king is anxious that we should occupy them. I called on the king, and found him a very nice man and very friendly to us. One reason why we should occupy here as soon as possible is that the Catholics, by giving the king costly presents, have got into high favor with him; he has given them a lot and put a good wall around it. They have not got a man there yet, but promise to have one soon.

After a day at Awyaw I came on to Lagos, spending a Sunday in Abeokuta. I arrived at Lagos January 5th to find brother Cook very sick. He is nearly well now. Brother and sister Harvey were also here on a visit. They are pretty well now, as are also brother and sister Eubank.

Want of room forbids me telling more of what I saw.

I want to say in closing, that I am growing in love with my work every day, and would not exchange it for anything my beloved country can offer.

Oh, that we had more laborers! I pray that the Baptists of the South may give the Board means to send out many more men.

Affectionately,
C. E. SMITH.

FROM BROTHER BRYAN.

CHINKIANG, CHINA, Feb. 7, 1886.

We are now safe in our home at Chinkiang, and very much pleased with everything here. Our situation could not well be more desirable than it is. I know that there are many discouragements; that the Chinese are fixed in their ways; that most of them come to our chapel through curiosity, and spend the time examining the house, lamps, stove and organ; but there are many things here to encourage me as a new comer. Our place is between the English and American Consuls, which makes it much safer. It is on a hill, thirty feet above the Yangtze river, which makes it dry and healthy. We are up high enough to get a good view of the river, the city and the hills. The scenery is quite varied and beautiful. We see the river, city and hills from our front veranda, and from the back veranda the American flag and our hill rising up almost perpendicular for a hundred feet or more.

Our chapel is just where it ought to be, at the point where four thoroughfares meet. People are going by nearly all the time. We can open at any hour of the day, without previous notice, and get the house nearly full; and can protract the service all day, the people constantly coming in and going out. Some stay for hours, or as long as the services continue, and listen very attentively. Some come in with their arms full of bundles. I noticed a little boy yesterday morning and afternoon with his arms full of shoes; several men with their poles, which they use for carrying burdens; one man with a bundle of onions; another with a chicken cock, which neither sang, nor crew, nor cackled. Numbers bring in their pipes, but few smoke in the chapel. The congregations are generally very orderly, now and then a little talking. Nearly all classes come, very few women, but many young people, from ten years old and older, mostly boys. Women of the better class do not mingle with the men, hence the necessity for woman's work. We have not organized yet, but there are several men who have been baptized, and more who want to be. Two of the men speak when called upon. One of them is brother Hunnex's teacher, and a real orator. His people listen to him very attentively. Neither of them are paid for speaking.

Mr. Burnett, the agent of the Scotland Bible Society, is a Baptist, comes when he can to our service, and takes part in talking.

I count our Board very fortunate in securing brother Hunnex and wife, and ourselves fortunate in being associated with them. We board with them, and they do all they can to make us comfortable. He speaks the language well, is devoted to his work, and his wife is ever ready to aid him. Yesterday was bitter cold, she was not well, but went with him to play the organ. A great many come in when the organ is played, and stay awhile to hear preaching. I feel impatient at times to join in and speak too, but I must wait until I get the language.

It makes my heart ache to see so many souls perishing while my tongue is tied. I go to the services and make it my business to pray while the others preach.

Among the missionaries and foreigners we have enough good society to make our stay here really pleasant.

You can see now why we feel very much encouraged and thankful to God for sending us here.

Mrs. Bryan and I are well and happy.
Yours truly,
R. T. BRYAN.

ANOTHER STATION.

BAHIA, Jan. 29, 1886.

Dear Dr. Tupper:

This leaves us all well. Brother Daniel and wife are busy on the language. They have an excellent and economical arrangement with two young Brazilians who, anxious to learn English, offer their services for an equal service on the part of the missionaries. Teaching here is very high. A young Presbyterian missionary pays \$2000 for each lesson, or about \$10 per month.

The object of this letter is to notify you of our judgment with regard to brother Daniel's occupying Pernambuco. Not that his services are not needed here, but that the cause in Pernambuco demands him there. Brother Lius (of P.) who is at present in Maceio, writes me that he has requests to return for the baptism of persons there. There is no doubt in my mind that the Lord has opened the door there, and that it is our duty to enter. I am expecting to make a short trip to Maceio and Pernambuco soon, after which I can write definitely. Brother D. and I have consulted about it, and have concluded that in case he went it would be well to commence at the beginning of the conventional year. The expense of establishing there would be but little more than if brother D. remained here.

I am still anxious that the Board buy the property for a church building in Bahia. For about \$6,000 I can buy a choice site with a house on it that would serve us for worship till later, when a regular church building could be built. For \$10,000 I can buy 100 feet square on a corner, including the above mentioned house and grounds.

There are few buildings here that serve the purpose of preaching, except costly ones, the rent of which in a few years would buy a house.

Please let me hear from you early on these matters.

Your obedient servant,
Z. B. TAYLOR.

PERSECUTION IN BRAZIL.

BAHIA, BRAZIL, Feb. 11, 1886

Dear Dr. Tupper:

Your missionaries are all in tolerable health. Our young Brazilian preacher, John Baptist, is suffering from hemorrhage of the lungs, and so is disabled from preaching for some time to come, even if he should recover.

The sound of persecution comes up from all parts of Brazil. In Para a man was tried before the law for leaving the State religion. In Ceora the city council has decreed a fine of 500,000 upon every one who sells books, different from the Catholic religion. In Larrangeiras, an infuriated populace, failing to catch a preacher, beat his colporter and threw his books into the river. Of the persecutions in and around Maceio I have already written you. In Lencors the preacher was prohibited from entering the town; later on, when the members congregated for worship, a house of one of them was burnt. All this persecution is provoking a counter spirit for liberty of conscience, which no doubt will come sooner or later.

Our church, on the reception of an appreciated letter from Gen. Hawthorne, has raised \$5,000 to be used in buying Bibles for the church in Maceio. The sum is to be continued, half the price of sales will be returned to be used in further purchases. We are very anxious for a church building. Signor Teixeira's aged mother (72 years old,) has followed the example of her husband, and has been baptized. Brother Lius was married on the 26th of January to a Christian lady. She accompanied him on the 5th inst. to Pernambuco, where brother Lius will commence active work. Brother John's sickness will delay my visit North. Brother Daniel has begun preaching in Portuguese.

Yours in Christ,
Z. C. TAYLOR.

FROM BROTHER PUTHUFF.

SAO PAULO, February 11, 1886.

Dr. H. A. Tupper:

My Dear Brother.—Our mission party arrived in Rio de Janeiro December 31st. I have been slow to write because I was undecided as to where we would locate. When we arrived in Rio we found it infected with yellow fever, and it being the hot season, we thought it best to go elsewhere at least for the present while we were learning the language, so we left there on the 16th of January, (brother Bagby accompanying us,) and have located for the present in Sao Paulo, a city of about forty thousand, distant from Rio by railway about two hundred and thirty miles, (west.) Brother Bagby returned home after a weeks absence, and was immediately taken down with yellow fever, but thanks to an all-wise Providence, he is now convalescent, and will, if not providentially hindered, sail for the United States the latter part of this month. May the Lord bless him in the restoration of health, and enable him to return with renewed energy, is the prayer of those he leaves behind.

I am delighted with this climate; it is much more pleasant than I expected to find it; it is neither "hot nor cold, but betwixt and between" just enough to be pleasant. Now, walk through the gardens, and you see nature and art bound together in one symmetrical whole, which bring to mind the stories of the Arabian Nights, or the hanging gardens of the ancients. But, oh! how the heart sickens as we turn from this picture to behold the people bowing at their wayside shrines and other places of idol worship. Then comes the question, as from eternity, will the few ministers who are here have to lead these souls to Christ, or be prepared to witness against them. Paul said: "To the one we are the savor of death unto death, and to the other the savor of life unto life." Oh! who will come and take part in the great harvest?

Fraternally,
E. A. PUTHUFF.

"THE CANDLE MOTH INVASION."

SALTILLO, MEXICO, March 8, 1886.

Dear Dr. Tupper:

Yesterday was a day of great things for us in Saltillo. After the morning sermon one candidate for baptism was received and two baptized. At night eight related their experiences and were received as candidates; others will follow soon. Three have expressed a desire to present themselves next Thursday night. So you see that our "candle-moth invasion" is doing something against the kingdom of darkness. Truly the Lord is good unto us.

I reached home last week from Progresso. Spent several days with brethren Rodriguez and Martinez. They are doing good work.

Brother Rodriguez has recently baptized one in Progresso, and one in Laredo. We preached several days in Progresso, and five expressed a hope in Christ, and a desire to be baptized. There is a promise of large accessions to this church at an early day.

I leave this morning for Patos. Hope to baptize several there. All well. Do pray for us.

Fraternally,
W. D. POWELL.

P. S.—Foscano wishes to return at the close of this session to aid us in our work, and we need him so badly for immediate service, that I do hope there will be no doubt of his appointment. He will come as soon as the Seminary closes.

I am still vacillating about attending the Convention. I do not see how I can go, or how I can remain away. I shall try to follow the leadings of Providence.

W. D. P.

A POSTAL.

CANTON, CHINA, Jan. 21, 1886.

Our mail came yesterday. Two cards to me, \$5 each, for the sufferers by flood, are received. Thanks to Leland Wright, Miss., and J. R. Edwards, La. The money will be used as the donors wish. Dr. Graves and others are away now with rice and clothing for the destitute. Our funds for this purpose are exhausted now. There has been and still will be much suffering. We have relieved many who were suffering, and doubtless saved many from starving. The worst is over now.

There has been a fresh outbreak of persecution of our members at Tsing Une. Last Sunday our church here set apart to-day for fasting and prayer for God's help and their delivery out of their afflictions. Our people believe in prayer.

One was baptized at Shiu Hing the first Sunday in this month.

Yours fraternally,
E. Z. SIMMONS.

The Missionary Catechism has been in so great demand that we could not supply all orders promptly. We hope for good results.

PERSONALS.

Mrs. Holmes calls attention to a mistake made in putting her down in the catechism as from Maryland, when it should have been "from Virginia." She is a native of this State, and lived here twice as long as she was at school in Maryland, went to China under the auspices of the Goshen Association, and has been for twenty-seven years a representative missionary of Virginia Baptists—for a third of the time their sole representative. Will all who have the catechism please make a note.

Rev. W. B. Bagby, with his wife (nee Anne Luther) and three little Brazilians, each native of a different province, arrived in Richmond March 17th. In January he was necessarily fatigued and exposed for ten or twelve days in succession in prosecuting his work. That is mid-summer at Rio. The consequent debility left him an easy prey to yellow fever, and when after a severe attack he became convalescent, his physician, Dr. Fairbairn, on the 16th of February, ordered him home, certifying that he "required a sea voyage and change of air and climate." He was greatly benefited by the voyage, but is still weak, thin and yellow. His expectation is to spend several months at his old home in Texas, and then return with renewed health and energy to his work.

Rev. S. M. Cook has been suffering greatly with African fever. His brethren there and his physician fear his constitution will not allow him to remain. He himself writes:

I shall regret very much to leave my work here. I have been here just long enough to learn to love the people and get accustomed to my work, and it will grieve me sorely to have to go home. I don't want under any consideration to sever my connections with the Board yet. Even if I am compelled to go home, I hope soon to return to my work again. But I am willing to put myself entirely into the hands of the Lord, and I will do as he bids me. But I hope and pray that I may have health to remain here. I sometimes feel like I cannot go home. I don't feel that my work is yet accomplished. Yet I say, "the Lord's will be done." I lay my case before you and the Board to do as you think best. I dread the idea of remaining here till I have to be carried away.

At this writing I am feeling tolerably well, though I am not strong yet. Sincerely, STROTHER M. COOK.

NEW BOOKS.

The American Baptist Publication Society hands us

The BUSHKILL SOCIAL. By Rev. Edwin McMinn. Pp. 320. A good book for boys.

SPICY BREEZES, from Minnesota prairies. By Boston W. Smith. Pp. 255. Sketches from the life of a Sunday-school missionary.

NINA BRUCE; or, A Girl's Influence. By Rose Hartwick Thorpe. Pp. 319. A tale of Michigan and of Texas.

EARLE ARMSTRONG. By Mattie Dyer Britts. 12mo., 312 pp. A supplement to the author's "Better than Gold."

Price of each, \$1.25.

AN OLD UNMAILED LETTER.

The widow of the late Rev. J. Landrum Holmes, of our China mission, hands us the following unfinished letter, addressed by her husband twenty five years ago to the Missionary Society of the Southern Baptist Theological Seminary, which we hereby deliver to the Society, sending to it, also the original communication. It relates to the Tai-ping revolution in China, which at the time made much stir in the world.

ON THE YELLOW SEA, July 7, 1861. My Dear Brethren of the S. of M. I.

of the S. B. T. Seminary.

The letter of Brother Deans, representative of your society, dated February 1, 1861, was duly received. It is with no little pleasure that I embrace a leisure hour while on my way from Chefoo, my present location, to Shanghai, which place I have occasion to visit for a few days, to reply to your enquiries so far as I may be able to do so in one letter.

You first ask my opinion as to the religious character and the political prospects of the insurgents in China. You have perhaps met with a brief account which I gave last summer of a visit which I made to their capital, Nanking. I have seen nothing of their character since that time to lead me to a change of opinion with reference to them. A religious character they certainly have, but I doubt if they have in their system any more of truth than is contained in that of Mohammed, if indeed they have as much. Their view of the character and attributes of the divine being is, I am inclined to think, less clear than that of the Mohammedans, and linked with the Supreme, they have in their creed such monstrous ideas as that of the divine mother or wife of God, the heavenly sister-in-law or wife of Jesus, while their chief and some of their most eminent followers are also brought into an intimate and peculiar relation to divinity or rather deified to complete the monstrous and blasphemous system. But are not these the errors of sincere inquirers after truth, who have been groping in the dark, and who, when they hear the truth in its purity, will give up their errors and embrace it? I wish I could find reason to believe it were so, but it appears to me that they concern themselves but little about the truth or falsity of their doctrines, but have selfish ends linked with them. In this remark I have reference to their leaders. As to the common people, they differ but little in their religious character from other Chinese, yielding a cold assent to the dogmas of their chiefs, and entering with their usual eagerness into schemes of personal aggrandisement. This is the view that I have gathered from my own observation. I happened to be the first missionary who went among them, and I went with the intention of remaining and preaching among them, but I soon became convinced that I could not do this so advantageously as among other Chinese. They would brook no contradiction of their dogmas, and I could make no compromise and have no fellowship with doctrines so far from the truth. And yet, with all, I have my hopes that God will so overrule this revolution that it will in the end make it to prepare the way for the more rapid dissemination of the pure gospel. It is not credible that there are among them no enquiring and sincere minds who will be struck with the errors of their system, and seizing upon such truths as they may have, trace them to their source. But it seems to me to be impossible for us to have any fellowship with them at present. We can only go among them as teachers, and they will not receive us in that capacity, but insist that we must learn from them. They have, they say, a later revelation than the gospel, which must be the final standard of the truth, and it will be treason to their government to contradict what they teach.

As regards their political character and prospects, it is as yet a matter of much doubt and discussion. This much, however, is certain, they include in their political system all the arrogant assumptions of superiority over other nations that have characterized the old Chinese dynasties. Their ruler is the Heaven-appointed head of all the nations of the earth, and it is the duty of all other nations to bring tribute, and come and acknowledge their allegiance. They have made great inroads upon the present dynasty, and are now perhaps stronger than they have ever been before. I think that the probabilities are that the revolution will never be extinguished, but it is very doubtful whether it will stand the test of success in its present form. Its extravagancies are such that even Chinese consistency will probably revolt at them. The movement has, perhaps, gained such a momentum, that the present dynasty will sink before it, but we think it probable that the more extravagant features, and the men who have given rise to them, will sink together. Their chief is so committed to all of the errors that he has taught that he will hardly survive them. The whole movement is in the hands of God, and, so far as I can see, all that we can at present have to do with it is to stand still and see his work. In the meantime we have a wide field open before us, in which we can work without compromising any of the great principles which we have come to inculcate.

FROM BROTHER DANIEL.

BAHIA, BRAZIL, Feb. 15, 1886.

This leaves our party enjoying good health. Mrs. Daniel and I are prosecuting our studies in the language as vigorously as possible. I have commenced preaching, and will preach regularly hereafter. I began preaching in Portuguese just as I did in English, speaking extemporaneously; that is, I do not read my sermons. Our cause is in a very prosperous condition—we have many people interested upon the subject of religion.

Your brother, C. D. DANIEL.

SAD NEWS.

Rio, Feb. 5, 1886.

Dr. H. A. Tupper:

Mr. Bagby wishes me to say that he hopes soon to render a report of his work in person to our Richmond Board.

He is convalescent from the yellow fever, of which he has had a very severe attack.

Owing to his extreme weakness, and the excessive heat which will reign in these parts for several months yet, he thinks himself justifiable in availing himself of a short visit home to regain his lost energies.

We anticipate sailing by the Advance, which will leave this port on the 18th of this month, unless prevented by the hand that that never guides amiss.

Hoping soon to be with you, we remain,

Yours ever, A. L. BAGBY.

THE CONGO COUNTRY.

Lieut. Taunt, of the United States Navy, has just returned from the Upper Congo, where he was sent upon a mission of observation by our government. From the reports of interviews with that gentleman in London and Brussels, it appears that he confirms the good accounts given by Stanley, De Brazza, and other explorers, of the region above Stanley Pool, the only part of the Free State which is in serious process of exploration. He agrees with Consul Tisdell that the Lower Congo is mainly arid, unhealthy, and unproductive; but he speaks with great enthusiasm of the immense riches of the Upper Congo, its excellent climate, and the marvellous beauty of its scenery. He praises the organization of the Free State stations, and only complains that there are not enough of them. Lieut. De Brazza, the French explorer, says: "The region of the Upper Congo is very rich and beautiful. Between Isangila and Vivi it is almost a desert. As to the climate, it is neither better nor worse on the Lower Congo than anywhere on the coast. From Stanley Pool upward it is excellent. The high plateaus have a remarkable salubrity. The mortality is regulated by general conditions. The health of the white man established in these regions is a question of personal temperament. Life is long or short there, according as the subject is more or less robust as in other countries." This account of M. de Brazza agrees with that of most other serious and impartial explorers.—The Christian at Work.

MODERN MISSIONS.

I am convinced that the Church of Christ, as a whole, is barely awake to the realization and appreciation of what God is doing in the world at the present time. It is a day of the Spirit's activity and power in foreign missionary fields. We seem also to be entering upon an era of wonderful providential interpositions in behalf of the kingdom of Christ—as, for example, the establishment of the Congo Free State, which opens up a tract of country in the heart of Africa, two and a half times as large as Europe, and with a population equal to that of the United States, to the free entrance of civilizing agencies and missionary enterprise. It is like the unrolling of a new apocalyptic seal whose meaning is mercy and not judgment. We may, I think, also expect that the crowning evidence of Christianity is to come, not in the line of critical research and monumental archaeological discovery, but in the living power of the gospel to enter among the ancient systems of error, among the effete and disintegrating peoples of heathenism, and recall them to life and to moral principle, and to spiritual power in the world.—REV. JAMES S. DENNIS, D. D., in the Foreign Missionary.

THE GOSPEL MISSION.

It is certainly a true, but it is as certainly as far from a complete, conception of the aim of the gospel, merely to convert individual souls. Its mission is to penetrate and transform society. Its work is to leaven the whole mass of human interests with a divinely purifying power. It touches every act and every relationship of humanity with a life from above, and interpenetrates all that man can do with a new spirit and a heavenly light. It affects governments, moulds education, rectifies manners, purifies behavior, sweetens fellowship, makes the common ways of men better, healthier, happier, as well as holier. Its endeavor is to realize a divine society, not hereafter only, but on earth—to have the "kingdom of God" come, not in the skies alone, or the future merely, but here and among men. It is, in short, the Christianization of the world, at which it points and for which it prays. And the prayer it offers is one taught by the Master himself: "Thy will be done, as in heaven so on earth."—REV. G. L. WALKER, D. D.

SPECIAL CONTRIBUTIONS.

As the Treasurers of the Missions draw on the Board quarterly in advance for the funds appropriated to their respective missions, a duplicate of the receipt sent by the Board to the donor of each specially designated contribution, not known to be covered by the annual appropriation of the Board, is sent to the Treasurer of the mission to which the designated person or object belongs, with the following direction printed on the receipt:

"N. B.—This amount the Treasurer of the above mission will include in his next draft, if the amount is not covered by our appropriation to his mission, drawn quarterly in advance."

Notice to Contributors.

PLEASE NOTIFY IF RECEIPTS ARE NOT PROMPTLY RECEIVED FOR CONTRIBUTIONS, AS THEY ARE INVARIABLY SENT BY RETURN MAIL.

RECEIPTS FOR FOREIGN MISSIONS

From Feb. 23d, 1886, to March 19th, 1886.

ALABAMA.—Children's Helping Hand Soc., of Euftaula, by Mrs. C. S. Perkins, \$10. Mrs. Crawford, \$10; by Mrs. M. M. Smith, Tr. Tuskegee, \$12.15, by W. B. Crumpton, Sec., \$20.69; First Bapt. ch., Euftaula, by H. B. Davis, Tr., \$104. Total, \$192.81.

ARKANSAS.—Concord Assn., by O. M. Lucas, \$10.

FLORIDA.—By W. N. Chaudoin, \$62.75; Leeberg Bap. ch., by G. L. Watters, Tr., \$16.60; L. M. Soc., Providence, by B. R. Moseley, \$10.10. Total, \$89.45.

GEORGIA.—Moore's Grave ch., Clarke Co., by W. M. Calk, \$4; Miss. Soc., of Americus Bap. ch., by Thorton Wheatley, \$10; "an orphan girl," for Mrs. David's Memorial Fund, \$10; Rockdale ch., by H. F. Buchanan, \$3.20; W. P. M. Soc., First Bap. ch., Augusta, for chapel at Progresso, Mex., by Mrs. I. S. Jordan, Pres., \$70; North Georgia Assn., by C. U. Langston, \$36; W. Miss. Soc., Home, for Miss Maberry, Mex., by J. H. DeVotie, Cor. Sec. and Tr., \$25; by F. H. South, \$14.93; by J. H. DeVotie, Cor. Sec. and Tr. (of which \$3 for Mex. Missions), \$100; Ladies Miss. Soc., First Bap. ch., Atlanta, by Mrs. W. T. Akers, Tr., for support of Mexican girl, \$7. Total, \$269.65.

KENTUCKY.—Bap. ch., at Forks of Dick River, by T. D. Chesnut, Tr., \$11.50; by R. E. Kirtley, (of which \$2 from Mrs. Belle Cropper), \$3; by J. Dallas Simmons, Winchester, \$36.70; Miss. Soc. of So. Bap. Theo. Sem., Louisville, by Z. T. Coyle, Tr., \$18; Smith's Grove ch., Liberty Assn., by A. W. Richardson, \$25; by J. W. Warder, Sec., \$10.98; First Bap. ch., Mt. Sterling, by J. M. Wells, \$17.75; L. M. Soc. of Elk Creek Bap. ch., by W. L. Pickard, \$20; Broadway Bap. ch., Louisville, by Thos. D. Osborne, \$100; by T. T. Eaton, Louisville, (of which \$35 additional from Walnut Street Bap. ch., and \$30 from Children's Miss. Soc., for education of girl in Madero Institute), \$65; Lynn Assn., by H. W. Lewis, Tr., \$12; W. M. to W. Soc., of Embury Bap. ch., by Mrs. J. M. Crabb, Tr., \$11; Ladies Miss. Soc., of New Liberty Bap. ch., by L. C. Roberts, \$25. Total, \$655.93.

LOUISIANA.—By Geo. A. Turner, Tr. Ex. Bd. of L. Bap. Ch. Con., \$165.15; L. M. Soc., of First Bap. ch., Mansfield, by W. C. Harris, \$1; Bap. Chinese Sunday-school, of Bap. ch., New Orleans, by Mrs. Isabella Pittman, for China, \$10. Total, \$166.25.

MARYLAND.—By Mrs. A. F. Crane, Tr. of W. M. to W. Soc., (of which \$170 for support of four Bible women, and \$40 for supply of rice for two women in Canton, China), \$210; from a "friend of missions," \$5. Total, \$215.

MISSISSIPPI.—By Geo. Whitfield, Y. P., \$5.90; L. M. Soc., of Forest Bap. ch., by Mrs. A. M. Skianer, \$11.50; Clear Creek ch., by J. M. Phillips, \$3.50; Sunday-school of Thomaston ch., by J. J. W. Mathis, \$1.50. Total, \$43.

MISSOURI.—By R. S. Duncan, Agent, (of which \$7 for Miss Young's mission; and \$5 for Miss Young's school-house,) \$64.83; collection by J. W. Hulnes, \$50. Total, \$114.83.

NORTH CAROLINA.—Western Bap. Con., by A. D. Blackwood, Tr., \$50.

SOUTH CAROLINA.—By Chas. Manly, Y. P., \$27.44; Spartanburg Bap. ch., by W. J. Harris, Tr., \$17; which \$20 from J. L. Miles, Sec. for W. J. Davis's mission, \$83.31; Union Meeting of 2d division of Laidis Bap. Assn., by H. D. Ott, \$6.30; by George F. Stanley, Hickman, \$1.25; Big Stephen's Creek Bap. ch., Edgefield co., by L. W. Sammons, through J. J. Bunch, \$5; Marion Bap. Union, by G. A. Norwood, \$10.33; Marion Bap. ch., by G. A. Norwood, \$3.50; A. Sileox, 1st Bap. ch., Charleston, by G. A. N., \$10; Members of the Black family of 1st Bap. ch., Charleston, \$1.25; Bap. ch. of Timmonsville, by G. W. Collier, \$3.75; South Union Bethel Assn., by Geo. T. Gresham, \$60; Ladies Aid Society of Waltham Bap. ch., by Mrs. A. K. Callas, Sec., \$5; S. T. Fuller, Lanester, \$7.20; Philadelphia ch., Spartanburg Assn., by W. P. Smith, \$9; Mrs. R. W. S., by R. W. Sanders, \$1; Shuck Miss. Society of First Bap. ch. of Charleston, by Miss L. Nipson, Sec., \$3; Shilo ch., Edisto Assn., by J. B. Courtney, Tr., \$31; Corinthian, Charleston Assn., by G. M. Norris, ch. Tr., \$10; Beaver Creek ch., Chester Assn., by J. D. Mahan, \$8; by E. B. Murray, Sec. and Tr. Ex. Bd. S. B. A., \$6.50; Bennettsville Bap. ch., by A. J. Bristow, Tr., \$6.60; Thos. P. Smith, Charleston, \$50. Total, \$288.63.

TENNESSEE.—W. Bap. Miss. Soc. of Morristown, for Mexico, by Miss Vesta L. Hodges, Cor. Sec., \$10; Leadvale ch., by J. T. Lightfoot, \$3.47; by C. W. Witherspoon, interest on R. R. stock, transferred by Henj. Harrison, \$3; Miss. Soc., Johnson City, by Mrs. M. E. Hunter, Pres., for E. E. Davant and Mrs. China, \$10; Mrs. J. E. Peck, by T. T. Eaton, \$10; J. W. Talbot, Adolphus, \$31; General Class of First Baptist school, Richmond, by Miss Kate Winston, \$23; Clover Creek ch., Unity Assn., by Stephen Lacy, \$3; Central Bap. ch., Memphis, by Edward Bourne, Tr., \$14.50. Total, \$111.67.

TEXAS.—A. T. Farrar and wife, Rodgers Prairie, \$5; by A. T. Hawthorne, Agent, \$2,449.45; Sunday-school of First Bap. ch., Galveston, by Lucian Minor, Sec., for girl in Madero Institute, \$5. Total, \$2,456.45.

VIRGINIA.—A'Fun Miss. Soc., Warrenton Bap. ch., by Miss F. E. Russell, Cor. Sec. pro tem, for A'Fun in Mrs. Graves' school, China, \$18; by Norvell Ryland, Tr., \$600; Miss. Soc., of Bap. ch., Norfolk, by Mrs. Emily Grubb, for girl in Madero Institute, \$20; Mrs. E. Grubb's Miss. Soc. for girl in Madero Institute, by E. C. Godwin, Tr., \$12; Infant Class of First Baptist school, Richmond, by Miss Kate Winston, for native by W. J. Davis's school in Lagos, Africa, \$10; George Braxton Taylor, \$3; "Will," Richmond, for support of girl in Madero Institute, \$5. Total, \$668.

AGGREGATE.—\$46,218.65.