

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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CHANGE OF MANAGEMENT.

In the July number of the *Journal* Dr. J. W. Jones used the following true language concerning Dr. H. H. Harris, who has for several years so ably edited this paper: "In the retirement of this honored brother from the editorial chair the *Journal* has lost an able and wise editor, whose wide information, varied scholarship, and facile pen will be sadly missed." Probably no one felt the force of these words so deeply as the man who, without any experience in editorial work, and with very little in writing for publication at all, was considering what seemed to him a call from God to enter on the work of assistant to the Corresponding Secretary of the Foreign Mission Board, which work involved the editorship of the *Journal*. A raw recruit might well shrink from being suddenly placed in command of a division of an army, especially when that division had previously been under command of an experienced and skillful officer. So shrinks the present editor from the position assigned him. Yet, convinced of his duty in the matter, he proposes to do the work to the best of his ability, bringing to it neither special gifts nor previous training, only a heart full of love for the Master's cause, an eager desire to advance that cause, and a determination to do faithfully that which his hands find to do.

Is it too much for him to ask of his brethren, all over the South, a hearty sympathy and earnest co-operation in his endeavors to make the *Journal* even more effective than ever in diffusing among our churches missionary information, and eliciting their hearty and intelligent efforts in missionary work?

To accomplish any good the *Journal* must be read by the people—to do the greatest possible good it must be read by the largest possible number of people. Pastors can do much towards bringing about this result. But pastors can not do it all; oftentimes private members of the churches can do more than the pastors. Will not each reader of the *Journal* assist in increasing its circula-

tion, and thus help on the work it is designed to accomplish?

May the Lord bless this little sheet, its editor, its correspondents and its readers, that by and through it and them, His name may be glorified and his work made to prosper.

SELF-SUPPORT.

So much has been said on this subject of late that possibly some are growing tired of it. We do not propose to discuss the subject in this article, but simply to call attention to the practical work in this direction which has recently been done in the Canton mission. The letters of Drs. Simmons and Graves will show the progress they are making towards the solution of the problem in that field.

The Board, some time ago, while declining to adopt any fixed rules on this subject, yet urged upon all its missionaries the importance of training the native Christians to habits of self-dependence in church work. It is gratifying to know that some of our missionaries are making rapid progress in so doing. Brother Simmons gives an account of an effort made by him to induce the Shiu Hing church to purchase the chapel which they had been renting for more than ten years, and of the success of his effort. The native Christians now own six chapels in the Canton mission.

Is not the question of self-support working itself out in Canton? Will it not do so elsewhere, under the wise direction of our consecrated missionaries?

DAY OF PRAYER FOR MISSIONS.

The Foreign Mission Board, in its last report to the Convention, suggested that a particular time be recommended by the Convention, when our people might unite in special prayer for God's blessing on the work of missions. The committee to whom this part of the report was referred endorsed the suggestion in these words: "We earnestly join in the request of the Board for united prayer for the success of our missions, for the higher consecration of our people, and the revival of the missionary spirit." The Convention adopted this report, but did not appoint any special time to be observed by the churches. Several missionary bodies, however, both in this country and in England, have united in recommending Sunday, November 7th, as a day of special prayer for missions. It is hoped that our pastors and churches will unite with their brethren elsewhere in the observance of this day—a day when we shall pray for our own missionaries, and for all others as well. Among other objects, let not the various Mission Boards be forgotten. They need the guidance and direction of the spirit as much as do the missionaries.

Would it not be well, too, to observe the same day as one of special gifts to the Lord's treasury—that the prayers and alms of the people may ascend together to God? Acts 10: 31.

Will not our denominational papers call attention to this suggestion, and urge its adoption by all our people?

In a private letter from Saltillo, dated August 15th, Dr. Tupper says: "I start tomorrow, as the doctor thinks my daughter can stand the journey."

Many readers of the *Journal* will rejoice to see from the above that God has answered the prayers of his people in sparing the life of our devoted missionary, Miss Mary Tupper, and is blessing her with returning health. Now let us not forget to thank Him.

Dr. Tupper will return to the United States, but will be compelled at once to seek refuge in the mountains from the attack of his inveterate enemy, hay fever.

DR. YATES'S RESTING.

In a brief note Dr. Yates says: "On account of over work, my doctor ordered me here (Chefoo) for a complete rest for a few months. I am better, but not entirely free from bad indications. I shall expect Mrs. Yates in a week or so. When she comes I shall have more perfect rest of mind."

Our readers will remember that in the last number of the *Journal* Dr. Yates speaks of having over-taxed his powers, and of suffering from dizziness, which caused him to stagger and almost fall while preaching. We are glad that he has heeded the "danger signal" and called a halt, and sincerely hope the rest he is taking will completely restore his health.

In another late letter Dr. Yates says that he has had fourteen years of consecutive hard work, with sore afflictions. Fourteen years of consecutive hard work! How sweet rest must be to our aged brother. Let us pray for him that he may be entirely restored to health and long be spared to us for the work of the Lord.

PINING FOR GATHERINGS OF THE BRETHREN

During the next few months, nearly, if not quite all of the brethren at home, will enjoy the delights of meeting together in associations and conventions. How much of pleasure and strength and inspiration for the work we all derive from these annual gatherings. How much we lose when deprived of the privilege of attending them. As we look into each other's eyes, grasp each other's hands, and talk together of the work done and to be done for the Master, we feel that we are not alone, but in a great army, battling together for God.

If we, who are working among Christian people, and meet Christians every day, need the inspiration of these meetings, how much more do the missionaries, working as they are among the heathen and surrounded ever by the evil associations of heathen life? Yet the missionaries are deprived of these meetings. Those who most need them have them least. These thoughts were suggested by the following, from brother Simmon's last letter from China: "We have just received the paper accounts of the Convention at Montgomery, and we rejoice to learn that you had such a good meeting. We often pine, as in a desert, for such meetings. I think one of the greatest trials of the missionary is to be denied such spiritual and social privileges as our conventions afford."

Brethren, let us heed the words that close the letter: "Pray for us." Let us pray for them in our associations and conventions, that God would supply all their needs through his gracious spirit.

PLANS.

Within the last few weeks we have heard very much said about plans to be adopted for increasing interest in and contributions to our various mission works. Almost every one with whom we have spoken, suggests a different plan, and feels assured that his particular plan could be worked to advantage, and, if worked, would produce the best results.

From this much talk about plans we have come to the conclusion that, in the present condition of things in the South, no one plan could be adopted which would suit all cases, and be acceptable to all parties. A plan that would work well in our city churches would not do so in many country fields. One that would accomplish the best results in a section of country where interest in missions is deep and intelligent, would be found utterly unsuited for another section, where this interest is either entirely lacking, or is very weak. Prejudices would

have to be overcome in one place which are utterly unfelt and unknown in another. For example, at an association we visited a short time ago, an intelligent lady told us that the difficulty lying in the way of the formation of missionary societies was found to be a fear on the part of the pastors that these societies would interfere with the regular church work, and do a work that would be independent of the church. In other associations their formation is encouraged by pastors as of the greatest help to them in developing the missionary spirit in the churches.

And so it is that the varying condition of things all over our land prevents the adoption and working of any one particular plan. What then? Why this. Let every earnest lover of missions, in council with as many kindred spirits as he can find, consider carefully the condition of affairs about him, study out, with the help of the Lord, such a plan as he thinks will suit for the particular church and section in which he works, and then go to work on that plan. Let him work it for all it is worth in the field about him.

If it proves to be a good one he might tell the brethren about it through the papers, that they may try it too. If it proves unsuccessful, drop it and try another. But let us all remember that no plan can possibly work itself; while on the other hand almost any plan will accomplish some good results if worked. What our cause needs most is not plans, but earnest work by earnest workers.

The church that does most for others, near and afar off, will have most done for it by Him who is Head of the Church, and whose heart yearns over all.—A. C. THOMPSON, D. D.

The truth above stated was forcibly illustrated by the reports of churches made to an association we recently attended in Virginia. The churches which reported the largest amounts contributed for missions, also reported the largest numbers of additions, and their letters indicated the largest amount of spiritual life. Almost without exception, those churches which reported no gifts to missions, complained of great coldness and spiritual depression, and begged for the prayers of the brethren, that the Lord would have mercy on them. If their tithes were brought into the store-house of the Lord would not their cry of distress soon be changed to one of joy and gladness? Mal. iii: 8-12.

A SLIGHT CHANGE.

We would call the attention of the brethren to a slight change in the acknowledgment of receipts for foreign missions as published in the *Journal*.

The receipts for each month will be given as heretofore, but in addition we will give the total of each State's contributions from the beginning of the financial year, May 1st.

This will enable brethren to ascertain at the end of each month exactly how much the several States have given, and how much of their quota still remains unpaid.

See what your State has done, dear reader, consider how much remains to be done, and go to work.

The northern Presbyterian Board is troubled, as are all others doing work in Western Africa, by the climate, which is so fatal to foreigners. The question is raised whether colored missionaries should not be employed. There is no idea of giving up the work. Souls are to be saved.

The native Christian communicants in India are estimated at about 528,000, and they are growing at an increasing ratio.

FOREIGN MISSION JOURNAL.

RICHMOND, VA., SEPTEMBER, 1886.

OUR MISSIONARIES

SOUTHERN CHINA.

CANTON and Vicinity.—R. H. Graves, Mrs. Graves, Miss Julia Whilden, E. Z. Simmons, Mrs. Simmons, Miss Sallie Stein, Miss Emma Young, and twenty-five native assistants and Bible women.

CENTRAL CHINA.

SHANGHAI.—M. T. Yates, Mrs. Yates, D. W. Herrington, Mrs. Herrington; assistant pastor, Wong Ping San; chapel-keeper—a licentiate—Wong Year San; sexton, Puy San Su.

NORTHERN CHINA.—P. O. CHEFOO.

TUNG CHOW Mission.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss Lottie Moon, N. W. Hakomb and O. W. Pruitt.

AFRICA.

LAGOS.—W. J. David, Mrs. David, P. A. Eubank, Mrs. Eubank, S. M. Cook; with four native assistants and teachers.

ITALY.

ROME.—George B. Taylor, 27 Via del Teatro Valle, J. H. Eager and Mrs. Eager, 52 via Giulio Romano, and Signor Torre.

BRAZIL.

RIO DE JANEIRO and Santa Barbara.—W. B. Bagby, Mrs. Bagby, E. A. Puthuff, Mrs. Puthuff, Senhor Mesquita, E. H. Soper, Miss M. A. Everett.

MEXICO.

SALTILLO.—W. D. Powell, Mrs. Powell, H. P. McCormick, Miss Addie Barton, Miss M. C. Tupper, Mrs. N. E. Graves and three teachers.

PROGRESS IN SOUTHERN CHINA.

CANTON, CHINA, June, 1886.

Dear Dr. Tupper:

I have some good news to write, and something else that may not be so palatable. The good news comes at the right time for our home churches, because of the great hue and cry that has been raised with regard to self-support on our mission fields.

The members have given liberally and with a willing heart until they feel it. I have not seen people give so liberally at home. For many of them have of their living given until they feel it.

Then some more good news comes from Ho Tan, 60 miles from Shiu Hing, where several of the Shiu Hing members live. These have been wanting me to rent a chapel in Tin Tang market (Heavenly market) about five miles from Ho Tan.

Our members now own six chapels, viz: one in Canton, Tsung Pa, Shek Kok, Shiu Hing, Tai Wan and Cheung Chau, and have more on hand to buy another in Ku Tsing.

We are trying to bring our members up to the privilege and duty of self-support; and I think we are succeeding reasonably well. It may be a pity to spoil a good newsy letter with what follows, but I cannot close this letter without again begging the Board and the churches to allow us the \$5,000 asked for for chapel and class rooms, and for woman's house and school room for girls.

There are several girls of our members, principally from the country stations, that are boarded by their parents or assisted by us at the different day schools. These have the benefit of a missionary's instruction once a week, and some of them can go to the chapel on Sundays.

The buildings we ask for are for your own missionaries to preach and teach in. If we have these houses our work will be much more comfortable, our health will be preserved, the results of our work will be greater and more permanent.

It is more than fifteen years since we came to China. One dollar has not been spent to secure a preaching place for me. I have preached in the country chapels, in Dr. Graves' chapel in Canton, and in the streets. No other missionary in Canton of any denomination has been made to work as long here without a chapel as I have.

Yours fraternally, E. Z. SIMMONS.

FROM MISS EVERETT.

BAHIA, July 4th, 1886.

Dear Journal:

On leaving the United States I promised some of your readers that I would write. They have waited long, I have disappointed, but not willingly.

Duty constrains me to make this attempt. I feel as though I am the least of those on the field of battle in foreign lands, and realize a lack of ability to write a letter worth the space it may occupy, while your pages are so full of others, more interesting.

This morning, July 4th, we were off immediately after an early breakfast, not to some beautiful pic-nic ground to partake of the good things to eat, and to hear Fourth of July speeches, but to the seaside where we witnessed the baptism of five persons, three women, a young man, and a little girl.

No billow too great to stem when the true Saviour is found. All who accept and obey Christ in this land, expect persecution, and that in various ways. Yet with this flood of opposition the little band of seventy members at this place, and several at other places, rejoice in their newly found treasure,

and by faith look through the clouds and see the shining sun. After the baptism we went to the house of a friend near by, who is not a member, but is studying the question of his soul's salvation.

We had a room full of listeners and a bold sermon from our Sunday-School superintendent. He denounced in a very forcible way what he had been taught to believe. He publicly declared, "I will preach the truth, though you stone me before I leave the house."

I have been in Bahia a little more than two months. I am very happily situated with brother and sister Taylor. Mrs. Taylor is my teacher. I have been much hindered from study until late. The attack of yellow fever left me so very weak that any attempt at study, or any exertion, mental or physical, would bring on fever.

I meet, at our hall entrance, market women who stop to rest in the shade. This I find a good opportunity for practice in the language, and what is more important, a chance to speak a word for Christ.

I have been teaching the women's Bible-class two months. Of course it is with difficulty and an incorrect use of the language, yet I am thankful for this much, and hope soon to talk freely and with many. I want these people to know Christ, and to fully trust Him.

I desire to become more fully absorbed in the work, to place my mind and heart on things that will glorify God. While breathing the air and enjoying the sunshine of this foreign land I hope to have no time for loneliness. I want to be so deeply interested in the salvation of souls that I will continually wear the part of armor called prayer.

Yours in Christian love, MINA S. EVERETT.

FROM BROTHER SOPER.

RIO DE JANEIRO, July 1st, 1886.

Dear Dr. Tupper:

Thanks to our God and Father, the first day of another month finds us all in health, our faces Zionward, and in spite of all discouragements and trials firmly grasping the gospel plough, remembering the words of our Lord and Master, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

band, from Baltimore, two devoted and earnest Christians. The lady has started to help my wife in some mothers' meetings already, and we have not known them a week yet. I hope (D. V.) to leave here on a trip to Santa Barbara about the 5th of this month.

E. H. SOPER.

QUARTERLY REPORT FROM BRO. BRYAN.

CHINKIANG, CHINA, July 3, 1886.

Dear Dr. Tupper:

Our second quarter has ended, and I must send you my report. I wish I had more material out of which to make a report.

In the last quarter I was unable to do much work, not knowing the language, but made several book-selling trips, and sold a number of books here in Chinkiang. We have many attentive listeners in our chapel, but so far no additions. The work here is new, and the seed soon must have time to grow up and bear fruit.

We are daily praying for an outpouring of the Spirit; till it comes we must be patient.

I do most of my writing at present for the Biblical Recorder, because in this way I can reach those who are now most in sympathy with me, and will be most influenced by what I write.

We are very anxious to begin speaking, for my heart aches and my eyes shed tears to see so many souls lost, and not be able to point them to the right way. I am praying for the Spirit here and at home too.

Wife and baby are doing well. Brother Hunnex needs a vacation. If the Board sends him home we shall have a house for a short time, but no time should be lost in beginning our house, as we must have a house when they return.

My daily work is reading the New Testament in Chinese. I try to learn the characters as I read over. I had better make no rash promises about beginning to speak; only promise to do my best. My wife joins me in love.

Yours truly, R. T. BRYAN.

PLURALITY OF ELDERS.

HONG KONG, July 2, 1886.

Dear Dr. Tupper:

Mrs. Graves and I have come down to Hong Kong for a few weeks' rest and recreation. Mrs. G. is quite well, and I am much better than this time last year. However, my weight is down to 107 lbs., so that I have not much strength to go on.

I was kept busy during June with my quarterly class, which had an average of 20 in daily attendance. You will be glad to learn that we have been much encouraged in our work of late. Ten were baptized during June—six of them in Canton, three in Hong Kong and Long Island, and one at Macao.

The Canton church chose three brethren as elders and assistant pastors last Sunday. I believe a plurality of elders is scriptural, and it certainly seems to suit for some stages of church development. I could not get any one to accept the undivided responsibility of the Canton pastorate.

Yours fraternally, R. H. GRAVES.

MISSIONARY AND CARPENTER.

LAGOS, AFRICA, June 15, 1886.

Dear Dr. Tupper:

At the beginning of this quarter Mrs. Smith and I planned to do a good deal of visiting among the heathen, but as brother David had too much to do in building the new church, I offered my services, and so, for the greater part of the quarter I have had more to do with carpenters and their work than with mission work. I have spent most of the time each day, from six o'clock in the morning until five o'clock in the evening, out of doors, directing the carpenter work, and often taking hold of the heaviest of it with my own hands, and this in the hot sun, often without an umbrella, which I could not use.

I never was more tired when working hard on the farm than I have been some days here. I have grown healthier and stronger by far than I was when I began; I think I was never healthier. So I am a firm believer in plenty of exercise. I have tried to relieve brother David of some of his burdens, and whether I have succeeded in this or not, I have succeeded in keeping myself very busy.

Mrs. Smith and I have made a few visits to the heathen, at which times I have read portions of scripture and talked to about sixty persons.

I have preached at the church every other Sunday, and once in the street.

I have studied the language a little, and tried to speak it more. Mrs. Smith and sister David are taking daily lessons in it. Brother David is well. Sister David and Mrs. Smith are well, except an occasional slight fever. We are very much encouraged about our work here just now. The church seems very much revived, and many of the members are going out and working among the heathen. Some who had left us are now asking an interest in our prayers, and desiring to come back. Others who have remained in the church, but were inactive, or sinful, are begging forgiveness. I believe there is a great blessing in store for us. We are anxiously looking for brother and sister Harvey's return.

Mrs. Smith and I are very anxious to go to Ogbomoso, and we hope we may be able to go in a few months.

Affectionately,

C. E. SMITH.

LETTER FROM MRS. EAGER.

CUTIGLIANO, TUSCANY,
August 6, 1886.

Editor Journal:

We are now in the Apennines, near Florence, enjoying the quiet which we feel we need after a busy, stirring winter in Rome.

By way of resting, Mr. Eager preaches in English twice a week. On Sunday morning he goes to a village, seven miles distant, where ten or twelve English people are spending the summer. Here he also preaches once a month, in Italian, to a good congregation, and says he finds it more natural than preaching in English, in which language he has not preached half-a-dozen times during the half-a-dozen years we have been in Italy. After the morning service and a hasty lunch, he returns to preach at 5 P. M. in this village, having been invited to use the drawing-room of a summer boarding-house kept by an English woman. One "High Church" family prefers attending the Roman Catholic church, but with this exception, all the English people summering in the place seem to esteem it quite a privilege to have a religious service every Sunday. The congregation ranges from twenty to twenty-five persons, all Episcopalians except the landlady. In offering the use of her room, she also offered Mr. Eager a surplice, a communion service and prayer-books, but on hearing his reasons for declining them, she said she agreed with him, as she herself belongs to the "Particular Baptists" of England. We often stumble upon a stray Baptist in this way.

Among the villagers we have found one young man who has a Bible, though I fear it is read but little. Mr. Eager has been visiting a poor man, who for years has suffered from acute spinal disease, and cannot sleep without opiates. He seemed much distressed because he can never go to mass, and the priest rarely visits him, but it was a new idea to hear that he could pray for himself in his own room. Sometime afterwards Mr. Eager stepped in to ask how he was, and the reply was: "Just now I am suffering intensely, but please tell me what you told me before."

I have had some pleasant conversations with a woman, who was much pleased as well as surprised at the idea of prayer as an expression of our present needs. She was astonished to hear that she could pray without her beads, or without kneeling even, and asked what one ought to say on rising or on retiring, &c. She said, "What a beautiful thing to pray for just what I need.

I believe I will try it for a while, to see if I get on better in my work." Since then we hear that the priest has told her husband that he is much displeased to see them so intimate with "those Protestants."

We are all quite well, except that Mr. Eager has occasional trouble with his liver, a common complaint with those who live long in Rome. He expects to leave here about September 1st, and spend a month visiting different northern stations, but I remain with the children until October 1st, when we all meet again in Rome to begin the winter's campaign. This is a busy life

Truly yours,

OLIVE M. EAGER.

Quarterly Report from Brother Halcomb.

REPORT FOR SECOND QUARTER OF 1886.

The hope expressed in the latter part of my last report, that I would in a few days be well of the indisposition from which I was then suffering, proved unfounded. My trouble soon developed into a well-defined case of confluent small-pox. I was in bed, or rather on the kang, for nearly three weeks. Mr. Pruitt was with me from April 1st, and took most excellent care of me, magnanimously refusing to heed my solicitations to go to another inn lest he should become infected. Fortunately the attack was light, owing to my having been vaccinated, but I was left very weak, and recovered strength slowly. Previous to the attack my nervous system had become very much unstrung, and the disease seemed to develop this tendency, from which I have not yet fully recovered.

While waiting in Pingtu for the recovery of strength I met a favorable opportunity to rent a small house on the most eligible street in the city. The price was only 30,000 cash (about \$25.00), per year, and the circumstances under which it was offered seemed most favorable, the wealthiest man in the city being desirous of my locating there, and acting himself as my middle man in conducting the bargain for the house. As the house would facilitate our missionary efforts in that region, and as I thought a residence there for a year or two would be a good thing, I decided to take the house, although the Board did not find itself justified in authorizing the opening of a mission at Pingtu at present. Unfortunately, before possession was given, the neighbors had interfered to frighten the owner of the house, and although I have a written contract, and some money has been paid, I have not yet gotten possession. When I saw the mandarin about the matter he received me very nicely, looked at the papers, pronounced the bargain all right, and promised to attend to the matter for me. I do not know how it will result, but hope I shall get the house without trouble, as it would be a great help to us in our work now, and would render it very easy for us to get houses hereafter when it may suit the Board to authorize the permanent occupation of the place.

I was not able to go to Shangtswang at the regular meeting of the church in May. Called by on my way home to arrange some matters in reference to the school. Found the school much more prosperous than formerly, and the brethren hopeful of its success. There were ten pupils in attendance.

I am not able to do full work yet, and have just accepted a kind invitation from Dr. Yates to spend a few days with him in his pleasant bungalow at Chefoo.

Respectfully submitted,

N. W. HALCOMB.

Chefoo, June 30, 1886.

FROM DR. GRAVES.

CANTON, June 9th, 1886.

Dear Dr. Tupper:

Your letter reached me safely. I am sorry the funds of the Board are so restricted, and that you are forced to avoid all steps in advance. I hope more means will flow into the Lord's treasury.

The Shiu Hing church, under the leadership of brother Simmons, have made a step in advance, and have raised money enough through great self-denial on the part of many of the members, to buy for themselves the chapel we have been renting for a number of years, thus following the example of the Tsing Yuen church last year. They have raised some \$500. Brother S. deserves much credit for his earnest efforts in training the converts to self-support.

You will be glad to hear that I baptized three on Sunday last; two men and one woman. This old sister is an inmate of the Old Woman's Home, and is 89 years of age. I shall never forget what a smile lit up her old wrinkled face as I gave her the right hand and told her the church had received her for baptism. It seemed to me typical of that look of joy which will suffice our faces as we wake up in Christ's likeness, when these cerements of earth shall be exchanged for the glorious body in heaven.

One of the men has heard the truth for a short time only, but he received it into an honest, earnest heart and went right on. He is from San Hing, where we have a station, and is a relative of brother Simmons' cook. The other man is a younger brother of one of our members from Tsing Yuen.

I am holding the summer session of my class with an average attendance of some 20 men; some women also attend as listeners. The hot weather is upon us, but Mrs. G. and I keep well so far.

My class closes next week. We have an attendance of 20 daily. Among them are several inquirers. One, the wife of brother Ch'an, our Tie Chin assistant, was baptized last Sunday. We have a hopeful work begun by one of our colporters in the country, and five applicants for baptism are reported. Brother Lo Kwok, pastor of the Tsing Yuen church, is to visit the place, which is a week's journey distant, and I hope we will have some encouraging news from these before long.

Mrs. G. and I are both better than at this time last summer, and we hope that by not overworking we may pass the summer without serious illness.

Mrs. G. joins me in sending Christian greetings to you and yours.

Yours fraternally,

R. H. GRAVES.

ERROR IN STATISTICS.

In the report of the Board to the Southern Baptist Convention there were several errors made with respect to the Bahia mission in Brazil. This mission is credited as follows: "Baptized, 13; membership, 100; contributions, say, \$60."

Brother Taylor says the number of baptisms was 41; contributions, \$220, and total membership, 71 in Bahia, 33 in Maceio, and 10 in Pernambuco, making a total in that special mission of 114.

We make the correction with pleasure.

INFORMATION WANTED.

The letter given below is but a sample of many received by the Corresponding Secretary. We publish it as it was received, omitting only names and places, and ask that some ladies who have had experience, and have met with success in the management of children's missionary societies, would give us the benefit of their experience. We will publish one or two of the replies we receive. Let the information be given in as brief form as clearness will allow.

Dr. Tupper:

I am President of a children's missionary society in the Baptist church. Can you send me something about missionary work, and how to manage missionary societies, or can you suggest any book I could read on the subject that would be helpful? We are willing to work, but don't know what to do. I applied to my pastor and he told me to write to you. Our little society is four years old. We have done considerable work, but would be so glad for some new ideas and suggestions in regard to our work.

Some articles recently published in the *Japan Mail* by a native gentleman, indicate a great change of opinion in that country with regard to Christianity. A few years ago, the writer says, this "foreign religion" was hated by the Japanese, especially by the educated and wealthy class. Now many of the bitterest opponents have become believers, and national prejudice and hatred have disappeared. In the Japanese papers nothing is said antagonistic to the Christian faith; on the contrary, they confidently predict that Japan will soon become a thoroughly Christian country. The thing that has contributed most to this change, next to the faithful labors of missionaries and the reading of the Bible, is the conviction forced upon Japanese statesmen and students who have visited America, that the religion of Christ above all other religions favors the principles of human equality and liberty, which are the watch-words of "young Japan." The superiority of Christian morality to the moral systems of Buddhism and Confucianism has also had its effect. This gentleman believes that the people of Japan are in the main tired of their old faith, and are ready to accept Christianity almost in a body. This may be an over-sanguine view of the subject, but it is the view of a native, and not of an enthusiast in missions. Is not the existence of such an opinion in itself a most significant thing? And ought not such a marvellous change in the temper of the Japanese people to stimulate the Christian world to greater zeal in the giving of the gospel to this people?—*Examiner*.

The following statement, made by the Secretary of the London Missionary Society, at a late meeting of that body, illustrates the true spirit of the gospel, which always moves those who have received the blessings of salvation to extend those blessings to others:

"The first missionaries landed in Tahiti in 1797. They labored on until 1813 without seeing a single trace of success. In that year a great awakening came, and the people turned to God. When they accepted Christ as their Lord and Saviour, at once a passionate desire to make Him known to others possessed them. In 1821 native Christians went as evangelists to the Hervey Islands. In 1830 the Samoan group, far away from their home, and unknown, were sought out, and native evangelists were introduced there. From Samoa, only nine years after the introduction of the gospel, evangelists went to the New Hebrides. About the same time parties went from Samoa to Mare and Lifu, and began the Loyalty Islands mission. And finally, in 1870, the people of the Loyalty Islands, looking wistfully across the seas for some new ground to conquer for Christ, and thus keep up the glorious success of the work for Him, saw afar off the mountains of New Guinea, and, led by their missionary, Mr. McFarlane, they were the pioneers to that shore."

THE SYSTEM OF BUDDHA.

The gloomy nature of Buddhism is well expressed in *Hardy's Legends and Theories of Buddhism*, which Dr. Kellogg quotes as follows:

"The system of Buddha is humiliating, cheerless, man-marring, soul-crushing. It tells me that I am not a reality, I have no soul. It tells me that there is no unalloyed happiness, no plenitude of enjoyment, no perfect, unbroken peace in the possession of any being whatever, from the highest to the lowest, in any world. It tells me that I may live myriads of millions of ages, and that not in any of these ages, nor in any portion of an age, can I be free from apprehension as to the future until I attain to a state of unconsciousness; and that, in order to arrive at this consummation, I must turn away from all that is pleasant or lovely, or instructive, or elevating, or sublime. It tells me by voices ever repeated, like the ceaseless sound of the sea wave on the shore, that I shall be subject to sorrow, impermanence and unreality, so long as I exist, and yet that I cannot now cease to exist, nor for countless ages to come, as I can only attain Nirvana in the time of a supreme Buddha. In my distress I ask for the sympathy of an all-wise and all-powerful friend. * * * But I am mocked instead by the semblance of relief, and am told to look to Buddha, who has ceased to exist; to the Dharma, that never was an existence, and to the Sangha, the members of which are real existences, but, like myself, partakers of sorrow and sin."

MISSIONARY SCRAPS.

The first attempt to introduce Christianity into Japan was made by Francis Xavier in 1549. The first Protestant missionaries in the island were Americans, who entered in 1859. In 1872 there were about a dozen native Christians on the island. Since then the progress of Christianity has been very rapid.

Reports come from the Transvaal Republic in South Africa of remarkable religious interest, greatly encouraging the Wesleyan missionary. Native Christians are preaching and teaching their countrymen without pay or reward, simply from love to Christ; and the truth, they feel and believe is making progress.

Notwithstanding the strict censorship of the press in Russia, all works bearing the name of Charles H. Spurgeon are permitted to pass unchallenged, with the exception of his sermon on "baptismal regeneration," which is prohibited.

A native reports that Bishop Hannington's last message to the king, whose messengers were about to kill him, was, "Tell the king I have purchased the road to Uganda with my life, and I die for the Ba-Ganda."

Prague, in Bohemia, where Jerome was born, and John Huss the martyr preached, has elected a Protestant mayor for the first time in two hundred years.

The new Mayor of Shanghai, China, is a native Christian.

THEN AND NOW.

The *Baptist Missionary Herald* for June says: "It is just eighty-five years since the directors of the Honorable, the East India Company, placed on solemn record, in a formal memorial to the British Parliament, 'their decided conviction,' after 'consideration and examination,' that 'the sending of Christian missionaries into our Eastern possessions is the maddest, most extravagant, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast.'"

The *Foreign Missionary* quotes the above and adds:

"Only a few months ago the present Lieutenant-Governor of Bengal, Sir Rivers Thompson, said: 'In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country and the true saviours of the Empire.'"

In connection with the above it is interesting to read some statements of missionaries of the American Baptist Missionary Union, with regard to the action of the Christian Karens, during the severe struggle, which has been going on in Burma, between the British and the rebel dacoits. The August number of the *Baptist Missionary Magazine* is largely devoted to accounts of the disturbance in Burma, in speaking of which the editor says: "While the heathen of all other races have almost uniformly proved hostile to the British government, the Christian Karens have remained loyal, and have rendered almost the only effective service in the suppression of the revolt. Their influence has also had so much effect on the heathen Karens, that they have generally been kept loyal."

Rev. D. Smith, of Shwaygyeen, says:

The work of the Missionary union is greatly manifest among the Karens. The Karens have been saved to the English Government by the fact that they are committed to the Christian religion. The Karen native here is to the government what the Scotch are to the government in England. A man may travel from village to village for months without the least fear, but with constant assurance that he is as safe, or even safer, than in his own country."

"It is a fact that has been remarkably shown in this war, that the Karens, without an exception, muster on the English side, and all through these mountains have done what the British soldiers could not do—have put down the dacoits. Scarcely a village but shows where they have fought, where they buried the dacoits, where they tied some, and occasionally where one of their own number was cut down. But the worst is over, and I find the people all of good cheer. This people already are, and will continue to prove, of inestimable value to the British government, for they hold the mountains whither bands of dacoits always flee, and their recent treatment of these desperadoes will be a lasting warning to those who would attempt another such raid. So the Karen hills, extensive as they are, are becoming, by virtue of the Karen Christians, a vast fortification to the British government, but which, if held by the Burmans, would become a vast impenetrable den of thieves."

Rev. J. B. Vinton, of Rangoon, speaking of the courage and faith of the Karens, says:

"This insurrection is a purely Buddhist one, got up by the poongies. The Buddhist priests have led their men on the battlefield, a thing unprecedented in history. It is Buddhism in arms against Christianity. Of course the rebels specially gnash their teeth against our Karen Christians, but in every case the Karens have shown how a man fights whose heart is nerved by a perfect trust in the Lord of hosts. Would to God you could see our Karens now! I have never seen such quiet assurance of faith in God as nerves their hearts now. Ten years of preaching would never build them up in faith as the wonderful deliverances God has wrought for us in these bloody days. One of my ordained preachers has been shot at in my presence five times. The last two shots were fired at twelve feet (I measured it.) God's work for the Karens has been so wonderful that they now often say, 'we now know we have a God fit to be trusted, and infinitely greater than we had supposed.'"

Oh, if you could hear the prayers and speeches of a Karen levy when marching to the attack! The evening before an attack one rough, uneducated man prayed, "O Lord, I need no lawyer or intercessor to plead my case with you when I ask you to bless this levy to-morrow. You know this insurrection was raised by the poongies

against you. They could not reach up to overthrow your throne in the heavens, and so they try to hurl you from your church in Burma. It is for your own self-interest to help us, for they hate us only because they first hated you, our glorious head. Tomorrow give us cool heads, strong arms, and steady fingers on our triggers, and give us a chance to measure with these idolaters, not our weapons or our bravery, but their wooden gods against our glorious Jehovah."

FROM THE CONGO.

Since the explorations of Livingstone and Stanley the eyes of the civilized world have been turned on Africa; especially on that part of it watered by the Congo. Rulers and statesmen have looked to see how they might enlarge their empires; merchants, how they might increase their trade. Soldiers have viewed it as the scene of possible conflict. Christians, too, have looked upon it as a field to be conquered—not for themselves nor for their gain—but for Christ. Baptists, among others, have looked and longed and prayed. To such the following from the *Baptist Missionary Magazine* will be read with deep interest. We give it entire:

It is an event calling for the liveliest gratitude, that rich fruit for Christ has recently been gathered in the Congo Valley. The labors there put forth have been untiring, the sacrifices great, the anxieties very heavy; but the joyful reward has at last come. Rev. Joseph Clark, of Palabala, having made a journey up the river, writes of the baptism of the first converts—the first so far as we know, ever baptized in the Congo Valley. He says:

"MUKIMBUNGU STATION, March 3, 1886.

"I write you a few words, that you may enter into our joy. To-day we have had the privilege of baptizing five young men, natives of this place. At the same time, our brother Theodore H. Hoste was baptized by us. He has been laboring on the Congo, but was not a Baptist when he came out. Mr. Frederickson, who has been in charge of this station, could not be present with us, but he gave us the names of seven candidates for baptism, five of whom he could thoroughly recommend to us. Brother Harvey and I carefully examined each of the five candidates, and found that each professed conversion, and had a clear and good view of the scheme of salvation. To the sinfulness of the old nature, the change wrought through the instrumentality of the Word, and the need of God's power within to keep from yet falling into sin, all bore clear testimony. They gave us testimony, too, especially, of their experience and knowledge of the office and work of the Spirit, and clearly showed, so far as we could judge, evidences of an experimental knowledge of the new birth. This, coupled with the evidence of brother Frederickson as to pureness of life, led us to decide that we could not refuse them baptism. Their names are Akoba, Nkomo, Ngumba, Nzuzi, Nseuga, and they have now taken the Christian names respectively of John, Matthew, Samuel, James and David. Each gave a short address before baptism to the bystanders, telling of his change of heart. We found a suitable place in a small streamlet about two miles from here. We expect that on our way down, at Banza Manteke, we shall have to examine at least two others."

THE GIFTS OF THE LIVING.—The temples of Benares, a city of 200,000 inhabitants, number nearly 1,500. Smaller shrines may be counted by thousands. New temples— notwithstanding the assertions of some travelers to the contrary—are constantly being built. There were never so many as now. Devout Hindus, if prosperous, regard it as their duty to devote a part of their wealth to the erection of a temple. And these multitudinous houses of worship, with their services, are maintained only in a very slight degree by funded or landed property. "The vast sum required for the support of the priesthood comes mainly from the offerings of the people."

Of the \$1,157,000 received by the English Episcopal "Church Missionary Society" last year, only \$6,550 came from the titled classes, numbering over 7,000 persons, and only \$46,750 in gifts of \$50 or more from wealthy families—while those in moderate circumstances gave all the rest. The poor are the financial hope of Zion.

At the meeting of the American Board in Portland, Me., one brother said he could not double his contribution, for he was poor; he could not give more children to missions, for he had given all; but he would try to double his prayers.

THE LANGUAGES OF AFRICA.

The volumes lately published by Mr. Robert N. Cust are the treasury of information in regard to the languages and dialects of Africa. He gathers his materials from the writings of a very wide range of special students, English, German and others. Much, of course, is yet to be found out upon the subject. In the present state of knowledge, Mr. Cust summarizes the following table:

Family or Group.	Branches.	Languages.	Dialects.	Totals.
1. Semitic.....	II.	10	9	19
2. Hamitic.....	III.	29	27	56
3. Nuba-Fulah.....	II.	17	7	24
4. Negro.....	IV.	195	48	243
5. Bantu.....	II.	168	55	223
6. Hottentot-Bushman.....	III.	19	6	25
		435	153	591

It must not be supposed that all these languages and dialects are of equal importance, or that the entire 591 are likely to stand before the advances of civilization. Under that test there will prevail the law of the "survival of the fittest." Of the great number, as many as sixty-six have received the Bible, in part or in whole. The importance to the welfare of any language of a translation of the Divine Word is well expressed by the author: "Experience on the west coast of Africa, and the story of the English Bible and of Luther's Bible warn us that when the language of a country is still in flux it will settle down and gravitate around the translation of the Scriptures. I do not find that any language has ever perished from the great reservoir of human knowledge which has been elevated to the dignity of being the vehicle of divine knowledge."—*The Foreign Missionary.*

SANDWICH ISLANDS.—The first Hawaiian pastor was ordained in 1849. Since that time ninety-five Hawaiians have been ordained, of whom thirty-eight are at present pastors in the home field, and nine are in foreign service, making forty-seven native Hawaiians who are now either pastors or missionaries in active service. Since 1852, when the first Hawaiians went to Micronesia in company with Messrs. Snow, Gulick, and Sturges, not less than seventy-five Sandwich Islanders have gone as foreign missionaries; thirty-nine of them males, thirty-six females. The total sum contributed at the islands for foreign missions has been \$170,149.44. Of this amount, \$133,015.86 were contributed by native Hawaiian churches, the remainder by foreign churches and individuals at the islands. The contributions of the Hawaiian churches for all purposes from the beginning, so far as can be ascertained, amount to \$818,270.35.—*Missionary Herald.*

The sad intelligence has reached America that Rev. Edward A. Stevens, D. D., missionary of the American Baptist Missionary Union, and stationed at Rangoon, India, died at that place June 19. He was born in Liberty county, Ga., in 1814; left his country in 1835, and lacked only eight days when he died of spending 50 years in India as a missionary. Among his distinguished services was the completion of the Burmese dictionary left unfinished by Dr. Judson.

A GRAND MISSIONARY CHURCH.—The Church Missionary Society received last year \$1,150,000, and the Society for the Propagation of the Gospel, \$550,000. These societies are both supported by the Established Church of England. An aggregate of \$1,700,000 contributed by one leading branch of the great Protestant army of conquest! Does this look as if faith were dead or dying!

Among so many, can he care?
Can special love be everywhere?
A myriad homes, a myriad ways,
And God's eye over every place?

I asked, My soul bethought of this:
In just that very place of his
Where he hath put and keepeth you,
God hath no other things to do.

—A. D. T. Whitney.

Thirty graduates and undergraduates of Cambridge University have sent a joint letter to the secretary, placing themselves at the service of the committee for foreign mission work wherever and whenever wanted. Their services are to be called for as the needs of the missions demand.

When our associations in older times met to consult only about their own welfare they were not a conspicuous success. When they began to look beyond their own borders and consult about the spread of the gospel over all the world, they began to grow and develop at home.—*Western Recorder.*

Papal Rome has witnessed the laying of the foundation of the twenty-second Protestant house of worship within her limits.

Every man is in danger of becoming covetous who does not systematically give to the cause of God. Human nature loves gold, and will love it idolatrously unless its power over the heart is kept broken by giving away as the Lord prospers.—J. M. PENDLETON, D. D.

RECEIPTS FOR FOREIGN MISSIONS

From July 21st, 1886, to August 21st, 1886.

ALABAMA.—Rose Bud Society, Ebenezer Bap. ch., Forest Home, 11 titles only, by Miss Camilla Glen, Sec. and Tr., \$2.50; Ebenezer Bap. ch., Forest Home, Butler county, by J. B. Ansley, Chairman of Finance Committee, \$6; by W. B. Crumpton, Cur. Soc., \$16.75; Prospect ch., Etowah Assn., by T. H. Stout, \$2.15; W. C. Sanders, by E. W. Bolomons, \$2. Total, \$178.25. Previously reported, \$890.33. Total this year, \$1,077.59.

ARKANSAS.—By J. B. Sourcy, Cor. Sec., \$10; Ozark Mission, Hand and Gravel Hill ch., by Mrs. A. L. Cradup, \$4.75. Total, \$14.75. Previously reported, \$158.00. Total this year, \$172.75.

GEORGIA.—From "Rain Drop," by G. A. Blount, \$3; from an unknown party, for Mexican missions in Saltillo, by H. H. Tucker, \$10; Miss. Soc. of First Bap. ch., Atlanta, for Mexican girl, by Mrs. W. T. Akers, \$7; by J. H. DeVotie, Cor. Sec. and Tr., (of which \$25 from W. Miss. Soc., Rome, for Miss A. Minberry, \$10 for W. D. Powell's work in Mexico, from sisters of Newman ch.; and \$9 from W. M. Soc. of Second Bap. ch., Atlanta, \$80; S. S. class of Mrs. A. C. Collier, of Albany, for support of child with Mrs. Gates in Georgia, \$9; by J. H. DeWitt, Cor. Sec. and Tr., of which \$27.50 for Mexican missions, \$180.20; by W. D. Powell, from W. L. Stanton, for ch. building in Potosi, \$30; received by W. D. Powell, \$10; Mrs. J. A. Kendrick, Tr. of W. M. Soc., Americus, by J. A. Jennings, \$10.55; sundry churches, by T. H. Stout, \$6.00; "I. O. U." by H. H. Tucker, \$27.50. Total, \$354.85.

Previously reported, \$1,595.82. Total this year, \$1,950.67.

KENTUCKY.—S. S. children of Yelvington Bap. ch., by W. H. Dawson, pastor, \$6; Waco ch., by R. B. Mahony, \$3.20; Danville Bap. ch., for W. D. Powell, by P. T. Hale, \$23.75; S. S. class of Mrs. A. T. Shuck, Paducah, for Mexico, \$1; Elk Horn Assn., by G. F. Jagby, \$107.07; received by W. D. Powell, for reinforcement for Mexico, \$30.70; by S. G. Long, Tr. from Bethel Assn., (of which \$45 for Mexican missions, part of special collections taken by W. D. Powell, \$132; Burlington Bap. ch., by J. O. Roberts, \$11; Mt. Moriah ch., Mercer county, by B. F. Taylor, \$12.75; Miss. Soc. of S. B. T. Sem., Louisville, by Z. T. Cody, Tr., \$15; by W. D. Powell, from W. J. E. Cox, Georgetown, for expense of missionary to Mexico, \$87.75; and from W. A. Cook, Bowling Green, for publishing fund, \$31.45. Total, \$606.67.

Previously reported, \$918.10. Total this year, \$1,724.86.

MARYLAND.—Franklin Square Bap. ch., Baltimore, by Joshua Levering, V. P., \$60.

Previously reported, \$658.37. Total this year, \$738.37.

MISSISSIPPI.—Pleasant Ridge ch., by T. A. J. Owens, \$1; Quincent Committee of W. M. Societies, by Mrs. A. J. Quince, \$5.50; for private use of Mrs. David's children, by J. H. Buck, (guardian,) \$72.30. Total, \$79.10.

Previously reported, \$463.88. Total this year, \$542.98.

MISSOURI.—Miss F. O. Hatcomb, for girl in Miss Stein's school in China, \$8; by R. S. Duncan, Agent, (of which \$12.10 from children's 10 cent mission; \$25 for Miss Ying in Miss Young's school; \$4 for Miss Young's school-house when needed,) \$255.29. Total, \$263.29.

Previously reported, \$631.33. Total this year, \$1,094.62.

NEW YORK.—Chinese Dept. of Trinity Bap. Bible School, New York city, for Chang Kium Sing, Canton, China, by Miss B. E. Day, \$10.

Previously reported, \$30. Total this year, \$40.

NORTH CAROLINA.—By T. H. Briggs, Tr., (of which \$12.00 for Yates' fund,) \$50.87; Western Convention, by A. D. Blackwood, Sec., (of which \$5 for M. T. Yates, in China,) \$46.15. Total, \$97.02.

Previously reported, \$1,014.21. Total this year, \$1,111.23.

SOUTH CAROLINA.—Mt. Pisgah ch., by D. J. Spearman, Tr. of Piedmont Assn., \$5.13; Saluda Assn., by E. B. Murray, Sec. and Tr. Ex. Board, \$46.01; E. M. Cone, Six and Twenty ch., Anderson county, by J. K. Nendehall, 30 cts.; Cannon S. S. Orangeburg Assn., by J. W. Antley, \$6; Chester Bap. ch., by E. T. Atkinson, Tr., \$5.50; Hunter's Chapel ch., Barnwell Assn., by Jacob G. Rentz, Tr., \$2.65; by S. M. Richardson, from Beulah ch., Welsh Neck Assn., \$4; and from "Samuel Howard" miss. box, \$2.50; Bamberg ch. and S. S., by C. P. Ervin, \$3.31; by A. P. Abell, Tr. of Ex. Com., G. L. A., \$10.45; Johnston Bap. ch., S. S., by T. Hundley, \$5; Bechel Island Bap. ch., by H. L. Mayson, Tr., \$3; "Mary Dean Soc." of Gaffney City, by J. W. Wingo, for girl with F. C. Hickson, in China, \$11.25; D. B. Vailie, for mission work in South America, \$1; Cheraw ch., Welsh Neck Assn., by G. W. Harman, \$7.60; D. W. Alderman, for Irving and Bryan, in China, \$13; and from Alderman Mill B. S., \$12; "from a friend in Chester Assn.," \$10; S. S. Convention of Kershaw county, by J. W. McCurry, \$2.70; Spartan Bap. ch., by H. C. Graham, \$2.60; Lake City Bap. ch., Welsh Neck Assn., by J. A. Thomas, G. and T., \$3; by Chas. Manly, V. P., \$10; Barnwell Assn., by L. A. Blanton, Tr., \$10.60. Total, \$177.60.

Previously reported, \$891.31. Total this year, \$1,068.81.

TENNESSEE.—Watauga Assn., by S. H. Stover, Tr. (less ex. \$10.88; Mrs. Nora C. Hatley, from Children of the Young South, for education of two girls in Madero Inst., by J. M. Senter, \$60; by J. M. Senter, V. P., \$22.15; S. S. of First Bap. ch., Clarksville, by W. E. Beach, Tr., \$11.61; S. S. of Third Bap. ch., Nashville, for support of Miss Stein, China, by W. M. Woodcock, \$5; Shelbyville Bap. ch., by J. C. Akin, \$2.60; Nolichucky Assn., by Peter Allen, Tr., \$3.55; and from Bent Creek ch., \$2.02. Total, \$146.01.

Previously reported, \$381.57. Total this year, \$489.58.

TEXAS.—S. S. of First Bap. ch., Galveston, by Lucian Minor, Sec., for girl in Madero Inst., \$5; L. Reeve Sams, Hockley, \$6. Total, \$11.

Previously reported, \$123.25. Total this year, \$139.25.

VIRGINIA.—Y. L. M. Soc. of First Bap. ch., Richmond, for support of Miss Stein, by Miss Anne Gwathmey, Tr., \$100; Oak Grove Bap. Miss. Soc., by W. H. Drewrey, Sec., \$10; by Newell Ryland, Tr., \$1.20; Miss Bette Saunders, \$1; "Whitely's Mill" for Mrs. David's memorial fund, \$1; "Whitely's Mill" for girl in Madero Inst., \$5. Total, \$131.60.

Previously reported, \$414.26. Total this year, \$1,730.20.

AGGREGATE.—\$3,799.75.

Previously reported, \$8,609.32. Total this year, \$12,409.07.