FOREIGN MISSION JOURNAL.

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

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BAPTISTS SNUBBED IN MEXICO.

Brother Powell sends us a "Programme of the General Assembly of Evangelical Missions" in Mexico. This, according to a letter of invitation to the Corresponding Secretary of our Board, is a "General Missionary Convention," to be held in "the city of Mexico, next year, i. e., from January 31st to February 3d." The Secretary of the committee having charge of this meeting says: "As this will be the first time that the Protestant missions of Mexico have counseled together, and matters of vital import to all are to be considered, as you may see by the enclosed programme, we are confidently expecting an occasion of great interest."

We have examined the programme, and find that although "matters of vital import to all" the missions are to be considered, not a Baptist has been put on to discuss a question. On the programme are twenty sermons, essays and subjects for discussion, with a twenty-first exercise—an address to the assembly on its breaking up. The sermons, essays and topics for discussion are all assigned to Pedobaptists as follows: seven to Presbyterians, one to a Congregationalist, nine to Methodists, one to a Friend, one to a Bible Society agent, one to an Episcopalian; while brother Powell is asked to pronounce the benediction. This last is an insult.

We hope the Baptists will let this thing alone, and go on and do their work as they have always had to do it—alone. Of course they will be abused for their narrowness; but they are used to that and can well stand it. As long as the Lord is with them it matters little that they are ignored by men.

THE BETTER WAY OF GIVING.

"Fifty-two short sentences of prayer, 'O Lord, accept and bless this offering,' are better than one petition half an hour long at the end of the year. Fifty-two gentle touches of a man's heart-strings are more efficacious of permanent results than one eloquent appeal at the end of the season. Fifty-two gentle pulls on a man's purse-strings are more promotive of healthy liberality than one convulsive jerk on the 'annual Sunday.'"

There is truth well put in the above sentences of Dr. Ashmore's. We are reminded by them of a remark once made to us by a not-overpaid pastor in one of our Southern cities. This city is noted for the number of beggars who infest its streets and invade its houses. They are esteemed a nuisance by the citizens and by visitors. Sitting one day with the pastor in his study, the door-bell rang, and he went out. "A beggar," he said, on returning to the room. "Do you know," he continued, "I used to think those people were nuisances; but of late I've begun to thank God for them. They are a means of grace to me—keeping my heart open. It is easy to give five or ten dollars on some special occasion, when a collection is being taken for a benevolent object, but hard to give out little sums very often. But this latter way is better—it keeps the heart open all the time. These beggars have been a blessing to me. I always give them something—not always money, but something."

Regular, every-Sunday, or better still, every-day giving of small sums to the Lord's work prove a blessing to any Christian, especially to the one who finds it hard to do. All in-come and no out-go, or inadequate out-go, inevitably produces stagnation, and stagnation means death. Some one has beautifully illustrated this by contrasting the Dead Sea and the Lake of Galilee. The one receives the inflowing Jordan, but gives out no water. It is a place of death. The other receives only to give out again, and is living and life-giving.

GIVING TO ADVANCING WORK.

In *The Missionary*, the organ of the Southern Presbyterian Mission Board, we find the following:

Among our brethren of the Presbyterian church, North, are some men of noble enterprise. One of them in sending to the Board of Foreign Missions a check for $10,000 for himself and his church, said: "If you will advance with your work, if you will *advance*, you shall have another $10,000 next year." Another who sent $4,000 for advance work in Japan, now asks for six native evangelists as his special charges.

This illustrates a truth of which we have long been convinced, and of which the conviction grows upon us every day. That is, that Christian people are always ready to give their money in increasing quantity to an advancing work. So long as the work of any mission board remains about the same year by year, the contributions of the people will be about the same. But when such board ventures forward, increases its force of workers *prudently*, opens new fields, and then calls for increased gifts from the people to meet the increased expenditures made necessary by this advance of work, the people will respond. A striking instance of this has been afforded by the action of the American Baptist Missionary Union. One by one, new, and in many cases very expensive fields, have been opened to this body, such as the Congo, upper Burma, and now, probably, Armenia. Though, when these fields opened, the Union was just able apparently to carry on the work already in hand, it, in each instance, heartily laid hold on the new work, trusting in God and the people of God for the money. And their trust has not been misplaced. The people of the Lord, moved by his Spirit and stimulated by an *advancing* work, have responded to the calls made upon them, and furnished the means for carrying it on.

A holy boldness on the part of mission boards is surely good policy.

SUNBEAMS ON CHRISTMAS.

Last year we had "Children's Day" for Foreign Missions in November, and we were very much pleased with the results, a goodly sum of money having been raised by the little folks on that day. Inquiries have been made of us as to whether or not we were going to have a similar "Day" during the present year.

We have decided not to do so for two reasons. 1. The American Baptist Publication Society has its "Children's Day" or "Bible Day" in November, and we do not wish in anywise to interfere with that. We hope every Sunday-school in the South will respond to Dr. Bitting's appeal, observe "Bible Day" and send a liberal contribution to him for the printing and distributing of the Bible both at home and abroad. That Society greatly helps our own work, by liberal grants both of books and money, and our people ought to give it hearty support. 2. Since last year "Sunbeams" have begun their shining, and we are anxious to have "Sunbeam" societies in all our Sunday-schools, and have all the children join in the good work of these societies. So it is proposed that "Cousin George," who has been, with so much energy and skill directing this Sunbeam movement, shall prepare a Sunbeam programme for Christmas day, which comes on Sunday, and furnish it to all schools that will use it. Will it not be a beautiful and appropriate thing for the children in all our schools on this the reputed birth-day of Jesus, to give something for the preaching of his gospel among the heathen? On that day let all children become like the angels who visited the shepherds, heralds of Jesus, announcing unto those that know him not, "unto you is born a Saviour, which is Christ the Lord."

Rev. Geo. Braxton Taylor, ("Cousin George,") whose post-office is now Chapel Hill, N. C., instead of University of Va., will prepare the programme very soon, and will supply copies to all superintendents and friends who desire to observe Christmas day, as mentioned above. No matter whether you have a Sunbeam society or not, send on your name and the programme will be sent as soon as it is prepared, which will be not later than the first of November.

TWO WAYS OF REACHING OUR MISSIONARIES.

"We have two ways to reach our representatives in foreign lands. One is through the channels of commerce; the other through the gateway of heaven. But mark it, you cannot use one without using *both*. Your gold and your silver are but dross, unless they are winged on their errand by fervent prayer. Your prayers are but mockery, unless they are backed up with giving of your means."

The above extract from a speech on foreign missions, made at the Goshen Association, in Virginia, by Prof. H. H. Harris deserves a wide circulation, and the thoughtful consideration of every Christian. How many of our people think they have done all they can and ought to do for our missionaries when they have dropped a piece of money into the plate as the collection is being taken for missions. Away they go, to think no more of the toilers in heathen lands, until the pastor makes some mention of them in his sermon or prayer. No prayer for these, our representatives in heathendom, ever ascends from closet or family altar. A little money given, and missionaries and mission cause are dismissed from mind and heart.

In fact very many pastors forget to pray for the missionaries—even pastors who do train their people to give to the cause. We once sat for several months under the ministry of a popular pastor whose church gave largely to missions, and during those months we seldom, if ever, heard him allude in his prayers to the missionaries and their labors. One way of reaching the missionaries was used, the other was not. And how large a proportion of our people are willing to use the other way alone. They pray "thy kingdom come," they add a hearty "amen" to any prayer for the missionaries, perhaps say regular prayers for them themselves, yet when it comes to giving for them these one-way christians are found wanting. We know a preacher in South Carolina who, when appointed to do so, would preach an excellent, soul-stirring sermon on missions; would pray most earnestly for the spread of the truth; but it was noticed by his brethren that his churches did little or nothing for the cause, and the members of those churches when questioned, said that the pastor did not ask them to give. He evidently taught his people that the one way of reaching the missionaries was by prayer—the other way was neglected.

Alas! how many church members neglect both ways.

Reader, remember these words: "Your gold and your silver are but dross, unless they are winged on their errand by fervent prayer. Your prayers are but mockery, unless they are backed up with giving of your means." Write these words where you can see them often.

FROM THE HOME FIELD.

A brother writes: "In the confusion of our flitting, I pause to send you a check for $— for the Foreign Mission treasury. $— is from a little mite box into which from time to time I have put odd small change, and the balance is money which has come to me that I never expected to get. Accept the total as a little *extra* contribution. How easy, did our people think so, could thousands of such rills flow in to you."

Ever so. But too many of our people are too eager to apply all such amounts to the solving of the question, "What shall we eat, or what shall we drink, and where withal shall we be clothed?" to think of giving them to send the bread of life to the starving heathen. "So easy," yet it is not done.

Another brother writes thus: "After reading your card in this week's *Courier*, I send herewith a mite for your board. I tell you the fault is with the pastors. They do not talk about missions, much less preach it. The people are ready, but they must be invited to give. If the pastors would come right down to the practical part of their work, and let the lay members know what was wanted, I tell you it would swell the contributions. I speak whereof I know. Of course there are exceptions.

Our pastor, as well as others I know, fails to have collections taken in the churches. Is it because they are fearful they won't be paid as well? Write a few shots at negligent pastors."

We prefer to publish this shot. It comes from a liberal layman; one who does not wait for his pastor, but sends "once and again" to relieve the necessities of the missionaries. This is a serious charge which he brings against the pastors. And this comes from South Carolina, where there is certainly as deep and general an interest in missions as in any State in the South. If the charge be true—and who can repute it?—it indicates a sad state of things in our churches.

A new and peculiar danger threatens Christianity in Japan just now. In their eagerness to adopt Western ideas and customs, many natives are seeking to join christian churches, without any true knowledge of what real Christianity is. Young people are urged by some newspapers to join christian churches, to become nominal christians. One very important work devolving upon missionaries there will be keeping people out of the churches. No easy task.

The Karen mission of the American Baptist Missionary Union has suffered a seemingly irreparable loss in the death of Dr. J. B. Vinton. Dr. Vinton was born in Burma, spoke the Karen language with a native's freedom, and possessed almost boundless influence over this people. His efforts in their behalf during the late troubles in Burma overtaxed his strength, and while they intensified the love of the people for him, led to his death.

Many people, while rejoicing in the work of grace reported from the Congo Mission, have yet had grave doubts as to the genuineness of that work and the permanency of its results. Rev. Mr. Richards, who has been the instrument in God's hands for accomplishing this work, judging by the fruits thereof, has no fears on that subject. He says:

Many people of no color were sceptical respecting the reality of the work, but no one seems to question the radical change now, though they cannot understand it. One white man wrote for an explanation, and I had an opportunity of explaining to him before his face. Another sitting at the table said to me, "What a change civilization makes in the expression! The people here have such a mild, subdued expression." "Ah," I said, "something more than civilization; it's deeper, it's a change of heart." Yes, I believe civilization is an abomination to Africa. Let us give the people the gospel.

A movement toward the acceptance of Jesus as the Christ has started among the Jews of Western Siberia, under the lead of Jacob Zebi Schienmann. It is similar to the movement at Kichnev under Rabinowitz, but independent of it. Dr. Delitzsch's Hebrew translation of the New Testament is largely called for at the repository of the British and Foreign Bible Society at Tomsk.

Rev. C. H. Harvey, of the Congo Mission, gives the bright side of a residence in Central Africa. He would almost persuade some of us to emigrate when he speaks of taxes and water rents:

On the other hand, if we had to make out a list of special advantages, we could say a good deal. To begin with, we know nothing of frost, snow, or sleet; we never have hurricanes or cyclones, nothing worse than a tornado, as a rule not strong enough to do more than blow a little thatch from your roof. Although we have lightning, and plenty of it in the hot season, very, very seldom is even a tree damaged by it. The weather as a rule is fine—bad exceptionally. We have delightful moonlight and starlight nights; in fact Congo would be a very fine country for astronomers. We have no rates or taxes to pay, rent-day is nothing to us. The native sense of propriety is not outraged if we appear in much less than full dress; we need not trouble ourselves about collars, neckties, cuffs, starched shirt-fronts, etc. We are numbered with the aristocracy and plutocracy of the country. A nobody in Europe and America is the honored guest of kings out here, if he have but a white face. We have not to contend for a position as teachers, as it is very readily accorded to us. But above all these advantages is the privilege of preaching Christ where he has not been named, and helping in some small degree to establish the kingdom of Christ in some of the very last footholds and strongholds of Satan. After all, are we not greatly privileged?—*Bap. Missionary Magazine.*

Infidels in this Christian land are constantly asserting that Christianity is a failure, and predicting its overthrow. The most intelligent among the heathen think otherwise, as they look upon the evidences of its power. An educated Hindu, not a Christian, said recently in an address delivered in Bombay:

Cast your eyes around, and take a survey of the nations abroad? What has made England great? Christianity! What has made the other nations of Europe great? Christianity! What has started our present religious Somajas all over India? Contact with Christian missionaries! Who began female education in Bombay? The good old Dr. Wilson and Mrs. Wilson, of beloved and honored memory. Christians again! Christianity has not only been the saviour of man's soul, but the regeneration of man's habitation on earth.

Such incidents as the following, given by Mrs. Thomas, of the Karen mission, might well lead some Christians at home to wonder if they know what consecration means:

CONSECRATION.—Knowing that Jacob is a poor man, needing all he can earn, I offered to pay him for the week he spent in Koladan. He refused to take anything, saying, "I will do this for Jesus' sake." Afterwards, when he came to bid me good-by, on board the steamer, he surprised me by putting five rupees in my hand, while he said, "I wish this money to be used for mission work among the wild tribes of Northern-Arakan." I know that the gift was a very large one for him, and I know that with it go his sympathies and prayers. I accept Jacob's offering as an earnest that the money needed for the Northern-Arakan work will be provided.

Rev. Dr. Bunker, of the Karen mission, says of a visit to the English Commissioner:

I was received most cordially, both by the Chief Commissioner and his Secretary, and had several hours conference with them. They said that our mission had been of great aid to Government in keeping the frontier (Toungoo) quiet at little cost to Government, and seemed much surprised that we were able to do so; thought the Ningyan mission would be of great benefit to Government politically, and promised all help they could give.

This from the representative of the government that refused Judson permission to remain in its territory.

Dr. McKay, of the Presbyterian mission in Formosa, reports that since the late wave of persecution passed over that island, in which the churches were destroyed by mobs, a reaction has taken place, and a *stone* church is now to be seen in place of every wooden edifice pulled down by the mobs. Over every one of these rebuilt churches has been placed the image of the "Burning Bush." The natives of Formosa understand the allusion. The men of the world may well turn aside, as did Moses, "and see this great sight, why the bush is not burned."—*Ex.*

The governor of Formosa, in starting a college, has chosen a missionary to inaugurate and organize the institution. Such a step would have been regarded as a miracle one generation ago. It is another proof added to the many others, that the cause of foreign missions is conquering prejudice and subsidizing kings and princes in the prosecution of its work.

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RICHMOND, VA., OCTOBER, 1887.

OUR MISSIONARIES.

SOUTHERN CHINA.

CANTON and Vicinity.—R. H. Graves, Mrs. Graves, Miss Lula 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. Herring, Mrs. Herring; assistant pastor, Wong Ping San; chapel-keeper—a licentiate—Wong Yeur San; sexton, Play Sian Su.

Kwan San.—See T'ay San, pastor.

Soochow.—Tsu-nye-Shang, a licentiate, and chapel-keeper.

Chinkiang.—Wil' am J. Hunnex, Mrs. Hunnex, R. T. Bryan, Mrs. Bryan.

NORTHERN CHINA—P. O., CHEFOO.

TUNG CHOW *Mission*—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss Lottie Moon, and C. W. Pruitt.

Whang Hien Mission.—J. M. Joiner, Mrs. Joiner, E. E. Davault and Mrs. Davault.

AFRICA.

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

Abbeokuta, (P. O. Lagos.)—W. W. Harvey, Mrs. Harvey, C. E. Smith, Mrs. Smith, and one assistant.

Ogbomoshaw.—L. O. Murray, native evangelist.

Gaun.—Jerry A. Hanson, native evangelist.

Hausser Furm.—Albert Eli, 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 Pellice.—Signor Paschetto.

Pinerolo.—Signor Ferraris.

Milan.—Nicholas Papengouth.

Venice.—Signor Bellondi.

Bologna.—Signor Colombo.

Modena.—Signor Martinelli.

Carpi.—Signor Fasulo.

Bari and Barletta.—Signor Volpi.

Naples.—Signor Basile.

Iniana of Sardinia.—Signor Arbanasich.

BRAZIL.

RIO DE JANEIRO—W. B. Bagby, Mrs. Bagby, E. H. Soper, Mrs. Soper, Miss Maggie Rice, and Senhor Mesquita.

SANTA BARBARA.—E. A. Puthuff, Mrs. Puthuff.

BAHIA AND MACEIO.—Z. C. Taylor, Mrs. Taylor, C. D. Daniel, Mrs. Daniel, Miss Mina Everett.—

PERNAMBUCO.—*Native preacher*—Senhor Lins.

MEXICO.

STATE OF COAHUILA.

SALTILLO.—W. D. Powell, Mrs. Powell, Miss M. C. Tupper, Miss Mattie Withers, two native teachers, and two colporters.

Aruputs, Sabinas, and Rio Grande District.—Porfirio Rodriguez.

Palos and Parras.—Albino Martinez.

Progresso, Juarez, &c.—Jose Maria Gamez.

STATES OF ZACATECAS AND AGUAS CALIENTES.

Zacatecas and Aguas Calientes.—H. P. McCormick, Mrs. McCormick, Miss Addie Barton.

STATE OF JALISCO.

Guadalajara.—D. A. Wilson, Mrs. Wilson, Miss Annie J. Maberry.

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.*

FROM MISS MOON.

I copy from a Shanghai paper as follows: "Some very important memorials from censors have lately been presented to the Throne bearing on the subject of education, in which foreign and scientific studies are recognized and recommended as qualifying for honors. This is the beginning of the greatest revolution which China has ever witnessed, compared to which, the mere change of a dynasty is but a passing accident. A censor, Chan Sui-yung, recognizing the importance of foreign affairs, recommends that of the smaller officials within Peking, who are recommended for merit, the foreign educated and those who understand international affairs should be placed at the head of the list. Further, that mathematicians should enjoy equal privileges in literary examinations with those who understand the Mongolian dialects. Prince Ch'un is highly pleased with these proposals, and has submitted them for favorable consideration to the Boards of Civil Office and of Rites."

Prince Ch'un is the father of the young emperor. Contrary to all expectation the Prince has shown himself liberal and enlightened. When he came into office a few years ago, as leader of the war party, grave fears were entertained of a re-actionary policy on the part of China towards all foreigners. The Prince was supposed to be a foreign hater, yet never before have foreigners been more sure of the protection to life and property, and of kindly treatment by the common people.

France has again lost ground in China, a fact which no one but the French will regret. Heretofore that country has been the acknowledged protector of Roman Catholics in China, of whatever nationality. The German and Italian Governments have given orders to their respective representatives to extend the usual civil protection to Roman Catholic missionaries of their respective nationalities. The Roman Catholic Bishop at Peking has received from the Chinese Government the dignity of a red button, and thus holds rank, in some sense, as a Chinese official. He will be able now effectively to protect his co-religionists throughout China, and will no longer be liable to the suspicion of being an emissary of France.

Great changes are going on in China; wonderful progress is being made. The question comes up: what are Southern Baptists doing to utilize the opportunities now offered? Here in Shantung where we ought to have a hundred missionaries, we have just eight? How long is this state of things to continue? How long is the "King's business" to go undone? How many million more of souls are to pass into eternity without having heard the name of Jesus?

During my recent visit to Pingtu I was more than ever impressed with the desirability of opening a mission station there. I cannot speak too warmly and gratefully of the kindness of the people. The opportunities for work are limited simply by the strength of the workers. I was there about two months. During that time I made eighty visits to heathen homes, besides teaching daily in my own "hired house." From after breakfast till sunset, with a rest at noon, I was constantly busy. It was almost like having a school. Sometimes as many as a dozen girls would be learning at once. Towards the last, my throat became so sore and cough so bad that I had to give up teaching. The girls would say: "No matter; bring out the book and we will study ourselves." I had also to decline visiting. In all my experience in China I have never seen anywhere such readiness to learn and such freedom from prejudice against foreigners. Again I plead for a mission station to be opened at Pingtu. In this connection, however, let me say that no one should go there to live who has the slightest predisposition to lung diseases. Consumption is very prevalent, especially, I was told, among young people. In the spring, the dust grows to be fearful. It rises almost like a cloud, obscuring the air. I noticed that it affected the lungs of the children, and I presume it causes consumption. Otherwise the people seem very healthy.

L. MOON.

Tungchow, June 29, 1887.

BREAKING DOWN OF MISSIONARIES.

When an army is in the field and a fight is coming on, it is wise to send the sick to the rear. Many a noble life has been uselessly wasted by the determination to be in the battle at all hazards. Men, scarcely able to rise from their beds, have dragged themselves to certain death, impelled by patriotism or driven by the fear of their comrades' sneers. In the army of the Lord, it is no mere idle boast to say that foreign missionaries constitute the van. Theirs is the post of honor; it is they who are obeying in person the last command of their risen Lord. Theirs is the post of danger. The time may have passed, in China at least, when a missionary has cause to fear personal violence. Yet there remains the climate with its subtle influence, sapping a man's vitality almost without his consciousness, until he awakes to find himself a physical wreck. There is the fierce, pitiless Eastern sun blazing down fifteen hours a day for many months in succession, till the very sunlight is heart-sickening. There are the physical hardships necessitated by his work, of which one is ashamed to talk lest he should seem to be complaining. There is the crowd, often hostile, always curious, pressing upon and around him until his nerves are worn beyond endurance. There is exposure to loathsome diseases in unavoidable contact with all conditions of people. There is wearing upon the mind the ever-present, depressing consciousness of being hated by the people one is giving his life to save.

In the missionary's surroundings there is everything to drag him down spiritually and mentally, and nothing to lift him up. Then, as regards the work to be done, there grows upon him the feeling of overwhelming odds in the contest. He looks forth and sees villages on all sides as far as the eye can reach, and knows that beyond there they go, on and on, till the imagination wearies in the effort to grasp their numbers. Then there are the great cities in few of which is there any resident missionary. The sense of responsibility presses upon him, and with it the feeling of powerlessness to effect anything. Fancy one man set to meet the spiritual wants, say of the whole State of Georgia, and you will have some conception of the case in heathen lands. Last year a Methodist missionary wrote to the Woman's Board urging that reinforcements be immediately sent. He described how those already here were overworked, and added that failure to send reinforcements meant death to some of those already on the field. Ten years ago the Missionary Conference, which met in Shanghai, sent forth a stirring appeal for more laborers. "Many among us," says this paper, "are tempted to undertake too many duties. Hence the broken health and early death of not a few of our best men." Those words are as true now as when they were penned. A missionary who has passed safely through the trying time of acclimation, and who has been enabled by the blessing of God to continue in the field, watches with painful interest and sympathy the breaking down of new missionaries. I knew a party of five young Presbyterian missionaries who came out to Shantung in the fall of 1881. They were followed a little later by three others. A brighter, livelier, more hopeful set of young people it would have been hard to find. Among them were characters of rare worth and beautiful consecration. Of these eight, within four years and a half, three were filling graves in Tungchow or Weihien, three had returned to America to remain, and two were left.

A good many years ago three Presbyterian missionaries opened a station in the capital of this province. Of these three one lost his reason, and with his wife was sent home, and one died. The mission has been repeatedly reinforced, and now numbers six on the field and two on furlough.

The Weihien Mission, begun by the Presbyterians in 1883, has suffered heavy losses. Two of its members returned to America in that same year; one died in the following year, and another in 1886. A physician who was sent out to the mission in 1884 broke down and went home in about two and a half years. By repeated reinforcements of experienced missionaries from other stations the mission now numbers six.

Facts such as these seem to teach some serious lessons. First, a lesson of sympathy. Give the returned missionary a cheerful welcome, even if he breaks down in two or three years, remembering that in his place you might not have done so well as he did. Second, a lesson of caution. It seems exceedingly unwise to put upon new missionaries the heavy responsibilities connected with opening a new station. New missionaries break down or die under overwhelming burdens, the weight of which is largely due to their inexperience and ignorance of the language and of the ways of the people. It would be well if young missionaries could be held back from all work except that of learning the language until they are acclimated. Third, a lesson of prudent provision. The minimum force of a new station should be at least six missionaries, and more, if possible, to provide against the certainty of illness, departure or death. Lastly, when the sick and wounded are borne to the rear there is all the more pressing need for reinforcements to be sent speedily to the front.

L. MOON.

Tungchow, July 27, 1887.

QUARTERLY REPORT, APRIL TO JUNE.

REV. C. E. SMITH, ABEOKUTA.

BAPTIST MISSION HOUSE,
ABEOKUTA, July 1, 1887.

Dear Dr. Tupper:

As you will learn from another letter, I have been very busy this quarter building a new church house, the old chapel having become unfit for use, and hardly worth repairing. The church is nearly finished, and is, others being the judges, the nicest church here, though not the largest by far. There is one church here that, I suppose, will hold ten or twelve hundred people. There is a good deal of interest shown by the heathen in this part of the city in the new building. I am persuaded that, under God's blessing, great good will come of the movement. On account of sickness among missionaries on the field, and scarcity of missionaries, our mission here has been left alone a great deal. For this reason the people came to look upon us as not permanent, and in this way our influence has been much lessened. The building of the new church is an evidence that we, some of us, are going to stay with them, and by the influence gained we will get them to come to hear the gospel, and we will get their children into our school.

I have worked very hard almost every week day on the new building, but have tried not to let the regular mission work suffer; still some things I could not do and do the work on the building. Our Sunday services are well attended, and a good deal of interest is manifested. Our Sunday-school and week day prayer-meeting continue as prosperous, or more so than I had hoped for. So many heathen came into the prayer-meeting that I turned it into a combined prayer-meeting and preaching service. The attendance is often as large as at our Sunday services. We are very much pleased with our Mason and Hamlin "Baby" organ (portable). It helps us very much in our services.

Our day school is doing fairly well, with about twelve children. The progress these children have made in the few months since the school was started is very encouraging indeed. While there are some who show a little interest in Christianity, yet additions to our church must be slow, as it is often two or three years before we feel ready to baptize a person who claims to be a christian.

Our health has been fairly good this quarter. Mrs. Smith has had some fever and I have had one quite severe spell of a week's duration. This is a very rainy, and hence a very sickly season.

We rejoice greatly with the Board on account of its financial success the past year. May God bless your and our efforts still more the present year.

Affectionately,

C. E. SMITH.

REV. J. M. JOINER ORDERED HOME BY HIS PHYSICIANS.

NAGASAKI, JAPAN, July 31, 1887.

Dear Brother Bell:

I am, by order of the doctors, on my way to Vladivastock, in Siberia, for a short trip. I am hunting for health and strength enough to return to America on. I have consulted three physicians and they say that I cannot stand the climate of China, and ought to return to the United States. I am sorry that I cannot differ from the doctors in opinion on the subject, but the evidence seems all on their side. They say I must leave as soon as the weather is cool enough in the fall, but if I can get strong enough to work, I should like to stay till the 1st of April next. By that time the Board can send a man to take my place on the field with Mr. Davault, who ought by no means to be left all alone.

If the Board will start a man and his wife the 1st of February they can reach their field in pleasant weather, before I have to abandon it. I would not dare stay here after the 1st of April.

The climate in North China is peculiarly trying on the nervous system. Not a few people have had to leave it on that account.

I would suggest that it would be better, I think, for my successor not to come from one of the Gulf States, but from further north, say Kentucky, Tennessee, or Missouri, where the climate is more like that of North China.

Whoever comes will find a house ready for him, and that is no small consideration. It is a common saying among missionaries that if a man can repair or build a house with Chinese workmen without falling from grace he is safe.

My house is furnished with good stoves and new furniture, and if my successor will let me know at once that he would like to have the outfit, I can save for him about a hundred dollars and a great deal of vexation.

Now, whatever else you do be sure to send a man, and be equally sure that he is a stout, healthy man. The time which I have indicated for his starting I regard as the best which can be chosen for any one coming to North China.

Most truly yours,

J. M. JOINER.

FROM BROTHER McCORMICK.

BAPTIZING.

ZACATECAS, MEX., Aug. 27, 1887.

Dr. H. A. Tupper, D. D.:

My Dear Brother.—I am glad to send word that last night I was permitted to baptize five persons—three men and two women. This makes our little church number twenty. The outlook is encouraging, but for lack of a church building we lose every day. After almost every meeting I am sorry enough to cry that I have not somewhere to put the people. Had to send a man to the penitentiary last week. We have regularly from three to five policeman outside guarding. Window panes have all been broken out; have quite strong evidence against some "padres" as to this part of Roman argument.

I am sometimes almost forced to think of giving up Vetta Grande on account of the scant state of my purse. But I held it literally at the point of the pistol against two hundred men that wanted to drive me out, and now that I've baptized three from there I'll most starve before giving it up. Please present this to the brethren of the Board.

We have often prayed for you lately in your many trying seasons. The good Lord be your sustainer! Mrs. Burton and Mrs. McCormick send affectionate greetings.

Affectionately and respectfully yours,

HUGH P. MCCORMICK.

ROMAN CATHOLICISM'S GOD—MONEY.

MRS. BAGBY, RIO DE JANEIRO.

The Roman Catholic religion is one whose God is money. Money for baptism, (?) marriage and burial; money to keep one's soul from hell, and to take another's out of purgatory; money, money, for all the imaginary blessings flowing from the "Holy Church." Rome boasts a perfect moneyed system. The poor man gives his pig and the rich man builds a temple to his patron saint.

It is an honor to be a beggar for this society! Special robes are prepared for this office, and the bearer of the silver waiter walks hatless through the streets, and even boldly knocks at the doors and asks an offering; and no one begrudges him the part that by rights he retains for his hire; for do not the saints know that it is all given to gain their favor?

Dear brethren of our most Holy Apostolic Faith, when oh, when shall it be with us that money shall flow as freely, not as the price of our liberty, but as the offering of praise to our Redeemer?

When we shall give as God has prospered then shall he claim the heathen as his inheritance, and his kingdom shall come upon the earth and we shall share with our Lord his glory.

ANNIE L. BAGBY.

Rio de Janeiro, Brazil, Aug. 9, 1887.

FROM BROTHER BAGBY.

HELP WANTED.

RIO DE JANEIRO, BRAZIL,
Aug. 11, 1887.

Dear Brother Bell:

We arrived in Rio de Janeiro in good season to escape the yellow-fever, but just in time to meet the small-pox. It is now quite bad in this city and various others. Our brother Soper is quite sick with the dread disease, though he is now considered about out of danger. The Lord seems to have work for him to do yet.' The rest of us are in good health, and the work is encouraging. I found matters somewhat disorganized when I arrived, owing to brother Soper not being able to speak Portuguese fluently yet; but congregations are now better, and a number want to be baptized.

Sad news comes from Bahia of brother Daniel's being sick with *beri-beri*, the same trouble which caused brother Taylor's return home. He (brother D.) writes me, however, that he is some better. (Brother Daniel has recovered.—ED.)

How sadly we need the young men who are longing to come to Brazil and help us! With Teixeira dead and Taylor and Daniel sick, what are we to do? May the Lord restore the sick and send those we are waiting for to help take Brazil for Christ.

Yours in the gospel,

W. B. BAGBY.

FROM BROTHER POWELL.

WORK "BOOMING."

SALTILLO, Aug. 31, 1887.

Rev. H. A. Tupper, D. D.:

My Dear Brother.—I am just back from a ten day's trip in Nuevo Leon. I assisted in the marriage of Albino E. Martinez and Epifania Trevino. Mrs. Martinez will prove a great help to our cause in Progresso and on the frontier. She is a fine Christian worker. She was for some time a student in the Woman's Training School in Chicago.

I preached also in Santa Rosa, near Monterey. We had two baptisms and three others were received for baptism. Thence I went to Cadareita and aided in ordaining three brethren for the ministry. We had large crowds and great interest was manifested. I leave in a few days for our mission stations in San Luis Potosi. Our ranch work is "booming."

Affectionately,

W. D. POWELL.

FROM BROTHER EAGER.

CUTIGLIANO, TUSCANY, Sept. 6, 1887.

During the month of August several baptisms have been reported, and others are expected soon.

Signor Ferraris, who has been transferred from Pinero'o to Mirandola, near Modena, speaks most encouragingly of his new field. Congregations are good, and the people seem disposed to hear and accept the truth. In his walks about the town and in the country he finds many opportunities to preach the gospel and distribute tracts.

Signor Arbonasich, of Cagliori, in Sardinia, has lately baptized two. His meetings continue to be well attended. The small English colony in Cagliori held their Jubilee Meeting in our hall, and Signor Arbonasich was invited to preside. The letter addressed to the Queen of England in the name of all the English residents and Italian Evangelicals of Sardinia was honored with a brief but hearty response direct from the Prime Minister, Salisbury This was quite an event in the life of the little Baptist church in Cagliori.

The evangelist speaks quite enthusiastically of a visit he has just made to several towns in Southern Sardinia. He reports the outlook as most encouraging. He greatly needs an assistant that these new fields may be cultivated. He is the only evangelical preacher for about a hundred towns. Signor Paschetto feels more and more the need of an assistant in the Waldensian Valleys. He believes that God has provided the man, a native Waldensian, a Baptist, who has lately returned from France, where he has been engaged in mission work. But the good man cannot feed himself and his large family on nothing, and as we have no means to employ him he must look elsewhere. Signor Paschetto has just had a visit from a prominent Baptist minister of the North, who became greatly interested in the work in the Valleys. He has promised to give an account of his visit to his large church of five hundred members.

Our summer work in Cutigliano promises well. The little hall where we have the Sunday-school is generally full, more than half of the audience being composed of grown people. The priest has strictly forbidden the people to come, and in this way many are frightened away. Those who come are pleased, and do not hesitate to say that our religion is better than theirs. But for the priests we could have access to nearly every home in this town, and by the blessing of God might be the means of the conversion of many souls. What a fearful account many priests will have to render at the last day.

JOHN H. EAGER.

FROM REV. P. A. EUBANK.

ON THE WAY TO AFRICA.

In a letter from Liverpool dated September 2d, brother Eubank says:

"You will be glad to hear of our safe arrival thus far. We had a quick and safe passage, and excepting the sea-sickness, a pleasant one, in the steam-ship "Etruria." We sail from here to Lagos in a vessel due at that place Oct. 1st.

Mrs. Eubank and our babe, as well as myself, are quite well. We rejoice in the fact that our faces are again set toward our chosen field of labor, and that to-morrow we embark on the vessel that takes us to Lagos.

ENGLISH MISSIONARY SOCIETIES.

The Society for the Propagation of the Gospel observed its one hundred and eighty-sixth anniversary, April 26. The gross income for the year was $528,000, a falling-off of $11,200 from 1885. The interest in the work of the Church Missionary Society has increased, as shown by the income of $1,173,000, the largest ever received in the history of the Society. The Mission of this Society at Uganda, Central Africa, continues to call forth a great missionary zeal. The London Missionary Society reports an income of $526,000, and a deficit of more than $75,000. On the other hand, the contributions to the Baptist Missionary Society show a satisfactory increase, reaching $346,000, or 24,000 in excess of last year. The work of the Society is also increasing so rapidly that a further addition to the income is called for. The Wesleyan Missionary Society received $676,000, and reports a debt of $50,000. The income of the China Inland Mission increased $15,000, while that of the British and Foreign Bible Society has fallen off in two years nearly $150,000. The only societies which report increased incomes are the Church Missionary Society, the Baptist Missionary Society, and the China Inland Mission, which are specially distinguished for evangelical and aggressive zeal.

LIBERALITY.

A blind girl brought to her minister thirty shillings for the Missionary Society. The clergyman, surprised, said to her: "You are a poor, blind girl; you cannot afford to give this sum!"

"I am, indeed, sir," said she, "a blind girl, but not so poor as you suppose; and I am sure I can better afford to give these thirty shillings than those girls can who have eyes."

"Well," replied the clergyman, "I should be glad to know how you make that out."

"Sir," she answered, "I am a basket-maker, and, being blind, I can make baskets in the dark as well as in the light. Now I am sure, in the last dark winter, it must have cost those girls that have eyes more than thirty shillings to buy candles to see to make baskets; so I think I have proved that I can afford this money; and now I hope you will take it all for the missionaries."

FOREIGN MISSIONARIES AT HOME.

BY ONE WHO HAS NOT RETURNED—REV. W. R. MANLY, MADERO.

We copy the following article almost entire, even though it occupy a large place in our columns. It treats, and treats well, a subject that needs to be brought to the attention of brethren at home, many of whom have not been as thoughtful as they ought to have been of the feelings of returned missionaries, and have not unfrequently greatly pained these brethren by thoughtless, sometimes unkind remarks.

The article under the above title, by brother Eubank, in "The Central Baptist" of April 7, awakens an old question—"When will Christian people cease to make distinctions where God has not made them?" There would not seem to be anything puzzling or enigmatical in the statement of Christ, that the field is the world; and yet, for some reason, people will try to make it read, "The field is so much of the world as happens to lie close to you." Consequently, if one goes from America to Africa, India, or China, he would seem to be placing himself in some field which the Saviour had only indirectly, if at all, in mind when he uttered the above words, and to be, therefore, under a different dispensation altogether. Unless there be some such idea in the minds of people, how is it that we hear so much about special calls to foreign-mission work, and degrees of consecration in this service to which no other Christian worker is expected to attain?

Two young men pass through college and seminary together. Both feel called to work for Christ; but one, while recognizing the claims of the heathen in other countries, finally decides that his duty is at home, and he accepts a pastorate in his own State. The other, who is not a bit more gifted, nor more zealous for the Master, decides that his duty is to the heathen, and he goes out as a missionary. There is not the slightest difference in the experience of the two. Both felt called to the ministry, and prepared accordingly: but when they were ready to go to work, duty pointed out a field of labor for one in his country, and for the other in a foreign land. But while the one who stays at home remains an ordinary mortal, the other becomes immediately, in the minds of many, endowed with new powers, not, indeed, exactly capable of performing miracles, but at least a kind of secondary apostle; so that it is perfectly proper to lay burdens upon him, and to expect things of him which no one thinks of demanding of the one who stayed at home.

He preaches to his church for a time and then leaves it. He may go to another, or he may quit preaching and take a position as editor of a paper or magazine, agent or secretary of some of the benevolent societies, professor in a theological seminary or a college, or even principal of some village school, and no one thinks anything about it; or, if a question should be raised, the reply that duty for the time seemed to lead in that particular direction, is deemed quite sufficient. In a word, a minister may take up any one of these professions, or all of them in succession; even stopping for awhile to work on a farm, and then back again to a pastorate; provided, only, that he remains in America.

But let the man who went to a foreign land seek to change his field of labor, and he is at once looked upon very much as a deserter. Once a missionary, always a missionary, seems to be the popular idea; and the majority appear to find it impossible to comprehend how duty can ever, by any possible means, lead a man to some other work, after having once taken him outside the boundaries of his own country.

Moreover, the man who stayed at home, whether serving as pastor, editor, college professor, agent, or secretary, may turn aside every year for a few weeks in the heat of summer, for rest and recreation, and no one thinks it strange or out of the way for him to do so; nor is he liable to be met at every turn with the question how soon he intends to return to his work. But let the other man, after toiling for five or eight, or ten years, under a blazing tropical sun, perhaps, and amidst trials to his faith, his patience and his temper, of which the people in his own country can form no adequate conception, go home to rest his nerves, revive his spirits and recover physical strength, to engage once more in his chosen work, and he will fare better than most such persons have done, if he is not met at once with questions as to why he came home, and if he will not be going back again very soon. It may be true that such remarks are in many cases prompted by idle curiosity on the part of people who have little or no real interest in the matter anyway; but the writer knows whereof he affirms when he says that such is by no means the case in all instances; and in either case, whether from ignorant stupidity or, as I had almost said, malice aforethought, such questions hurt. The writer knew personally one devoted missionary, who has lately gone to his reward after nearly half a century of active service, whose sensitive spirit was so wounded in the matter referred to, during his second and last visit home, that he went back to his work, with the determination never again to re-visit his native land.

People do not seem to realize that these visits home form, as a rule, a sore trial to the missionary, and are only undertaken from a sense of duty. After he has been absent for eight or ten years, many of his relatives and best friends are dead, and those who remain have drifted away from him, so that he feels that he is little more than a memory to most of them; and it seems more as though he were going to form new acquaintances than to renew the friendships of former years. In fact, in many cases he will require to be introduced, even to his own relatives. If he has children, there is added to all this the agonizing thought that going home means separation from them; and do you wonder that he puts off that evil day to the very last minute? But in any case, and always, he carries with him a deep sense of the pressing needs of the work he has left behind, emphasized by letters from the native Christians, urging him to come back to them as quickly as possible. I wonder if the folks at home ever stop to think how cruelly it hurts the feelings of such a person, to be met everywhere he goes, by thoughtful (?) friends with the remark, "You're looking pretty well Mr. Blank; what did *you* come home for?" with an inflection upon the *you* which implies that he had no business to come home at all.

I know the stereotyped reply to all such queries is, "Oh, we've sympathy enough for the poor missionaries, but it costs so much to bring them home!" And this reminds me that one of the disciples of Christ was very much exercised over the question of economy on a certain occasion, but his zeal did not meet with a very flattering recognition. We all deplore any useless expenditure of the Lord's money; but I seriously doubt if there is much of it used more conscientiously than that expended by missionaries, either for themselves or their work.

And why should it be considered so much more sinful a waste of money to expend it in bringing a worn-out missionary home to rest awhile than to give it to an overworked pastor at home, to go abroad, or to travel about in America with? Of the two men with whom we set out, the one who remains at home may become the popular pastor of some wealthy church; after a period of hard labor, he begins to show signs of overwork and the need of quiet and rest for awhile; and his church vote him a vacation of six months or a year on full pay, and he goes off for a tour through Europe or Palestine; or they give him a shorter vacation, and send him off with a new suit of clothes and a happy heart to attend the General Association or the National Anniversary meetings of the denomination; and every one praises the church which has done this for its liberality; while I, at least, never heard of any one censuring the recipient of these favors for wasting the Lord's money upon himself.

But the one who went as a foreign missionary, if compelled to go home, receives no salary whatever from the time he leaves his mission station till he gets back to it again. His travelling expenses are paid, but the extra cost of warm clothing for himself and family he must meet in the best way he can. When he reaches America, he is put upon an allowance, which is made just as small as the circumstances of the case will admit; and while "resting," he is expected to run about from one end of the United States to another, addressing Associations and State Conventions for the purpose of awakening interest in mission work, and increasing the funds of the Society. And in addition to the unpleasantness of being exhibited as a sort of "white elephant," to gratify the curiosity of an idle crowd, most of whom only care to be able to say that they have actually seen and spoken to a real live missionary, he must expect to be met at every turn with questions as to why he came home, and how long he expects to stay, together with remarks in stage-whispers behind his back, if not addressed to him in person, that it must cost a lot of money to get a missionary home and back to his work again.

Now, why should a Christian worker be placed under an entirely different law, because his field of labor happens to be in a foreign land? Is it because the churches begrudge the money which missions cost, and so wish to bring expenses to the lowest possible scale outside of actual suffering to those who have undertaken the work? If so, why not try economizing in the home field for awhile, and thus be able to treat missions and missionaries more liberally, just for a change? One would think the isolation from his home and country, and the peculiar trials which he has to undergo, would entitle a missionary to special considerations in such matters; and we are tempted to the conclusion that the popular idea among the people at home is, that a missionary must of necessity be a sort of martyr, and they are only pleased with him as he realizes that ideal. Accordingly, he ought to live in a mud hut with a thatched roof, even though good houses are available; he should eat the coarsest food the country affords; should send his children home to America in the care of some sea-captain, and in the course of time die, and be buried in the jungle, without ever having inflicted himself upon the relatives and countrymen whom he left behind when he became a missionary.

Loafers and tramps, whether of the home or foreign field, are, of course, entitled to nothing, either in the way of money or sympathy, but wonldn't it be more in the spirit of Christian charity, to be very careful how we brand a man as either the one or the other? It is no proof that a man is lazy because we happen to find him sitting down. He may be taking a moment's rest from his work when we come upon him. Of course, if we find, farther on, that he does nothing else but rest, we may wash our hands of him; for it is only those who *preach* the gospel, that are entitled to live of the gospel; but let us be careful that we wound not the heart of a faithful servant of Christ, with remarks as unkind as they are uncalled for.

One word more as to missionaries going home when they do not need to. Such things may occur; for they are only human, and therefore liable to err in heart and judgment both; but my observation is that they far more frequently make the other mistake of staying too long, or returning too soon from a furlough home. There is not the slightest doubt that many valuable lives have been sacrificed, that humanly speaking, might have been saved, if not for further missionary labor, yet to work for Christ somewhere else, if rest and a change had been resorted to soon enough. One cannot but wonder when the "penny wise, pound foolish" theories upon this question will be entirely swept away.—*Central Baptist.*

A lady missionary, a member of the American Presbyterian mission at Ningpo, China, bears this testimony to Chinese pastors and Christians. Surely such results, even though the number of converts are not yet very large, are enough to encourage workers on the field and givers at home. Such leaven must and will work in time and bring China to Christ.

It is quite natural for those who know nothing of the work here, except what the bare statistics would show, to think that the results are very small in proportion to the labor expended, and perhaps decide that the work, to say the least, is discouraging. True, we have never yet had "showers of blessing," so that we could number the annual in-gathering by hundreds, but God has never left us without a witness that His spirit is in our midst, and constantly cheers our waiting hearts by great drops which are portentous of coming showers. The growth of the native church is very slow, and as we count the membership from year to year, we cannot see much increase; yet it is sure, and there is certainly a very steady advance towards self-support and self-government, as well as in Christian knowledge and doctrine. It is our experience that the Chinese make good pastors, and it is very beautiful to see the deep love the flock soon bears to its shepherd. The pastor seems to enter into the joys and sorrows of each individual of his flock, and is constantly going in and out amongst them, "strengthening the diseased, healing the sick, binding up that which was broken, bringing back that which was driven away, and seeking that which was lost."—(Ezk. xxxiv, 4). Some of the pastors are remarkably familiar with God's holy word, and they give evidence of constant communion with the Master; the result is, that they bring "beaten oil for the lamp of the sanctuary." (Ex. xxvii, 20). I have felt myself drawn very near to God by the rich spiritual discourses of one of these brethren, and again through another's intensely practical sermons, made to feel how little I had done for the heathen about me, and came away with new resolves for service. There are those of their number of whom it can be said, "from a child thou hast known the holy scriptures; the unfeigned faith that is in thee, having dwelt first in thy grandmother and in thy mother; and I am persuaded that in thee also." The simple childlike faith in God of some of the native Christians is very touching, as is also the deep sympathy they feel for others' woes. By constant intercourse with them, we learn what their temptations are; we realize that they are constantly battling with the powers of darkness; that the trials through which they pass bring them nearer to Christ, and warm their hearts with love to their fellow-men; that their struggles with poverty are the more patiently borne because of the "hope set before them." We observe the patient endurance of petty persecutions for Christ's sake, and daily growth in grace as they advance in the knowledge of what is required of them. The setting apart of *one day in seven*, as a day of rest, and as a holy day, which at first was a great trial of their faith, and almost caused them to turn from the straight gate and narrow way, they now prize as a means of grace. Many of the Christians have become "cheerful givers" to the Lord's work, having learned by experience that "he which soweth sparingly shall also reap sparingly; and he which soweth bountifully shall also reap bountifully." Time would fail me to tell of the trials and struggles and self-denials of the church members, to try to attain to self-support. As most of them are wretchedly poor, it is only by increase of membership that a church can become self-supporting, and as long as the membership is small, they must have help. I do not want to give the impression that the native churches and their pastors have attained a state of perfection. I assure you there is much over which we mourn, and much to humble us. If there were nothing else to discourage or sadden us, is it not enough that the copious showers are withheld? Deep and longing desires for an outpouring of God's spirit, in convincing and converting power in our midst, has been more evident than usual, not only in the missionary body, but also amongst the native pastors and helpers, and now a few of the church members. We know that when God gives us the sense of a need, he is near to supply that need. We are beginning to feel the blessing is not far from us.—*Woman's Work in China.*

Word comes from Constantinople that the Turkish officials are greatly impressed with the fact that a balance of some £300 Turkish, which was left over from the famine fund for the relief of the people of Angora and vicinity, some five years since, is still intact in the hands of the missionaries of our Board. That such a fund should not have wasted away and altogether vanished from sight during this period is something wonderful to these officials. They were also deeply interested in learning of the way in which funds are sent by telegraph, and one of them repeated to various officials the remarkable story that in thirty-six hours funds contributed in Boston were actually distributed among the famine sufferers at Adana. These works of Christian charity cannot fail to produce a profound impression throughout the Turkish Empire.—*Ex.*

A ZULU'S IDEA OF READING AND WRITING.

FOR THE CHILDREN.

Some time ago I read a very interesting letter written by one of the early missionaries among the Zulus, showing how the natives regarded the arts of reading and writing.

The missionary told the chief with whom he was conversing, that he had brought to his people the Bible—God's written word.

"Well," the chief replied, "I have heard that there were men who could read and write, and now I shall have a chance to try these white wizards, and see if they can do more than black ones. Come, send one of your company who can read outside, and I will tell you what to write. Then call him in and see if he can read the writing."

After the man went out the king's name was written, and when the man came back of course he read it.

"Oh, he did not go far enough away," said the king, "and he heard what we were saying!" So he directed one of his own servants to take the reader far away from the house, and then watched himself to see that it was done. When the reader was well out of sight the king ordered the missionary to write a description of some of his dogs, and then give the names, and see if the reader could call the dogs by name after reading what was written about them.

The man, coming in and reading the paper, called each dog by his own name. The chief was greatly puzzled, but said he must try again. Sending the man away again, he spoke very softly and said, "Direct him to pick up that splinter on the floor, and put it into my hand." When the reader came back, he said, "The paper tells me to pick up a splinter and put it into the king's hand; but I do not see any splinter."

The king sat still, but looked very roguish, so the reader ventured to lift up his majesty's foot, and then the splinter appeared. At this the chief laughed heartily, and said, "Yes, surely your wizards are greater than mine."

A few days after the missionary visited the chief again. As he entered the chief pointed to a man lying on the ground, covered with perspiration and dust, showing that he had been running on the king's business, and said, "This man brings me word that two white men are coming to me from my enemies' country. Now, write to them, and ask who they are, and tell them to stop where they are until they hear again from me. The letter was written and sent off by the messenger. The next day the chief summoned the missionary to come and read the answer. It gave replies to all the questions, with the writer's name signed at the end.

As the missionary read the name, the chief said:

"Oh, you know him do you."

"No, but I know his name, because he hrs written it; and when he comes, if you call him by this name he will answer to it."

The messenger then said that he had done everything he could to make the men come along with him, but they only replied, "I sit, I sit," and would not come.

"Ah," said the king, "you did not know that the letter could talk."—*Little Helps.*

THE DIFFERENCE.

Wherein, now, did the missionaries (Jesuit missionaries in North America) differ from those which Protestantism is sending forth? In personal qualties, in disinterestedness, in devotion to their work and to spiritual interests, as they understood them, may we not say they were equal to ours? Whatever was wanting, in themselves, and in their work, was it not owing to the defective type of Christianity in which they were bred? Romanism emasculates Christianity by substituting the Virgin and the saints for Christ and God—"things which are not, for things which are." Instead of praying to the Infinite, with faith in a present Redeemer, it speaks into the air, addressing beings not authorized to hear or to help. It is not possible for the human soul to lean on such reeds as these. *Faith in God*, the mighty power that can move mountains, the missionary's sole reliance, drops from the nerveless arm of the Romanist, while he snatches at a phantom which antiquity, and not the Bible, recommends. The Jesuit missionaries substituted the sacraments for change of heart. It was enough for them that baptismal water had been applied to the body. They prepared their catechumens for the eucharist, by the mere repetition of creeds and prayers. Accordingly, the best of their converts, after the longest experience of church influences, were only moral people—the simple *habitants* along the St. Lawrence. If innocent girls sometimes mounted higher, it was into the subtle air of sentiment, and visions, working their way, meanwhile, to heaven by uncommanded austerities. Such a religion can rise no higher than its human origin: it cannot subdue the soul—it cannot conquer the world for Christ.—FREDERICK VINTON *in Missionary Review.*

How can we gain anything like an adequate conception of the multitude of people who dwell upon the face of the earth, and especially of that immense portion which has not as yet received the gospel? Consider that if you were to count one hundred persons each minute, and were to spend your days and nights, without sleeping or eating, in counting at this rate for twenty-seven years, you would not have quite finished your enumeration of the population of the globe.

These living ears around you are dying ears. Oh, speak to them, while you may, the words of the life to which no death comes. In a little while no word of yours can wake them, even if your tongue is not called first to the silence of the grave.

FIFTY YEARS OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

At the late anniversary of the British and Foreign Bible Society, the president, the Earl of Harrowby, in his address from the chair, referred to the progress of the society's work within the reign of Queen Victoria. The story is most cheering:

"Fifty years ago our receipts were £100,000; now they are nearly £225,000. Fifty years ago that great test of the interest taken in this noble work—the auxiliary societies—amounted at home to 2,370; now they are over 5,300. If there is any proof of the spread of the interest taken in the circulation of the Bible, that is one. Abroad you had 260 auxiliaries and branches fifty years ago. You have now 1,500. Fifty years ago what was the issue of the Bible and portions of it from this great society? The annual issue was 600,000; now it is about 4,000,000. The cheapest copy of the book half a century back was issued at about two shillings; now the price is sixpence. The cheapest Testament then was tenpence; the cheapest is now Lord Shaftesbury's, and the price is a penny. And that not done by any grinding of the people who produce these works. In how many tongues and languages were the Scriptures circulated fifty years ago? In 136. That figure is actually doubled, for now they are circulated in 280. Fifty years ago fourteen fresh languages of Europe had been honored by Bible publication. Now the Bible has been published in 12 fresh languages in Central Asia and Siberia, 12 in India, 14 in China and Mongolia, 19 in the Pacific, 30 in Africa, and 30 in America. That surely is a most marvelous record, and, curiously enough, in this fiftieth year of the Queen's reign there is only one great language which has not a complete translation of the Scriptures, namely: the Japanese. I am told that by midsummer the complete Bible will take its place in the Japanese language.

"What were our agencies fifty years ago? We had a centre of light, an agency with a paid agent in France, Germany, Greece, Turkey, the West Indies, Canada, and China. I am almost afraid to read the list of places where our agencies exist now. France, Germany, Belgium, Holland, Austria, Italy, Spain, Portugal, Denmark; North Russia, South Russia, Turkey, Egypt, Algeria, Morocco, Persia, Malaysia, North China, Mid-China, South China, Japan, East Australia, West Australia, the River Plate republics, and Brazil—all have centres, with your paid representatives in charge of them. Surely this is very encouraging."

ARE WE MISERS?

The death this week of an aged woman at the Boston City Hospital has added another to the list of misers of whom the world knows. It is told she made her living, even when beyond eighty years of age, by begging, and yet it appears she has left an estate of as much as $20,000. A will is said to exist which gives the Cathedral church $2,000, and leaves to a certain "father" for a particular purpose, $2,500. The strange fascination for simple possession of wealth is manifest, and yet scarcely any are able to understand the disease which makes one content to live in misery when possessed of means ample to supply ordinary wants.—*Ex.*

Miserliness is regarded as a disease only when it reaches to extreme cases, like that above mentioned. May it not be equally a disease when it appears in its milder forms? Is it not possible to be sick without being desperately sick? We incline to think that the disease is a very common one. Reader, are you sure that you have not a touch of it? What was the size of your last contribution? If you have not the disease itself, have you not the varioloid of it? We have no doubt that many a one who will read these lines is thus affected. Is the writer sure that he is free from it? He certainly is not.

Another question arises. Is this the knd of disease that excuses from blame? An evil passion cherished until it becomes a disease is all the worse on that account; and the man is responsible for having the disease.—*Christian Index.*

EDUCATIONAL PROGRESS IN CHINA.

The cause of education has received an impulse, the effects of which, sooner or later, must be to revolutionize the present institutions of China. I refer to the decision of the government to accept certain branches of foreign science as an equivalent for proficiency in the classics at government examinations in all the provinces. The impetus already given in that direction by this new departure is wonderful for China. I believe it is one of the movements which in God's providence is to make possible the establishment of Christianity on an enduring foundation. If only Christianity shall go hand in hand with, or rather *lead*, the education of China, there is little doubt that China will soon come to the front among the Christian nations of the world. The Viceroy is well disposed towards Protestant missions, and will favor them just as far and as fast as his influence with the people will allow. It seems now as if others, also in high places, are well disposed towards missions; and when this becomes the recognized attitude of the government, to be a Christian will not mean, as it now does, ostracism. Such a state will not cure the intense materialism, or produce any of the cures that only the Gospel in Christ can produce, but it will make the cure possible, by making Christianity seem worthy the attention of educated and intelligent people.—*Mr. Chapin in Missionary Herald.*

The Telugu church, connected with the American Baptist Missionary Union, now has a membership of 27,487. Dr. Clough calls for six men to help him in that field.

THE LOVE OF CHRIST.

BY MAKUNDA DAS, A HINDU PREACHER.

The love of Christ an ocean wide doth roll;
Dive deep within its depths, O thou, my soul!
The soul that steeps itself therein doth find
An instant peace and joy and rest of mind.
That ocean knows no shallows and no shore,
Its surges tell of love for evermore.
Unending ease is there; no sin or pain;
A fragrance spreads o'er all that peaceful main.
Its waters quench the raging flames of sin;
O thou, my soul! dive deep and rest therein.

Translated by T. E. Heberlet.

SUNBEAM CORNER.

Number of societies, 173; number of members, (about,) 4,900; money reported to Cousin George since May 24, 1887, $454.22.

DEAR SUNBEAMS.—I was very sorry not to have a chat with you last month. It was impossible as I was very busy, but the Sunbeams have not stopped shining, not by any means. They are increasing and hard at work. I wish I had room for the many bright letters which come in from all directions, but next month you shall have some news. Now, Sunbeams, one and all, what do you say to making a great missionary Sunbeam effort on Christmas day? See on first page of this paper what the plan is.

Work hard and write me how you get on. Notice change of address, but the Sunbeams go on.

Affectionately,
COUSIN GEORGE,
Chapel Hill, N. C.

A KOREAN'S CONFESSION.

(Dr. W. B. Bonnell sends the following confession of a young Korean, who has been a student in the Anglo-Chinese University, and has lately been converted and become a member of the Methodist Episcopal Church, South. "The confession and experience is in his own original and systematic method of expression, and is very characteristic.")

A SYNOPSIS OF WHAT I WAS AND WHAT I AM.

I had not heard of God before I came to Shanghai—For

I was born in a heathen land.
I was brought up in heathen society.
I was taught in heathen literature.

I continued in sin, even after having been informed of the Divine Religion—For

Sensual gratifications were preferred to a sober and godly life.

I reasoned that human life being short, one must be allowed to enjoy as much pleasure as he is able.

I thought that "a whole man does not need a physician," *i. e.*, I was contented with my own righteousness, as if there was any in me. The more I thought I was righteous, the more debased I became.

From the early part of 1886 *to the close of the same year I found myself walking in a different path from that which I had pursued—For*

I became conscious of my wickedness, and of the necessity of preparing a pure soul for the future world, which I never before believed (in).

I discovered the utter impossibility of living a truly sinless life by any human help. I lately read over the four principal Confucian books, and found many good proverbs. But since no one is bound to obey them, and since they—the maxims—cannot satisfy the demands of the soul, I failed to find what I sought for.

I attempted to shake off my evil practices, and in some measure succeeded in doing away with some of the leading sins which I loved like honey.

This effort was helped by the Bible, other religious books and religious lectures.

The obstacles of my conversion—Were

The fear of persecution and mockery.
The liability of making adversaries of former friends.
The frequent attacks of doubt and other temptations.

I desired to be baptized, for the hope—That

I may bend my time and talents, whether they be five or more, on improving my knowledge and faith in the religion, so that I may, God willing, live a useful life for myself and for my brethren.

I may, when night comes, have no need of seeking for salvation at the gate of death, as many do.

I may thereby be acknowledged as a different man from what I was, and lessen the number of temptations into which one is liable to be led when he stands midway, undecided which way to go.

I believe—That

God is love.
Christ is the Saviour.

If the prophecies concerning this physical world have been so literally fulfilled, those concerning the future world must be as true.

[Signed T. H. YUN.
March 23, 1887.
—*The Gospel in All Lands.*

Tidings from Austria show that the authorities are looking with no favor upon the success of missionary movements. Mr. Clark reports that on the nineteenth of June he was called before the criminal court in Prague on a charge of disturbing the public peace. A long document was presented against him, and he was required to make answer in behalf of himself and his helpers. What the immediate issue will be it is impossible to say; the ultimate result will doubtless be the furtherance of the gospel. Already, as Mr. Clark reports, God is bringing good out of evil, and the meetings are well attended by interested hearers.

SOLEMN QUESTIONS.

You are earnestly requested to think out the meaning of these words of God, and then to put to your heart, and make your heart answer, the solemn questions that follow:

"Go ye into all the world and preach the gospel to every creature."—Mark xvi: 15.

For "the whole world lieth in wickedness."—I John v: 19.

"Having no hope, and without God in the world."—Eph. ii: 12.

"Whosoever shall call on the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?—Romans x: 13-15.

1. Do I owe any duty to the heathen?
2. Did not our blessed Lord and Master give his positive commandment to all his true disciples—"Go ye and teach all nations?"
3. Have I ever done anything to promote the eternal welfare of the heathen?
4. If I have not, is this right in me? Is it not rather disobedience to God's command?
5. Can I be a true Christian if I love not what God loves, and strive not to do what he commands?
6. When I pray, "Thy Kingdom come," do I mean what I say? And do I expect God to answer my petition?
7. Did not Christ engage in missionary work?
8. Were not his disciples missionaries?
9. Do not the holy angels take an interest in missionary work? (Luke xv: 10.)
10. Ought I not to plead for pardon, because of heartlessness about the dying heathens' souls?
11. Ought I not now, without delay, to do what I can in this great work of God?
12. Do I mean to do it?

May the love of Christ constrain us! May God, the Holy Spirit, show us all what is the will of God in this matter, and then give us willing hearts to try and carry it out.

The promises are sure.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psalms ii: 8.

"He shall see of the travail of his soul, and shall be satisfied."—Isaiah liii: 10.

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him."—Rev. xiv: 6, 7.—*London Baptist Magazine.*

CHINA.

Forty years ago six converts to Protestant Christianity were known to exist in China. The six have become nearly thirty thousand, who, at the communion table, confess the Lord Jesus as their Saviour and their Master. One hundred thousand persons regularly attend the mission services. There is every reason to believe that the work done has been as solid as it is extensive. There is a very strait gate for disciples of Christ in China—a fierce intolerance of any departure from ancestral ways. Neighbors persecute them, rulers persecute them, societies are formed to resist the progress of Christianity. From petty persecutions, such as beating, boycotting, refusing water from the village well, up to the burning of their houses, imprisonment on vamped-up charges, and the administration of torture, our own converts in Shantung have had, in scores of cases, to bear, and have borne bravely and patiently, all kinds of molestation. In Southern China there have been persecutions, which did not stop there. Within a hundred miles of Canton, at Christmas, 1879, five men were tortured with a view to induce them to recant. Refusing to do so, they were bound to crosses swathed in cotton; the cotten was saturated with oil, and thus they were burnt alive. Can success so large, so strong, so vital, be a casual thing without significance? Or are we not right in concluding that we have here the first-fruits of a great harvest, which is fast whitening for the sickle?—*Rev. Richard Glover.*

THE RAILROADS AND CASTE.

The railroads of India are practically working against the caste system in a way to secure its ultimate overthrow. The people must use the railway, but in so doing they invariably violate their caste rules. We probably have little conception of the trial it is to Hindus, thus to be forced into contact with those whose touch they regard as defiling. A native paper, the *Gujerat Mitra*, thus expresses its complaint: "The question of the Dded and Bhangee passengers has been urged by the native press on the attention of the government many a time; but unfortunately, this long-standing grievance has not been redressed. The practice of forcing the above-named low-caste people amongst passengers is still in force. It passes one's comprehension to think what gain the Government and the railway anthorities get by enraging the religious feelings of the people. Once a Dhed or a Bhangee enters a carriage, the rest of the passengers consider their bodies, clothes, and things polluted: they raise a howl, but have to submit ultimately. The European officers cannot imagine the trouble the passengers have to go through on going home. They can neither eat nor touch anything before their bodies and clothes are washed and purified. To an European mind, this may appear meaningless, but, nevertheless, the people will do it and cannot help doing it."—*Ex.*

BAPTIST CONTRIBUTIONS.

Many persons have very incorrect ideas of the relative proportions of contributions for religious objects at home and abroad. The following tables show that while $7,876,674 are given by Baptists for all religious purposes in America, only $634,027 are contributed for the same purposes in foreign lands. Taking the Baptist church membership in the United States at 2,732,570, as given in the "Baptist Year Book," and we have an average contribution of $2.88 for the work in America, and $0.23 for the work abroad. The table in detail is as follows:

Foreign Missions,	$634,027	per member	$0.23
Home Missions,	734,814	" "	.27
State Missions,	303,365	" "	.11
General Benevolence,	1,914,442	" "	.70
Church Expenses,	4,924,553	" "	1.80
Total,	$8,510,701		$3.11

—*Bap. Miss. Magazine.*

TO SUNDAY-SCHOOL SUPERINTENDENTS.

Possibly no superintendent is now without information concerning the unique programme prepared for "Bible Day" on the second Sunday in November next, which is furnished *free*, on application to Dr. C. C. Bitting, Bible Secretary, 1420 Chestnut street, Philadelphia. No one ought to be in ignorance of the great need of the Bible that still prevails in many portions of our own and foreign lands. And no one who has seen the admirable reflex influences of the observance of "Children's Day," will want to be out of line on this even greater "Bible Day." Let no time be lost. If programmes have not yet been ordered, send for them at once; merely stating the membership of your school, and that a contribution will be made. Then work up an interest that shall culminate on the second Sunday in November, with a handsome offering for the Lord's treasury.

England is hearing some very plain talk in these days as to her responsibility in permitting the exportation of intoxicating liquor to her colonies and to Africa. In the July number of *The Contemporary Review* Archdeacon Farrar has a stinging article on "Africa and the Drink Trade," in which he shows British officials that they can no longer plead ignorance as to the gigantic wrong now done to Africa through a trade which is destroying not only every other trade, but the people of the vast continent, and which is far more deleterious than the slave-trade itself. The Archbishop of Canterbury, in a sermon in Westminster Abbey, was most outspoken in denunciation of the traffic. The conscience of England and of other nations, it would seem, must soon be aroused to action against this gigantic wrong. May God speed the day when this shall be so!—*Ex.*

MAKING MONEY FOR CHRIST.

A young man in business, who had just been converted to Christ, called on his pastor to tell him of his strong desire to "labor for the Master," and with the vague notion that this feeling was, somehow, a "call to the ministry."

"Have you ever thought," asked the pastor, "that some men are called to make money for Christ, precisely as some others are called to preach for Christ?"

It was a new way of looking upon a business career; and the young man went back to his store to ponder the duty of *making money for Christ.* But, why not? —*D. W. Faunce, D. D.*

MARQUIS TSENG.

This noted Chinese official, who has resided for years at the European capitals, on his return to Peking is taking most important positions in connection with the government. He and his wife are described as working a revolution in society, calling freely upon Europeans and receiving visits from them at their private residences. These social amenities between high officials and their families with foreigners have hitherto been unknown. Such innovations may tend powerfully to the opening of China to foreigners of every nation.

The Australian branch of the Anglican church, under the direction of the Bishop of Sydney, has resolved upon the establishment of missions in New Guinea, where the missionaries of the London Missionary Society are already successfully at work. To aid in carrying out this purpose, the Gospel Propagation Society has appropriated $5,000 for the first two years.

The total area of New Guinea is reckoned to be 224,347 square miles, of which the Dutch own 147,550, the Germans 88,340, and the English 88,457. The British are in the south, the Germans in the north and northeast, and the Dutch in the west. The British portion is almost equal in size to the whole of Great Britain. The total population of the island is estimated at 2,500 000. The race is a mixture of the Malay and the Papuan, though in the British territory the Papuan predominates. The people are tattooed and unclothed. They believe in a Supreme Being, who, however, is known under various names.—*The Church at Home and Abroad.*

We may have quoted these words of Dr. W. S. Aspey before, but they are worthy of quotation again: "Christ says to every lost sinner, 'Come;' to every redeemed sinner, 'Go.' Come, and be saved; go and save some one else."

Rev. H. Loomis, agent of the American Bible Society in Japan, writes in the *Independent* as follows:

The change in the position of women in Japan is wonderful. Those who looked down with disdain upon the weaker sex but a few years ago are now eager to raise her social status to conform to that of western nations. Until quite recently the education of woman was thought to be of no importance, and most people disliked to educate their daughters because well-read women were "of no use." Now these same women are sent to school and taught foreign sciences and customs. And what is still more remarkable, . . . it is considered dangerous to send their daughters to *other than Christian schools.* There are twenty-six such schools in Japan, and the attendance is upward of 1,700. Of this number many are of the higher class, and one princess is at the Ferris Seminary at Yokohama. The prominent editor and scholar, Mr. Fukuzawa Yukichi, recently placed three of his daughters in the Union Mission Home at Yokohama.

SPECIAL CONTRIBUTIONS.

RULE OF THE BOARD.

"*Appeals of missionaries for pecuniary aid for work on their field must be for objects for which the Board make appropriations, unless permission to the contrary be given by the Board. Thus the missionaries, while assisting to maintain their own work, may assist the Board also, who are pledged for its support, and must support it whether they have funds in the treasury or not.*"

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 Aug 25th, 1887, to Sept. 20th, 1887.

ALABAMA.—Huntsville ch., by A. W. McGaha, $25; Sunbeam Missionary Soc., Nanafalia ch., by Miss Allie Westbrook, Cor. Sec'y, $10; Tallasahatchie and Ten Island Asso., by J. N. Graham, $70. Total, $105.

Previously reported, $575.50. Total this year, $680.50.

ARKANSAS.—Batesville S. S., by T. B. Padgett, $10; Rev. H. C. Pugh, Eldorado, by J. B. Searcy, $10; by J. B. Searcy, V. P., $18 82. Total, $38.82.

Previously reported, $275.63. Total this year, $314.45.

FLORIDA.—E. Garner, by B. R. Moseley, 28 cents. Previously reported, $60. Total this year, $60.28.

GEORGIA.—By J. H. DeVotie, Cor. Sec., for Miss Maberry, $25; Children's Miss. Soc., Cuthbert ch., by W. S. Rogers, $2 40; L. M. Soc., Toccoa, by Mrs E. Davis, Sec'y, $8; L. M. Soc., First ch., Atlanta, for Mexican girl, by Mrs. W. T. Akers, $7; by J. H DeVotie, Cor. Sec., (of which $2 for China) $55; Miss Sallie Hale, Cartersville, $3.60; Friendship Asso., for Porferio Rodriguez, by Wm. Wells, Tr., $150; W. M. Soc., Harmony Grove ch., for Miss Moon, by W. B. J. Hardman, $14.70; by J. H. DeVotie, Cor. Sec., $175. Total, $438.70.

Previously reported, $1,847.11. Total this year, $2,285.81.

KENTUCKY.—Seminary Mission Schools, Louisville, by B. D. Ragsdale, Tr., $17; Barren River Association Mission Board, by R. H. Spillman, $16.90; Trenton S. S., by A. N. Moore, $3.10; by J. W. Warder, Cor. Sec., $671.01; Unknown, Louisville, for Mexico, $5 Total, $713.01.

Previously reported, $1,598.74. Total this year, $2,311.75.

MISSISSIPPI.—West Judson Asso., by L. R. Burress, $16.45; by Geo. Whitfield, V. P., $1.70; Pontotoc Sunbeams, (for China and Africa,) by Miss W. M. Reed, $5. Total, $23.15.

Previously reported, $540.47. Total this year, $563 62.

MISSOURI.—Graham ch., by M. M. Rhoades, $7.05; by R. S. Duncan, Agt., (of which $28 for Miss Young's school and $25 for Miss Rice,) $366.61; by R. S. Duncan, Agt., $202.61. Total, $576.30.

Previously reported, $1,460.52. Total this year, $2,056.82.

NORTH CAROLINA.—By F. H. Briggs, Tr., (of which $12 for Bryan's house and $6 for Carolina Dominguez.) $685.11; J. C. Whitty, for Bryan's house, by Theo. Whitfield, V. P., $1; Western North Carolina Convention, by J. D. Brevard, Tr., $66.71; J. A. Porter Asheville, $10. Total, $765.82.

Previously reported, $1,164.56. Total this year, $1,930 38.

SOUTH CAROLINA.—Tabernacle ch., by W. W. Brodie, Tr., $6; by Chas. Manly, V. P., $19.31; by D. W. Seigler, Union First Division Edisto Asso., $4; Aiken S. S., $1; Union County S. S. Convenion, by H. F. Scaife, Tr., $23; Seneca City ch., by no. Hopkins, Tr., $3.95; Chesterfield ch., by G. W. Harman, $3; Spartanburg Asso., by W. P. Smith, Tr., $29; Swift Creek S. S., by R. N. Howle, $10 50; by A. P. Abell, Tr. Ex. Bd. G. B. Association, $33.74; D. W. Alderman, $20; Abbeville Asso., by W. B. Acker, Tr., $26 52; Little Gleaners, Belton ch., by C. Manly, V. P., $4.15; Union Meeting, Second Division Edisto Asso., by H. D. Ott, $6.06; Walhalla ch., by James Seaborn, Tr., (less exch.) $6.25; Beaver Creek Sunbeams, by Geo. B. Taylor, $6; Beulah ch., by S. Crosby, Tr., $4.25; Reedy River Asso., by J. D Pitts, Tr., $50; Johnston ch., by L. S. Mellichampe, $20; Black Creek ch., by R. W. Lide, $3.25; Mt. Olivet ch. by same, $1.33; Black Creek ch., by R. W. Lide, $3.50. Total, $284.81.

Previously reported, $1,167.09. Total this year, $1,451.90.

TENNESSEE.—T. J. Allison, Piney, $5; L. M. Soc., Little Hope ch., by G. S Williams, (less exch.) $4.65; L. M. Soc., Knoxville, First ch., for girl in Madero Institute, by A. L. Maxwell, $10; Chilhower Asso., by J. B. Bindren, $1.66; Clarksville ch., by W. J. Ely, Tr., $14.75; by J. M. Senter, V. P., $12 45; Mossy Creek ch., by J. T. Henderson, Tr., $4 20; J. B. Bundren, Mossy Creek, $3.60; Judson Asso., by R. K. Dameon, $5; Miss C. Hammers, for China, by Joel Dyer, $10; Duck River Asso., by J. C. Akin, Tr., $31.75; Clarksville S. S., by W. E. Beach, Tr., $6.20; Woodbury ch., by J. R. Rushing, $25; Brownsville Sunbeams, by G. B Taylor, $6.45; Friendship ch., by J. H. Grime, $1.50; Cedar Creek ch., by A. T. Howery, $3. Total, $149 78.

Previously reported, $776.08. Total this year, $926.66.

TEXAS.—By H. Corn, for C. D. Daniel, $2; by A. T. Hawthorne, Agt., $550; Belton Sunbeams, by G. B. Taylor, $1; Galveston, First S. S., for Mexican girl, by E. P. Rogers, $8. Total, $561.

Previously reported, $1,266.51. Total this year, $1,827.51.

VIRGINIA.—W. M. Soc., Upper King and Queen ch., for Mrs David's Memorial Fund, by J. G. Dew, $2 a member of First ch., Richmond, $2; by Norvell Ryland, Tr., $500; Old Mathews ch., $1.35; Sunbeams of infant class, Richmond, 1st S. S., for boy in Africa, $16; Miss Annie Abbitt, for Rome, by W. S. Royal, $2.15; Rev. Dr. G. B. Taylor, $6.54; Ebenezer Sunbeams, for Italy, by G. B. Taylor, $4.03; by W. V. Macfee, for Mrs. David's memorial fund, $10; "Will," Richmond for girl in Madero Institute, $5. Total, $549.07.

Previously reported, $1,758.18. Total this year, $2,307.25.

AGGREGATE, $4,225.69.

Previously reported, $14,135.76. Total this year, $18,361.45.

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