FOREIGN MISSION JOURNAL.

PUBLISHED MONTHLY BY THE FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION.

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

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

YATES-MEMORIAL.

It is proposed that the second Sunday in April next be employed in services memorial of the late Dr. M. T. Yates, and that offerings be made for a generous and immediate enlargement of our China Missions.

DEATH OF DR. M. T. YATES.

Owing to the absence of the editor from the city when the tidings of Dr. Yates' death were received, and the fact that the printers were pressing to get the *Journal* to press, the following notice of the death of this "Prince in Israel," taken from the *Religious Herald*, is inserted here in lieu of our editorial:

"*He being dead, yet speaketh.*"

On Saturday, the 17th inst., a cablegram was received—"Yates dead" This was dated the same day in Shanghai, China. The news was published Sunday morning, and was a great shock to Baptist circles. Last year the Doctor had received a stroke of paralysis. But, only a few days ago, a letter from him stated that his health was so improved that he would not accept, at present, an invitation of the Board of Foreign Missions to return for a season to this country. His hands and mind and soul were imbedded in his work, and it was hard for him to tear himself away. Just at that time he was specially concerned about building a house at Chinkiang and issuing his translation of the New Testament, and, above all, about getting reinforcements for his own field and other parts of China. So impressed was he with the necessity of such strengthening of our missionary posts, that he feared some great "crisis" in the work, and published his apprehensions to the world. Prudence might have suggested his suspension of labor, but his heroic nature bade him "hold the fort."

He was born in North Carolina, January 8, 1819; professed Christ, October, 1836; was graduated from Wake Forest College, June, 1846; was appointed a missionary, August 3, 1846; married Miss Eliza Moring, of North Carolina, September 27th of the same year; sailed for China, March 15, 1847, and arrived at Shanghai, September 25, 1847.

Since the last date this man of God has been growing in power and influence, securing increasing control of the native mind, and winning more and more esteem from all foreigners with whom he came into contact. It is generally known that high civil preferment was pressed upon his acceptance, but he did not have time or disposition to come down to enjoy the honors of his own country or of the Celestial Empire. In his estimation, the loftiest mission was the ministry of Christ, and the greatest glory was the salvation of souls. He longed to see the name of Jesus great "unto the ends of the earth."

An eminent minister of North Carolina wrote, in 1879: "The Rev. C. H. Wiley told me some time since that a Presbyterian missionary, in writing from China, said that Dr. M. T. Yates was physically, mentally and morally at the head of the Protestant missionaries of that country, of whom there are several hundred." But his crowning excellence was his intense desire to see China won for Christ. Hence his incessant efforts to quicken the Christian conscience on this subject and his burning appeals to make his brethren of America measure up to the full height of their responsibility. He implored for only what he had given himself. His own money and manhood were poured out fully on the altar of this greatest cause. He did not say to any, "go;" he always said, "follow."

The fall of this veteran in the forefront of the conflict with heathenism gives solemn emphasis to his cry to the people at home, "Come up to the help of the Lord, the help of the Lord against the mighty." Such appeals were the outbursts and overflowing of his burdened and at times almost breaking heart, and might be deemed a characteristic of the man of God. They began in 1847, and from that time to this year of our Lord, 1888, he has implored, with increasing pathos and pungency, the Baptists of the South to open their eyes, and see the hundreds of millions of China perishing for the bread of life, and do something, in the way of men and means, worthy of the awful occasion.

Nothing is known of his end more than revealed in the two words, "Yates dead." But we shall be surprised if we do not hear that his dying breath was expended in the life-long entreaty, "Send help to the perishing!" And shall not his lamented death achieve what his magnificent life failed to accomplish? God thunders now, into the ear of his people, by this startling providence. Will they hear? Dare they not? Another moon should not wax and wane before a company of brave young men and women should be on their way to China. The Board of Foreign Missions must find them and send them. The churches will sustain them. The average common sense and justice and honor and wisdom and godliness of Southern Baptists are equal to the emergencies of the Redeemer's kingdom, and may be depended upon by the Boards of the Southern Baptist Convention. Weekly there are publications of the deficits of the States. The Convention is near at hand. These shortcomings should be overcome by prompt and liberal contributions, and ten thousand dollars additional should be given for immediate and large reinforcement of the China missions. China comes to the front. This seems the mind of God. Other fields must be reinforced. They will be, with the paid deficits of the States. But the cry to-day is for China. The dead Yates cries, "Come, Come!" Let the cry ring through North Carolina and the Seminary and the churches from Maryland to Texas; from Missouri to Florida; and let the response come back from the very best and the best approved of our younger ministry, "Here am I, send me!" and from the myriads of stewards of the Lord's treasures, "Here are the means; do the Lord's will."

The day of empty lamentations is passed. The highest honor to the noble dead is to execute their noble purposes when alive. Every Baptist church in the South will feel like having some memorial service. Let the memorial be like hers of whom it is published, in all ages, the world over, "She hath done what she could." Could the now sainted spirit of our brother speak to us, would he not cry, as he cried for more than two score years, "Send help to China?" His noble widow and daughter, with hearts torn and bleeding, and the whole band of missionaries of that land say, "*Amen.*"

Our hope is not in these words, or anything that man can say and do, but in the power of the Spirit of him who is the God of missions and the God of him who wrote, when making a liberal donation, "I have made the Lord my executor."

The reply to the cablegram, Yates dead," was, "Revelation xiv: 13." It reads thus: "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, for their works follow with them." Of the works of the blessed dead in China there is no doubt; but what of the works of the living in America? Let Southern Baptists redeem the time. The time is short. God bless to the people the dead Yates, who, "being dead, yet speaketh."

PICTURES OF SOME OF OUR MISSIONARIES.

Several times since we have had charge of the *Journal* we have been asked if it would not be possible for us in some way to secure for the paper engravings of our missionaries. Many people would be glad to see the faces of the men and women who are their representatives on the foreign fields, and can only hope to do so through some such arrangement. We have been looking forward to the time when we could gratify this desire, and we trust we have now reached it. Last year, encouraged by the favor with which the *Journal* was meeting, we ventured to enlarge it about fifty per cent at a considerable increase in cost of publication. This increase has been more than met by the increased income of the paper, and the *Journal* is now in better financial condition than it has ever been before. We propose now to reward our friends, who have so kindly worked for the paper, by giving to them and all our readers, good likenesses of some at least of our missionaries. The engravings for which we are negotiating will be no cheap wood cuts, which present only caricatures of those they pretend to represent, but will be of fine workmanship, made at one of the largest and best engraving establishments in New York. They will cost a considerable sum of money, but, we believe, will render the *Journal* even more valuable to our readers than it now is.

Our purpose is to give one of these cuts every other month at present, possibly one every month.

And now that we are doing all in our power for our readers, will they not do what they can for the paper? Speak of the paper to your friends, tell them that they may secure through it good likenesses of our missionaries, and endeavor to secure their subscriptions.

We hope to enable our readers to look upon the face of our beloved Dr. Yates when they open their May number of the *Journal*, and in June we expect to let them see Mrs. Yates.

OUGHT NOT SOUTHERN BAPTISTS TO HAVE A MISSION IN JAPAN?

Several things have of late occurred which seem to be pointers in the hand of the Lord pointing the Baptists of the South to Japan, as a mission field in which they ought to be at work. Some months ago Hon. R. B. Hubbard, United States Minister to Japan, impressed with the grand opening that empire presented for successful missionary effort, addressed a communication to the late Dr. Mell, as President of the Southern Baptist Convention, in which he gave some idea of the condition of the country, and expressed the hope that his brethren of the South would soon see their way clear to enter what he considered an open door. His letter, which was sent by Dr. Mell to the Board, and by it presented to the Convention, was published in the June number of the *Journal*. He says, "The whole country is accessible to the 'heralds of the Cross,' from all Christian lands. Unlike the Chinese, these people do not cling, as to life itself, to their ancient political or religious traditions, or faiths of either Church or State. In a word, they are *ready* and willing—in fact, eagerly so—if convinced, to let the scales fall from their eyes and to embrace new thoughts and creeds, whether of government, science or religion." Seeing these things with his own eyes, he urges that "America be heard in, and the 'South' as well as the 'North' contribute her share to, this grand work" of giving the gospel to Japan.

Not often do government ministers to foreign lands write such letters to their people at home. Was not God pointing us to Japan in this?

Several years ago, an earnest and accomplished missionary in China applied to our board for appointment as its missionary in Japan. He was very highly recommended by one of our wisest missionaries, and so impressed was the Board by his fitness for the work, that they tried to secure him as a worker in Shanghai. This, however, he declined to become, and went to Japan as an independent worker. Pointer number two came from a worker prepared for the field, as number one comes the field prepared for the worker.

Again, in the January number of the *Journal* is the statement that "a lady of New York informs us that she proposes to 'give a legacy for this work,' through our board, and proposes to be 'one of a hundred ladies to give, in 1888, $100 each' for such a mission there." Why this offer from beyond our own bound to us, when our Northern brethren are already at work in Japan? They need no pointer to Japan; we do, and have received it.

Perhaps it is not known to many of our readers that our board endeavored to establish a mission in this empire in 1860, and that two missionaries, Mr. and Mrs. Rohrer, sent out by the board, were lost at sea. Indeed, our own missionary, Mr. Rohrer, was "the first missionary of our denomination to that strange people." Though we were first to begin, we have failed to continue, and to this day the Baptists of the South have been unheard as preachers of the gospel in this land of great promise.

We have been more than ever impressed with the importance of work in Japan by reading an article in the February number of the *Missionary Review*, by Rev. Prof. G. W. Knox, of the University at Tokio. Speaking of some great problems which now face Christian, as well as pagan peoples, he says:

A new study of engrossing interest is begun—new questions of supreme importance press for solution. What is to be the future of the East? Are the great empires of Asia forever to repeat the history of the past? Shall the coming centuries bring no Kingdom of God for the great majority of the human race? Is Asia to continue oppressed, superstitious, ignorant, idolatrous, degraded, wretched? Is there national regeneration, is there new birth for a continent, is it possible for great empires to start upon a new life of liberty, progress and truth after millenniums of slavery, stagnation and error?

And he adds:

Japan, first of all Asiatic empires, seeks answer to these problems. Under most favoring conditions it tries the great experiment, turning from the East and striving for position among the progressive, enlightened and Christian nations of the West. So far as man can judge, upon the issue of this experiment rests the future of Asia. Let Japan succeed, and China will follow in the same path; let Japan fail, and what hope remains for the greater empires which will face their greater problems under less favoring conditions? * * * * * The Japanese are not a feeble folk, like the Sandwich Islanders, nor rude and barbarous, like the dwellers in the islands of the South Seas. It is an empire with ancient civilization, and of extent sufficient to fully test the experiment. Success there will be an earnest of success in Asia. And yet Japan is not so large that the mind is overpowered by the vastness of the problems. It does not stretch away to the centre of a continent, like China, nor teem with hundreds of millions, like India.

Thoughtful Japanese themselves are grappling with the problem of Japan's redemption, and, with eager, anxious eyes and burdened hearts, are watching the wonderful changes that are going on among her people, asking, "Shall these things be for better or for worse?" The prince of darkness, recognizing Japan's importance as the leader of Asia's awakening peoples, seems to be marshalling his forces of infidelity, agnosticism, false philosophy and God-antagonizing science, to hold her as his own, and use her as a power for destruction against the other empires of Asia. In trumpet tones, which, alas, we seem not to have heard, Jesus is marshalling his forces to redeem this empire of the sea and set her a blazing jewel in his diadem of glory. Yea, he calls his people to come up to his help as he strives to redeem this leader among the nations of Asia, that she, in turn, may be a redeemer of others. In all this conflict, shall the great body of Christians embraced in the Southern Baptist Convention be unheard and unfelt? Shall we be idle spectators while the forces of darkness and of light are struggling for a rich possession for the Devil or for Christ? Shall we not put the impress of the truth as we hold it upon this people, which in turn is to put its impress upon awakened and converted Asia?

SOME EXTRACTS FROM HOME LETTERS.

Every now and then we get letters enclosing small sums of money from some of God's children, which touch our heart, as we see that the usually small sums sent are yet sacrifices made for God's cause. It may be that some extracts from these will stimulate and encourage others to similar giving and working for the Master's cause. Sometimes the letters are ill spelled, but they are filled with that which is better than correct orthography and grammar—even with love and the spirit of sacrifice. Here are a few, as samples:

"Please find enclosed $1.15, to aid our missionary in Mexico. This is a small sum, but it is all that I can get up at present. My health is poor, and I can't get out to work. May God bless the efforts that our people are putting forth in Mexico and elsewhere." This is from an old preacher in Missouri.

This one tells its own sad story. It comes from Georgia: "I send $1.05, all that was left in my darling's purse; let it go with little Olive's. It seems wrong to let it lie uselessly by. She was a brave, earnest Christian, on whom I leaned.....It is her gift, not mine. She 'being dead, yet speaketh.' May it be the means of bringing to some soul now in midnight darkness the light which made her willing to go or stay, as the Lord willed—that enabled her to say, on her last bed, 'I hope I love Jesus and I *know* he loves me.'"

Louisiana furnishes this: "Although I am now confined to the house, and a great part of my time to the bed, and can only read a few minutes at a time, I feel as if I cannot give up the little *Journal*. I feel such a great interest in missions. Oh, how I wish I had the money some people have. I don't see how they can hoard it up when they know they can't take it with them. I enclose $1.00; this is all I can get now. Please pay for the *Journal*, and put the little that is over in the mission that most needs it. If I live to get better, or if I do not, I shall try to send something more before the Convention meets. Please pray for me in my sufferings, that I may be patient to the end."

From Tennessee comes this: "I sent five dollars to you some time ago for foreign missions, and got a receipt promptly. When I saw that our Tennessee brethren were contributing so little to carrying out our Lord's great command to tell the good news of salvation to every creature, (for I read the contribution column of the *Journal*,) I was truly sorry, and I determined to try the harder myself; so I determined to send two dollars and fifty cents more. I also determined to try to get our little struggling church to do something too. So I made a talk on the subject, and laid down $2.50, and asked them to see what they could do. So they handed me enough to make the amount $5.21—the amount I herewith send you. So I thanked God and took courage."

Of all the "plans" we have ever seen suggested, this last letter outlines the best—give more than you had given, and get others to give, too. We commend the Tennessee plan.

Miss Schenck, a Presbyterian missionary, in a recent letter, tells of her Persian girls sewing, knitting and doing other work, to earn money to put into "God's box." Are they not right in giving the contribution box that holy name, and calling the money put into it the "Lord's money?"—*Ex.*

Verily, a good name. Every Christian family ought to have a "God's box," into which each member ought to be encouraged to put money for God's business. How soon the glad tidings would fly the "spacious earth around," and God's glory be manifested among the nations.

FOREIGN MISSION JOURNAL.
RICHMOND, VA., APRIL, 1888.

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, Mrs. J. L. Sanford, Miss Nellie Hartwell, 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, P'ay Sian Su.

Kwin San.—See T'ay San, pastor.

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

Chinkiang.—William J. Hunnex, Mrs. Hunnex, R. T. Bryan, Mrs. Bryan.

NORTHERN CHINA—P. O., CHEFOO.

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

Whang Hien Mission.—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 Farm.—Albert Eli, native evangelist.

ITALY.

ROME.—George B. Taylor, 52 Via Giulio Romano, J. H. Eager and Mrs. Eager, 52 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.

Iwana 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 Florence Doty, two native teachers, and three colporters.

Patos.—Felipe Jimenez.

Sabinas, Juarez and Progresso.—P. Rodriquez.

Musquiz.—(To be supplied.)

Rio Grande District.—(To be supplied.)

San Rafael and San Joaquin.—A. Travino.

Galeana.—Jose Maria Gamez.

Rayones.—Gilberto Rodriquez.

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*, except Mexico, which is 2 cents.

A WALK IN CANTON—No. 2.

REV. R. H. GRAVES, D. D.

(*Mourning.*)

Who is this young man dressed in sackcloth?—literally the loose unbleached cloth of which the coarsest kind of sacks is made. He is wailing loudly, is preceded by a man playing vigorously on a shrill pipe, and is supported on each side by a friend. He is the eldest son in the family, and consequently is the chief mourner, and is going to a running stream to "buy water" to wash his father's corpse with. As soon as life departs the first duty of the filial son is to perform this ceremony. We will wait here awhile on the bridge over the city moat and see him go down to the water side. He sweeps away any matter floating on the surface of the water with his palm-leaf fan, then throws a copper *cash* into the stream as the pay for the water, and dips a little water in his earthen bowl, to carry back with him. The Chinese are always loud in their expressions of grief, and make every effort to exhibit, rather than to conceal it.

It is not at all unlikely that we will see a funeral while we are on the way to the chapel or on our return, for our chapel is on the street leading to one of the city gates through which men pass to go to the grave-yards outside of the city. No burials are allowed within the walls of a Chinese city. Meanwhile you will notice many signs of mourning in the Canton streets. Do you see those blue papers on each side of the door of that dwelling house? They show that the family is in mourning. At the New Year all the houses have red strips of paper pasted on each side of the main entrance from the street. If a death has occurred the color is blue instead of red, and the inscription is a lament, instead of a felicitation. As if we were to say,

"For others there are bright spring flowers,
But for us come only sere autumn leaves."

or,

"For others come the soft spring zephyrs,
But for us remains the cold winter blast."

Thus the sentiment of the inscription, as well as the color of the paper, shows that the family is in mourning.

Notice that man's cue; he has a white string braided in with it, instead of the usual black or red. He is in deep mourning. You will see that he has also a piece of white cloth sewed on the vamp of each of his shoes, and his head is unshaven. There comes a man with a blue cord braided in his cue. He is also in mourning, but the relative was more distant or the period of mourning is more advanced. Did you observe that that woman whom we just passed had blue ear-rings? She is a widow, and wears this badge of mourning for her deceased husband. That man's drab gown shows that he, too, has recently lost a near relative. White is the ordinary color of the Chinese summer garments, and blue of their winter, and so these colors in clothes are of no significance.

Look on the shelves of that stationer's shop. You see that there are paper and envelopes of different colors. You will find there some for full mourning, some for half mourning, and some for the lighter stages of grief. At New Year's times the Chinese fancy red paper and envelopes, for red is the festal, lucky color. On ordinary occasions they use white paper with red flowers or figures printed on it, for their envelopes, but when in mourning, they use blue or drab or some other shades.

The period of full mourning in China is forty-nine days—seven sevens—so they call some of their mourning ceremonies "observing the sevens." This number occurs also in the Bible, as when Joseph mourned *seven* days at his father's burial-place, and the Egyptians mourned for Jacob *seventy* days. On each seventh day the Chinese women wail for the departed one, and the priests perform many funeral rites. The entire period of mourning for a parent is three years, but in the practice it is reduced to 27 months, as in mourning they count but nine months to the year. If the relation is inferior, as a parent for a child, or distant, the period is shorter.

There is a house now where there has been a recent death, and the mourning ceremonies are not yet completed. You see that canopy over the street before the door, extending ten or twelve feet above the roofs of the houses, and adorned with white and blue paper. Over the doorway is a frame covered with strips of blue and white paper. You see those three paper storks on three bamboos at the side of the door; they are for the *three* souls of the deceased to ride up to heaven on. According to Chinese notions every man has three souls, one of which abides in the "spirit tablet," and is worshipped in the ancestral hall or in the home; another accompanies the corpse to the grave, and hovers over the decaying body, and is worshipped at the grave twice a year; the third goes into the other world and receives reward or punishment. If you look inside the door, which is left standing open, you will see behind the white curtains which are hung as *portieres*, the white robed mourners seated on the ground. This is one of the seven days of mourning. The deceased was a Chinese gentleman, for you see a paper sedan chair there as large as a real one, and paper coolies carrying the chair; there, too, are paper boxes, representing trunks of clothes, and gold and silver paper in the form of ingots. These are all to be burnt and sent to the nether world for the use of the departed shade. Just outside the street door you see that "spirit-bridge,"—a frame of bamboo splints covered with silver paper. If we wait here for awhile you would see the priests beating their gongs and chanting their prayers, while a paper image is made to ascend the steps of the bridge on one side and descend those on the other. This represents the soul of the dead man as he is rescued from hell in answer to the prayers of the priests, and enters the "blissful regions of the West," or the Buddhist heaven.

I thought that it was not improbable that we would see a funeral; there comes one now. We will step inside this shop door and see it pass. Here comes a man, scattering round pieces of paper, about the size of a small saucer; this represents money. There is a man, preceding the coffin, carrying a wand, covered with fringed paper; this is to guide the spirit of the dead man to the grave. See how lustily the musicians (?) blow their pipes and beat their drums and gongs. Following the coffin is the chief mourner, dressed in coarse sackcloth, supported on each side by a relative. In his hands he holds a basin, which is supposed to receive his tears, but in reality, it is only slobber and snivel that drop into it. He looks pale and wearied out, and is really weak, for he has been fasting and watching by the corpse day and night. The coffin, you perceive, is made of heavy slabs of wood, well polished, and is often a very costly affair. This, however, is an ordinary one. Little children are buried in coffins of thin, rough plank, or merely wrapped up in a piece of matting. Son and daughters go to great expense to provide a respectable funeral for their parents, and mortgage their property, or involve themselves in debt for years, to find the money necessary for the display. In fact, the more they involve themselves, the more they seem to think they prove their filial piety.

Everything connected with death in China is mournful, for they mourn as those without any alleviation. No glorious hope of a resurrection illumes the tomb. No living hope of heaven calms the spirits of the bereaved ones. The pall of the blackest darkness covers the tomb. It is only the gospel that has "brought life and immortality to light."

FROM MISS STEIN.

GOOD WORK.

CANTON, CHINA, Jan. 2d, 1888.

Dear Dr. Tupper:

"Happy New Year!" We have had a very cold, bright day for our first, and this morning is not much warmer. I am making it my first duty to write to you, for if I do not, it may be put off for too long a time. You will be glad to know that yesterday at our chapel one young woman and two little girls were baptized—at least one of the girls was quite small, although she is, I believe, twelve or thirteen years of age according to our reckoning. These girls are sisters and the daughters of a Christian father, but their mother is still a heathen women. They live at San Kin, a few miles above Shiu Hing; and when I was up the country in October, I visited the family and talked a long time to the mother and daughter-in-law. The mother listened with a small degree of interest, while the daughter-in-law seemed delighted. While I was talking, she spoke out, saying: "I do love Jesus, and want to be baptized the first opportunity." It was not a new story to them, for they both have had Christian influence around them for a long time. The girls who were yesterday baptized have been attending the city school which Miss Young has had the care of for the last year. I could not help but wish that the mother could have been present yesterday.

I wrote to you from Shiu Hing in October. Since then I have not made a country trip, excepting to near villages, where I could go in the morning and return in the evening. But a great many homes in the city and in Ho Nam have been visited by my Bible woman and me. I did not try to keep an account of the number of women talked to the last quarter, for it is very difficult to do, as they go in and out so often. While we have discouragements sometimes we have much more to encourage us. Could you but go with me into some of these homes and see a few of the women who listen intently, having never before heard anything half so good, you would say it is a glorious work. I would scarcely know sadness could I have strength to spend *all my time* telling the sweet story to those who have not heard, and persuading those who have a knowledge of the truth, but who have not accepted it. Shall I tell you of an interesting case I met at the hospital just one week ago? I had dined with some friends near the hospital, and when dinner was over started out to visit the sick women, as usual on Monday. One of the ladies said, if you are going in the hospital, go to see the woman who tried to commit suicide. The doctor then told me that the woman mentioned was a second wife, and though not happy, her life could be endured until her husband took a third wife. Then her troubles were so great that she decided to end them, as she thought, by taking her own life. She ate opium, and was thought to be dead, and was prepared for the grave; but her husband and his relatives, considering it a disgrace to his family, sent for the foreign doctor, hoping she might be saved. Miss doctor Niles went, and her efforts were so successful that the woman was restored. The doctor would have her taken to the hospital, where she could be watched during the night, and it was next day I went to see her. I must confess I did not know how to begin to talk to her, but looking to God for help, I did the best I knew; and while with her, a young man, a relative of her husband, came in. I feared he would be cross with me, but instead, he spoke kindly, and told me that the woman was to go and live at his house, since she was not happy at home, and that I could visit her as often as I liked. He wrote down his name and the street where I should find the woman; and when I was going to give him my name, he said, "There is no need; I know you. I see you constantly going about teaching the women." He wanted the woman to go with him home, but the doctor did not allow her to go till next morning, and then I went right away to look her up. I found her easily, and have had several talks with her. She says she sees what a sinner she is, and that it is through God's mercy she is now living to hear of a Saviour. She tells me that she will pray constantly to Jesus, and try to be patient till he takes her to live with him. My visit to her in her relative's home resulted in renting a small room for a Sunday-school for the heathen children. I pay two cents an hour for the use of the room, and have my Sunday-school in the afternoon, when I get back from the regular Sunday service. Yesterday was my first attempt. There were eight children present, but only three, two girls and one boy, received my teaching. Several women listened to all that was said, and two men stood at the door all the time, but not one unpleasant word was heard. I hope and pray the effort may be successful. After I had finished with the children, I had a talk with the woman. She informed me that she was to go to-day to her husband's country home, some days distant from Canton, and there live with the first wife, while the husband and third wife remain in Canton. She seemed rather happy, saying that she was sure to remember to pray.

How sorry I am for the poor woman! Before she heard of a Saviour what did she have to look to? Oh, the many, many who are still in utter darkness.

How fortunate for the sick ones here who come in contact with the missionary doctors, who, while curing the body, do not fail to tell them of the greater Physician, who can cure their sin-sick souls!

Sunday, January 8th.

I am just home from my little Sunday-school. There were twelve children who tried to learn. The three who received my teaching last Sunday were able to answer the questions put to them at once, and received as a prize a picture card, simply an advertising card with a verse of Scripture written on the back of it. I would be glad if some friends at home would send me cards to use in this way. Six women were present, and listened to all that was said. To-day the children were taught to pray—only to ask one thing of Jesus, namely—that their sins might be forgiven. They cannot remember much at a time, and I pray to be taught how to teach them until they are truly worshippers of our Saviour. They repeated after me the first two lines of "Jesus loves me," several times, and then they tried to sing them with me.

Those who were present last Sunday came to-day with clean faces and combed hair, but the rest were, as they usually are, very untidy.

The women sat down on a long bench with me, while the little ones stood as close as they could, and seemed eager to hear every word, and when questioned would answer promptly so far as they were able. I told them I would like it if they came with clean faces and hands and combed hair, and many said: "We will wash our faces next time you come."

Those little dirty children really seem dear to me. May their hearts one day be washed clean of all sin, in the blood of Christ.

I must now close lest my letter be too heavy.

We are expecting Mrs. Sanford to arrive here to-morrow. I am much pleased also to hear of Miss Hartwell's appointment to Canton.

Very truly, your missionary,
S. E. STEIN.

A RECENT TRIP TO PINGTU.

REV. C. W. PRUITT.

Leaving home Oct. 26, four days of continuous travelling brought me to the city of Pingtu. I had been proposing to myself for some time to work on a slightly different plan on this trip. The main point of this plan was to spend my time in trying to come into easy social relations with the people, leaving the matter of preaching to be determined by the circumstances as they arose. I think that the result fully justified the theory. During the ten days which I spent in the city, I not only went into the shops and talked with people wholly at their ease, but had numerous invitations to make visits, when I was treated most cordially. The time was spent in answering all sorts of questions about my native land, about Christianity, about matters generally. So I consider I really sowed more gospel seeds than if I had gone about my work in a more perfunctory manner. The people of that city are really friendly and in the years to come I trust a harvest will be gathered. This state of things has been brought about by several circumstances. Some of us have for several years been making trips there regularly. More lately Miss Moon has been heroically spending months at a time there all alone, working among the women and children in a most friendly way. And then, fortunately, Pingtu has at present a more liberal magistrate than the majority of Chinese mandarins. He continually encourages the people to be on friendly terms with foreigners. Then, again, the people in Pingtu are more of an agricultural people and have less literary pride than is seen in Tungchow and some other places.

My work in the country west of the city was equally encouraging with that in the city. I met many old friends and made many new ones. Some of those I met were particularly interesting. One old man had heard the gospel more than twenty years ago, and many of the points he remembered with great vividness. He was very enthusiastic and urged me most fervently to go and preach whether they will hear or not, and I believe the old man's soul was in it. I have not heard anything in a long time that moved me as his pleadings did. Just then I felt as if I should like to be twenty men instead of one, that I might give a few of this multitude the opportunity of hearing.

Another case was that of a man with whom we had a slight acquaintance on a trip of his to Hwanghien and Tungchow. I went to his village specially to see him. My visit there was most pleasant. I found that he with other of his friends and family are fully persuaded and needing only to be taught the "way of the Lord more perfectly."

There were many others that I might speak of, but will now only mention one more of another class which is unfortunately very numerous. One Sunday at Pingtu, the brother of "mine host" came in suddenly, just as we were beginning our morning services. He listened attentively to the end, and afterwards lingered and showed a willingness to enter into conversation. We talked freely for perhaps a half an hour about various points of Christianity and about his own sect, (he is a member of one of the Buddhist sects.) His praises of Christianity as he heard it from me were unconditioned and most overwhelming. "Exceedingly precious!" "Oh that you had come forty years ago!" "I never had an opportunity of hearing of it before, but to-day ventured because you are at my brother's inn," were some of his expressions. Then suddenly as if putting on the finishing touch he said, "When you go home to America will you not take me along with you? What are the articles of trade between China and your country?" I replied: "Tea, straw-braid, and other things." "Well, *tea* is just in my line. I think I can be of great use to you." "Well but, my friend, I am not a merchant. I do not at all understand it, having been a student up to the time of my coming away to China. I don't even know the price of tea in quantities." His countenance fell. "Well, you are just like our literary men. I was mistaken. Good-bye." And he was gone, never in any probability to be seen again.

Yours in the work,
C. W. PRUITT.

Tungchow, China, Dec. 20th, 1887.

A YEARS WORK.

MISS EMMA YOUNG.

CANTON, CHINA, Dec. 31st, 1887.

My Dear Dr. Tupper:

This year I have had the over-sight of four day-schools. Two of the schools have averaged 22 pupils each for the whole year, another has averaged 13 pupils. The fourth was a village school, and for six months the average attendance was 15; then the teacher and a number of the pupils were ill with ague and fever, and the attendance decreased until I finally closed the school in October.

Since Mrs. Graves' departure for America, I have had charge of her two schools, the average attendance of one has been 25 for the year, of the other 17.

I have directed the work and received the reports of four Bible-women in the city and one in the country. For ten months in the year I have had charge of a weekly meeting for heathen women, with an average attendance of 12 women; of this number probably five each week had never heard the gospel before.

One woman is now an earnest christian, who says she first became deeply interested in the gospel and her soul's salvation by attending these meetings. Two pupils in one of my day-schools have professed conversion, and will be baptized Jan. 1st, 1888. With the assistance of my native teacher I have completed the translation of Bunyan's Holy War from the English into the Cantonese dialect. The book will be published early in January.

The money to build a training-school for girls and women has been received this year, and the house is almost completed. The labor of directing the workmen has fallen upon Bro. Simmons' shoulders, and those who know nothing of such work in China will not be able to understand and appreciate how heavy was the burden he has borne so cheerfully. Many thanks are due to him for his successful oversight of the building of my beautiful and substantial new school-house. This is reported as the work of this year, but it is the result of more than three years of prayers, tears and letter-writing.

The house is 39 feet wide and 47 feet long, and has verandas across the south side fronting the river. It is three stories high; on the first floor are four sleeping-rooms for women who come to study, one kitchen and a dining-room. The second floor contains a large school-room, a bed-room for the teacher and a recitation room; the third floor has domitories for the girls, and by economizing space we can accommodate thirty girls.

No words can express my joy and thanksgiving, that God has given me the desire of my heart. May he make this school the means of accomplishing great good, may we live and labor for his glory alone, and so shall His Kingdom come and His will be done on earth as it is in heaven. My heartfelt thanks are given to all those who have taken such a deep interest in establishing this work. Everything that is done for the Saviour's sake and in His name will be rewarded a hundred-fold.

We are hoping to welcome our new missionary, Mrs. J. L. Sanford, in a few days. We are very glad and thankful to have such a noble and consecrated worker added to our mission. If she is followed in a few months by Miss Nellie Hartwell, and one or two men with their wives, our joy will be complete.

Yours in christian love,
EMMA YOUNG.

THE COURAGEOUS PREACHER.

REV. HENRY V. NOYES, CANTON.

Rev. Mr. Lo is a preacher of the Southern Baptist Mission at the city of Shek Kok, about eighty miles from Canton. When the writer went with others in July, 1885, to assist in administering relief to sufferers from extensive floods which had recently occurred, we found that this preacher had personally made a very thorough investigation of the villages in the region where he lived, and could give accurate information which greatly assisted us in our distribution. He labored with us from morning until night, and sometimes, after walking all day, would go after dark to villages two or three miles away to see that they were not neglected. The beauty of this untiring activity on his part was, that it was put forth on behalf of those who had been bitterly hostile to him and his work. Not a year had yet passed since that memorable September, 1884, when the chapel where he lived was attacked. At two different times he was threatened with death, once by a police officer. The knife was placed at his throat, but he was finally spared. The fright that one of his children got at the time was supposed to have caused its death. He came to Canton and reported. It was suggested to him that he remain for a short time until the storm should blow over; but he said he could not do this: it was the very time when his scattered flock most needed comfort. So he went back, and amid much reviling and threatening went from village to village, visiting and comforting the families of his charge.

We sympathized with him in the peculiar joy he seemed to feel in assisting to give rice to the famishing people who had so recently abused him. And his joy seemed to be much increased by the thought that this work would open the way for afterwards preaching the gospel. I left him with the profound impression that if, as some say, "there is not a true convert among the Chinese," then this world has not a true convert anywhere.—*Church at Home and Abroad.*

It may not be known to all our readers that the verses beginning—

In the secret of his presence, how my soul
delights to hide!
Oh, how precious are the lessons which I
learn at Jesus' side!
Earthly cares can never vex me, neither
trials lay me low,
For when Satan comes to tempt me, to the
secret place I go—

were written by Ellen Lakshim Goreh, a Mahratta Brahmin lady of the highest caste. She was born at Benares, Sept. 11, 1853, and is now at Amritsar, in the Punjab, working as a missionary among her own country-women, often encountering opposition, but also often cheered by finding women glad to listen to the Gospel story, and by getting welcomes here and there, even in the darkest places.—*Ex.*

PROSPECTS BRIGHTENING.

In the last number of the *Journal*, we made a plea to the trained young ministers of the South to heed the calls that were coming from our fields in China for reinforcements. At the time the appeal was written we knew of not one man who was *ready* to go, that would go. We are more than glad to say now that the prospect for reinforcing our China Missions is bright. Several of our foremost young men are giving careful consideration to the calls from China, and one very superior man has offered himself, to go as soon as the Seminary term closes. We hope soon to be able to report that several others will go with him.

We may add that the board will send out any approved men who apply, as soon as possible. Whether or not the money is in the treasury, they will be sent, the board trusting in God and in their brethren for the money to be forthcoming.

How the hearts of those dear brethren in China will leap for joy when the news reaches them that their prayers are being answered, strong men are getting ready to go to their help, and the board is ready to send them.

What is true in regard to our China missions is true also of some of our other missions. Additional workers will soon be sent to several fields.

How will our people meet the confidence reposed in them by the board in thus going forward despite an empty treasury and a considerable debt? Will they content themselves with giving only as much as they gave last year, or will they, viewing the facts given above as God's calls to them to do more for him, greatly enlarge their gifts, thus enabling the board to send on these reinforcements without having to resort to the banks for money? It would seem a shameful thing, when God is calling men to give up all and work for him in foreign lands, and they are answering the call, for the Baptists of the South, over a million in number, to leave their board to *borrow* the money to send these servants of God out to their fields of labor. Perhaps the very fact that the Baptists are over a million in number may tempt some of us to leave others to furnish the means. Nay, but let *each one* of us do our best, regardless of the other million. Then will God's treasury be full, and then will great blessing come on our work in other lands.

Who will be the first to make a gift to the Lord for the sending out of his servants to the foreign field? Who will be the next? and the next?

The *Journal* has been greatly prospered during the year just past, and begs leave to be the first to answer this call, with a contribution of $200. However, we remember that the *Journal* must take the second place, as the Messrs. Levering, of Baltimore, have kindly and generously offered a free passage for Brother Z. C. Taylor and family to Brazil. Bro. Taylor will return to Brazil in April. Who will be the next?

GOD IS GIVING THE MEN. WILL THE PEOPLE GIVE THE MONEY?

A short time since, Canon Taylor, of the English Church, delivered an address, in which he suggested that the Christians should withdraw their missionary forces from Africa, and leave that land to the Mohammedans. In the course of his address he lauded Mohammedanism as a religion for Africans over Christianity, and took occasion to draw a comparison between the work of Christian and Mohammedan missionaries altogether in favor of the latter. The *Missionary Herald* has this note on the subject:

Mr. Bosworth Smith, in *The Nineteenth Century*, affirms that all that is true in connection with Canon Taylor's strange laudation of Mohammedanism he derived from a volume which he (Mr. Smith) had given to the public many years ago, while the Canon had taken no notice of certain important qualifications which were originally connected with many of these statements. Mr. Smith, from whom the Canon had so heedlessly quoted, assents to the following criticism of his address: "Canon Taylor has constructed, at the expense of Christianity, a rose-colored picture of Islam, by a process of comparison in which Christianity is arraigned for failures in practice, of which Christendom is deeply and penitently conscious, no account being taken of Christian precept; while Islam is judged by its better precepts only, no account being taken of the frightful shortcomings in Mohammedan practice, even from the standard of the Koran." One would think that after the exposure of his many blunders Canon Taylor would be strongly tempted to imitate the example of the prophet whose faith he has lauded and speedily accomplish another Hegira.

And so another preacher has aimed to be very "liberal," and has created a sensation to his own hurt, and to nobody else's.

A SUCCESSFUL EXPERIMENT.

The following account of a successful experiment in organizing a Woman's Missionary Society, we find in "*The Missionary*." We commend it to our pastors who wish to organize societies in their churches, and to those whose previous attempts may not have proved eminently successful:

It is helpful to know the various methods that have been used by workers in the Foreign Mission cause with good success. The Rev. N. M. Woods, pastor of the First Presbyterian church, Columbia, S. C., has sent, at our request, a sketch of the plan adopted by him in organizing and carrying on the Ladies' Missionary Society of that church. At the outset he sent a circular letter to all the ladies connected with the congregation, pointing out in brief and touching words their obligations to all who are without Christ, and especially to the millions in other lands who are destitute of the Bread of Life, and inviting them to be present at a meeting in the lecture-room. The letter was accompanied with a membership card, on which was printed the following: "I desire to become a member of the Ladies' Missionary Society of the First Presbyterian church, of Columbia, S. C. So far as I may be able, I will endeavor to have seasons of secret prayer to God for the speedy conversion of the whole world to Christ; I will try, so far as I may be able, to attend the meetings of the Society; and I will endeavor, each month, to make such a contribution as I may find I am able to make." Each lady willing to join this society was invited to sign her name to the card and return it to the pastor. About 107 of the cards were duly signed and handed in, and afterwards the roll of the society was increased to 125 names. Of these, 111 paid their monthly contribution in October. The total contributions of the society in eight months amounted to $223, being a monthly average of $28. A day or two before the time of the monthly meeting, a printed notice is sent out by the secretary of the society to all the members, stating the time and place of the meeting, and concluding with the words: "Remember your three promises: 1. To pray regularly in secret for Missions; 2. To attend the meeting, if practicable; 3. To give something each month, as able."

There has been an attendance of forty to eighty ladies at the meetings. The pastor makes it a point to be present, and give an address. For this service he makes careful preparation. He then retires, and the ladies take the meeting in hand.

A COMPARISON.

We received, a short time ago, a neat little paper, which, on examination, we found to be one of the many little church papers now so commonly published by pastors of large churches. It was a good specimen of such papers, and the contents indicated that it was the organ of a more than ordinarily good church, having at its head an intelligent, active pastor. It contained a record of the past year's work, which attracted our attention. The report was a good one. We could not help noticing more especially the contributions, and could not resist the temptation to work at the figures a little. The church numbered 357. It had contributed for current expenses, $4.14 per member, and for missions, State, Home, and Foreign, $0.37 per member. $4.14 for home expenses, and 37 cents for the spread of the gospel every where else in all the broad world. And this church is far above the average of churches in its contributions to missions.

What must our Lord think of us? What will he say to us when we stand before him to give him an account of our stewardship? Can he say to us Southern Baptists "Well done, good and faithful servants?"

"Worship God by doing good;
Help the suffering in their needs.
He who loves God as he should
Makes his heart's love understood
By his deeds."

"It is as bad to be barren as to be wicked. He who blighteth the fig-tree looks down and frowns on the fruitless religious life in the church and out of it.

"The greatest curse is increasing wealth, with a decreasing disposition to give. If God took as summary vengeance now as in the days of Ananias, the undertaker would do a thriving business. If piety increased in our denomination as wealth increases, every call would find a generous response."—*Rev. John Peddie, D. D.*

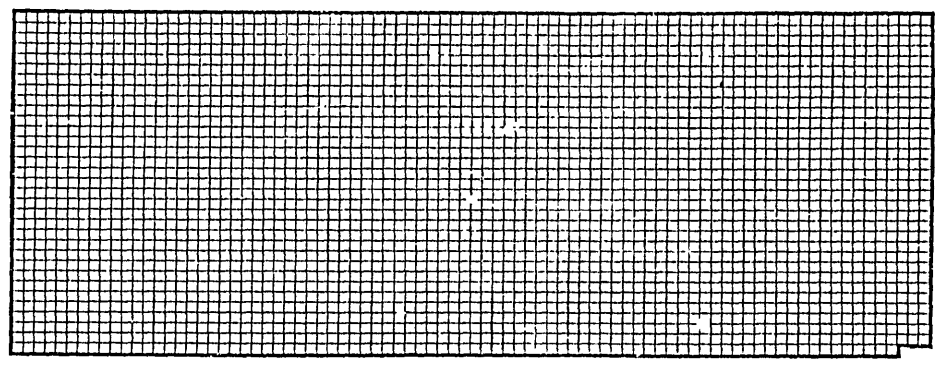
Many who read these words are prospering in worldly things, not a few are getting rich, laying up treasure for themselves on earth. With increasing wealth is there "a decreasing disposition to give?" If so, nay, if there is not larger giving, then is the increase of wealth a curse.—3rd John, 2.

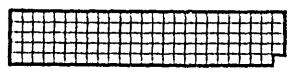
DIAGRAM SHOWING THE

Wealth of Protestant Church Members in the United States.

EACH SQUARE REPRESENTS $4,000,000.

2769 SQUARES, = $11,078,840,000.





ANNUAL INCREASE OF WEALTH
OVER AND ABOVE ALL EXPENSE OF LIVING AND ALL BENEVOLENCES.
124 SQUARES = $497,230,000.

☐ ONE SQUARE = $4,000,000. OUR TOTAL ANNUAL CONTRIBUTIONS TO FOREIGN MISSIONS.

"IF THEREFORE YE HAVE NOT BEEN FAITHFUL IN THE UNRIGHTEOUS MAMMON, WHO WILL COMMIT TO YOUR TRUST THE TRUE RICHES?" LUKE 16:11.

The above diagram is based upon the statistics given by Dr. Strong, in "Our Country," p. 201.

It should be carefully noted that the Annual increase of wealth, nearly **five hundred million dollars**, is the amount saved by church members after paying all expenses of living, luxuries, ornaments, gifts, contributions, etc. One tenth of this would put 12,000 more missionaries in the field.

How will it fare with the stewards when the Master comes?

These leaflets are furnished at 30 cents per hundred post paid. Address WM. E. BLACKSTONE, Oak Park, Cook Co., Ills.

SCRAPS PICKED UP.

The northern Presbyterian General Assembly will hold its one hundredth anniversary in Philadelphia in May next. The Southern Assembly which meets in Baltimore at the same time, will go over and participate in the centennial exercises. Would it not be a good time for this family to reunite?.....The London Missionary Society has in Madagascar 30 English missionaries, but with these there are 838 native ordained ministers, 4,395 preachers, 61,000 members and 230,000 adherents.....Korea is opening wonderfully to foreign influences, and presents a virgin soil for missionary effort. But Southern Baptists are not ready to enter in and sow the seed. Why? .....The Moravians began mission work early in the eighteenth century. They have sent out nearly 2,300 missionaries, of whom 600 are still in the field.....The different Presbyterian bodies in China are agitating the question of uniting in one organization as has been done in Japan. A similar movement is being made in India also....."On the Fiji Islands fifty years ago, it was customary to fatten young girls for the cannibal market." Not so now; the gospel has been preached there..... "The memorial of St. Paul, which some Americans propose to set up in his native city of Tarsus, will take the practical shape of a training school for orphans, of whom there are a great many in Cilicia."..... The Moravians have done a great work among the degraded savages of Mosquito land, a part of Nicaraugua. The New Testament was given to the people in their own tongue in 1880, and in 1881 a revival began which still continues. Since that time 1,500 converts have been received into the churches. For over thirty years these godly people toiled on, and at last God has given the blessing.....The present Prime Minister of the Sandwich Islands, a devout Christian man, on a diplomatic mission to Berlin, declined diplomatic invitations on Sundays and attended Bible readings.....Here is a description of Chinese singing: "Not only a howling wilderness of psalmody, but after the most careful instruction it constantly deteriorates, and ere one knows it the singers are found 'each wandering in a different way, but all on the downward road.'".....A railroad to connect the British possessions in Burma with western China is being discussed by the London Chamber of Commerce. Another highway to be opened for the feet of those who preach the glad tidings....."The old in China being freer than others from the control of their relatives, and having more leisure than their juniors, often form the most ready listeners to preachers.".....The English Baptists have purchased a property in Rome which will serve as chapel and residence, for £10,000. £8,000 of the needed £10,000 has been already pledged..... Southern Baptists ought to enable the board to buy some chapels and residences in Mexico and Brazil.....Mexicans name their liquor shops "The Temptation," "The Abyss," The Infernal," &c. More candid are they than our bar-room keepers. We used to pass daily in Louisville, Ky., a liquor shop called "Paradise."

TRACTS.

Since the list of tracts on hand was published in the January number of the *Journal*, we have enlarged the list by three new ones:

The Foreign Mission Work of the Southern Baptists. By T. P. Bell.
Our Next Door Neighbor, Mexico. By H. P. McCormick.
"It's None of Our Business, Is it, God?" By T. P. Bell.

All of our tracts are sent to the Vice-Presidents or agents in the several States in large numbers, and will by them be furnished to any one desiring them; or, on application, we will send them from this office.

The Turkish government seems to be alarmed at the progress being made in Christian education through the mission schools established in various parts of the empire. A new law for schools is being discussed by the Porte, some provisions of which are:

"1. That no foreigner shall be allowed to open a school without a special firman from the Sultan himself. [Such a document is not easily obtained.]

"2. No Ottoman subject shall be allowed to attend such a school until after he has had a course of religious instruction in one of his own schools.

"3. Foreign schools are to refrain entirely from religious instruction.

"4. That all foreign schools already established which do not conform to this and to certain other conditions, and obtain the Sultan's permission within six months, shall be permanently suppressed."

Mr. Straus, our Minister to Turkey, seeing that such a law would be a death blow to the efforts of our American missionaries in that country, as well as a source of great pecuniary loss, promptly entered a protest, and it is hoped that other embassies will join him. Such action by the authorities bears good testimony for the efficiency of the schools.

CHINA.—Rev. Matthew T. Yates, D. D., of Shanghai, China, is so moved by the needs of the mission, that he offers to give his own small salary, which he needs for his own living, and to labor as an unpaid missionary of the board, in order that another man or family may be sent to that mission as soon as practicable. Of course the Southern Baptists are not going to permit this personal sacrifice of a noble veteran missionary; but how it ought to set hearts aflame, and open generous streams of gifts for the support of new missionaries.

This is from "*The Worker*," published by the Publication Society. It records facts.

But we are sorry to say we have not yet seen any signs of the "generous streams of gifts" that ought to flow out from the pockets of our Southern Baptists to meet this generous stream for China. We hope to see them.

The arraying of one branch of Christ's work over against another is not Christian, but worldly. Foreign missions against Domestic missions, or *vice versa*, is poor policy and poorer Christianity. Seeking capital for one branch of work by pushing it in front of every other branch smacks too much of the world. Let us consider all the agencies of benevolent effort as yoked together for advancement of Christ's Kingdom in the earth.

Amen!

IN MEXICO.

Here comes a collector of antiquities, with whom I have dealt before, and who grows sharper and more unreasonable every week, since Americans, with their ready purses, have come pouring into the country, and put the prices up on curios of all sorts. We beckon him in, and he enters the heavy portal, crosses the flowery patio, where oranges are ripening, doffing his sombrero as he enters our apartment with a courteous "Burnas dias, Senoritas;" then glancing slyly around to make sure that he is unobserved by any Catholic members of the household, he unfolds a parcel and displays a handful of rusty iron, which looks like a bit of antique chain-armor. It is a species of spiritual-armor, being those instruments of self-torture which Romish penetenties used in days not long ago. There is a band, four inches wide, to buckle around the waist, the inside of it covered with spurs and prongs to lacerate the flesh. There are similar chain-bands for the neck, legs and arms, all furnished with barbs sharp as pins, and giving indubitable evidence of much usage. There is also a chain whip, called a disciplina, with which the religious devotee strove to increase his piety by scourging himself. It is about two feet long, and at the end are a dozen chain lashes, so equipped with thorns of iron that it would tear the flesh at every blow. In the old days all nuns and monks in Mexico were compelled, by the rigid laws of their orders, to use the disciplina on their own naked persons, every night and morning, before retiring to and rising from their iron bedsteads, that were purposely made too short, and supplied only with a block of wood for a pillow. Mme Calderon de la Barca, in her book on Mexico, written forty years ago, tells us all about it. She says: "The discourse appeared like a preparation for the execution of a condemned criminal. After it, they all joined in prayer, with much fervor and enthusiasm, beating their breasts and falling upon their faces. Then a monk stood up, and in a very distinct voice read several passages of Scripture descriptive of Christ's sufferings. The organ then struck up the *Miserere*, and all of a sudden the church was plunged in profound darkness. Suddenly a terrible voice cried out in the dark, 'My brothers! When Jesus was fastened to the pillar by the Jews, he was scourged!' At these words we heard the sound of hundreds of scourges descending upon the bare flesh. I cannot conceive anything more horrible. Before ten minutes had passed the sound became splashing, from blood that was flowing. We could not leave the church, but it was perfectly sickening, and had I not been able to hold Senora——'s hand, and thus feel something human beside me in the darkness, I could have fancied myself transported into Dante's inferno. Now and then a suppressed groan was heard, and occasionally the voice of the monk encouraging them by ejaculations or by short passages from the Bible. Sometimes the organ struck up, and the poor wretches tried, in faint voices, to join in the *Miserere*. The sound of the scourging is indescribable. At the end of half an hour a little bell was rung, and the voice of the monk was heard calling them to desist, but such was their enthusiasm that the horrible lashing continued louder and fiercer than ever. In vain he entreated them not to kill themselves, that heaven would be satisfied, and that human nature could not endure beyond a certain point. No answer, but loud sound of the scourges, as their sharp iron points entered the flesh. At length, as if they were perfectly exhausted, the sound grew fainter, and little by little, ceased altogether.

"They tell us that the church floor is frequently covered with blood after one of these penances, and that a man died the other day in consequence of his wounds." *Letter from Mexico in Baltimore Baptist.*

ALTRAMONTANISM vs. PROTESTANTISM.

I hold in my hand a book issued by the Catholic Publication Society in New York. It is printed in Baltimore, under license of its late Archbishop (Bailey) and the certificate of his official censor that it is unobjectionable—"*nihil obstat.*" It is a book of instruction for children. Its motto is (quoted from Benedict XIV): "We affirm that the greatest part of the damned are in hell, because they did not know those mysteries of faith which Christians must know and believe." What are these mysteries? Let us read this authorized Ultramontane school-book. I quote (pp. 96–104) as follows:

"*Q.* Have Protestants any faith in Christ?

"*A.* They never had.

"*Q.* Why not?

"*A.* Because there never lived such a Christ as they imagine and believe in.

"*Q.* In what kind of a Christ do they believe?

"*A.* In such a one of whom they can make a liar with impunity, whose doctrine they can interpret as they please, and who does not care what a man believes, provided he be an honest man before the public.

"*Q.* Will such a faith in such a Christ save Protestants?

"*A.* No sensible man will assert such an absurdity.

"*Q.* What will Christ say to them on the day of judgment?

"*A.* 'I know ye not, because ye never knew me.'

"*Q.* Are Protestants willing to confess their sins to a Catholic bishop or priest, who alone has power from Christ to forgive sins? 'Whose sins you shall forgive they are forgiven them.'

"*A.* No; for they generally have an utter aversion to confession, and therefore their sins will not be forgiven them throughout all eternity.

"*Q.* What follows from this?

"*A.* That they die in their sins and are damned."—*Bishop Coxe, at Washington Conference of Evang. Alliance.*

TREASURE IN HEAVEN.

JOHN G. SAXE.

Every coin of earthly treasure
We have lavished upon earth,
For our simple worldly pleasure,
May be reckoned something worth;
For the spending was not losing,
Though the purchase were but small;
It has perished with the using:
We have had it—that is all!

All the gold we leave behind us
When we turn to dust again,
Though our avarice may blind us,
We have gathered quite in vain;
Since we neither can direct it,
By the winds of fortune tossed,
Nor in other worlds expect it:
What we hoarded, we have lost.

But each merciful oblation—
Seed of pity wisely sown,
What we gave in self-negation,
We may safely call our own;
For the treasure freely given
Is the treasure that we hoard,
Since the angels keep in heaven
What is lent unto the Lord!

SUNBEAM CORNER.

Number of Societies organized, 222; number of members (over) 6,000. Amount raised since last May, over $1,200.

Send money to your State Treasurer, or to Rev. H. A. Tupper, P. O. Box 134, Richmond, Va. Send reports, &c., to Rev. Geo. Braxton Taylor, Chapel Hill, N. C.

DEAR SUNBEAMS:

We are beginning the second year of our history. God has greatly prospered our work. Let us try to do more for him in the year which lies before us. Let each society renew its life now that spring has come. Let us work more. Let us give more. Let us pray more.

Affectionately,
COUSIN GEORGE.

Chapel Hill, N. C., March 17, 1888.

HAZLEHURST, MISS., Feb. 26, 1888.

* * * Since I made my report I have heard of at least $15 contributed on Christmas day that was not reported to you. I am sure the amount, if fully known, would go far beyond $100.

Yours in the work, MRS. B. D. G.

MACON, GA., March 13, 1888.

Dear Bro. Taylor: I organized a Sunbeam Society at Warren Chapel, in East Macon, three or four weeks before Christmas. They rendered the Christmas Sunbeam exercises nicely, and collected $5. The society has raised in all thus far $28.15. * *

Your friend and brother in Christ,
E. V. B.

Rev. S. S. Day and wife sailed in the ship "Louize," Sept. 22, 1835, for work in the presidency of Madras, among the Talingas (Telugus). It was a long time till the blessing came, only two or three years ago, under Rev. J. E. Clough, when thousands were gathered into the churches. But it *came*. Let us not be impatient because our Shanghai mission, established in 1846, our Canton mission, our Tung Chow mission, and our missions in Africa, have not yet had their pentecostal blessings. They will come. In *due* season we shall reap if we faint not.

"God, notwithstanding his infinite pity, knowing the inevitable misery of generation after generation, yet holds inflexibly to his purpose that, even though Christ has died to save. *the application of this salvation shall be by the hands of converted men and women, and by no other.*"—*Ex.*

We cannot understand why this is so, and can only fall back on what our Lord, who understood it all, said on an equally dark subject: "Even so, Father, for so it seemed good in thy sight." Nor can we understand how *Christians*, redeemed by Christ, and commanded by Christ to give this saving gospel to all people, can sit still, do nothing, and let the heathen perish without it. "How shall they hear, without a preacher? And how shall they preach, except they be sent?" And we may add—How shall they be sent unless we, God's people, send them?

"CHRIST IS MY SUMATANGA."

So said a native christian in India, expressing in his own way the comfort he found in the Saviour. But what is a "Sumatanga?" In some parts of India there are provided along the road resting places for those who carry heavy loads on the head, as many have to do. These rests have a high shelf, upon which the man can easily shift off the heavy burden that he is carrying. Then beneath there is a shaded seat, where he can sit down and rest for a season until his strength is renewed to go forward and carry his burthen to the place for which he is bound. It was with reference to one of these rests the native christian expressed his faith in the words, "*Christ is my Sumatanga.*"

THE BAPTIST BASKET.

The Baptist Basket is an illustrated monthly magazine, published to promote Baptist benevolence. All its profits are given to good causes. It makes a specialty of bringing to the front and aiding every movement to advance Baptist churches, charities, colleges and missions. Every issue has news of this kind from all the Southern States. Many of the Woman's Mission to Woman Societies are adopting it as a medium of information. Two missionaries, a Home and Foreign, are now partially, and will probably be fully, sustained by *The Baptist Basket*, as a large part of their salaries has already been paid by it. This interesting publication costs 50 cents a year, and is edited by Mrs. Thos. D. Osborne, 111 Jacob Street, Louisville, Kentucky.

BOOK NOTICES.

THE CHESTER GIRLS. By Rose Hartwick Thorpe, author of "Curfew Must Not Ring To-night." 256 pp. Price, $1.00.

DAILY HELP. A collection of Scripture verses—one for every day in the year. Pocket size. Price, 15 cts.

Here is a specimen case. Spain undoubtedly holds the right of discovering the Micronesian islands. Spain, however, has done nothing for the religious good of the people, while for 35 years American missionaries have there established the institutions of the gospel. Now that this noble work has been done and the natives are civilized, schools and churches being under headway, a Spanish governor comes in with six Roman Catholic priests. The result to the missionaries has been seen in the outrages which have been inflicted upon them during the last few months. As for the results to the people, Mr. Doane writes, "Schools were closed, congregations thinned down, lewd houses opened, (a thing never before known of in Ponape, at least not as now seen), liquors flowed freely, many natives returned to *ava* planting and pounding and drinking, and chiefs, church members, were shorn of the power they possessed to correct evils in their own realms."—*Ex.*

Romanism has for its fruits everywhere just such abominations as are here mentioned. Yet Baptists in America give money to build Catholic churches, sustain Catholic schools, &c., in order to get Catholic *trade*. So they become allies of the Devil.

A MODERN PARABLE FOR MODERN PEOPLE.

A certain man had three sons, and he divided his goods among them. Not long afterward the two younger sons, desiring to sojourn in a far-off country, gave their portion of goods into the hands of their elder brother, and took their journey into distant lands. While sojourning there, the king in whose country they were, seized them and put them in prison as his bondmen. Their father, hearing of their grievous state, goeth unto his elder son, and saith unto him, "Son, thy two brethren are in the prison of an enemy. Give now, I beseech thee, a ransom for thy brethren, that they perish not and be laid in the potter's field of the enemy." But the elder son said, "Behold, I have a family, my children also are growing up, and must occupy exalted positions among men. I bestow all of my goods upon them. I cannot give thee for my brethren."

Not long afterwards his father cometh to him again, saying, "Behold, one of thy brethren hath died in the prison of the enemy. Send to-day, I pray thee, help to thy remaining brother, lest he also die there." But that son said, "Not so, lest I have not enough to provide my own with the luxuries of life." His father went away exceeding sorrowful because of the hard heart of his son. But soon he cometh again to that son, saying, "Thy other brother is now also dead, and their blood will I require at thy hand. Lo, these goods which thou hast are all mine, and thou art unworthy to possess them; behold I take them from thee, and from henceforth thou shalt become a beggar in the land, until the days of thy life are ended."

So shall it be with every one who hides his Lord's talent. God, our Father, is speaking to us in thunder tones through the commission of Christ, His Son, saying, "Go ye, therefore, and make disciples of all the nations." If we do not give of our substance to send the gospel, and thus free the heathen from bondage to sin and Satan, they shall die in their sins, but their blood will be required at our hands.
—W. BILBRO, IN *Central Baptist.*

A TERRIBLE CALAMITY.

One of the greatest calamities of modern times is the breaking through its banks of the Hwang Ho, or Yellow River, in the province of Honan, China. The information received as yet is incomplete, but it indicates a disaster of gigantic proportions. According to the statements of Williams in his "Middle Kingdom," the Yellow River drains an area of 470,000 square miles, its length being about 2,500 miles, though it is not more than half that distance in a direct line from its source to its mouth. Williams says "that the history of the Yellow River furnishes a conclusive argument against diking a river's banks to restrain its floods." Its bed is above the level of the surrounding country and it has for this reason changed its course more than once, bringing disaster to the people. During the Manchu conquests the dikes were broken as a military expedient for repelling the invaders, at which time 300,000 of the inhabitants perished. About a generation ago the river reverted to the channel which it had left some centuries before, and now again it has left the old track, breaking down about 20,000 feet of embankment, and has not yet, so far as we know, found an outlet to the sea. A large inland lake is the result, said to be 7,000 square miles in extent and covering one of the most fertile and populous portions of the great province. We have word from only one of our missionaries in reference to this terrible disaster. Rev. Arthur Smith, of Shantung, writes that the change of the channel of the Yellow River relieves their province of Shantung of a curse which has afflicted it for thirty years, while it carries desolation into three other provinces. None of our missionaries are in the region that is rendered desolate. The number of Chinese who were drowned, vast as it is, will not probably equal the number who have lost houses and homes, as well as the land on which they live, and the amount of suffering must be fearful. As yet we hear of no organized plan for relief, but the Christian world should be ready to listen to the call for aid that will undoubtedly soon come.—*Missionary Herald.*

HOW BISHOP HANNINGTON DIED.

He hoped the messengers sent to Uganda might return with orders for his release. And when he was led out to an open space outside the village and saw his men once more around him, he doubtless thought the danger was past. But with a hellish yell the warriors fell upon the caravan-men and speared them. The ground was covered with dying and dead. It was plain that his hour had come. His murderers closed round him. Then the man, the hero, the Christian martyr shone brighter than ever. Lifting himself to his full height, he calmly surveyed their poised spears, and spoke words which will not soon be forgotten: "*Tell the king, Mwanga, that I die for the Baganda, and purchase the road to Baganda with my life.*" Then he pointed to his own gun, which one of them fired at his breast, and there were *one more widow and three orphaned children* left on earth, and one more martyr added to the roll of the Martyrs. Dying at thirty-eight, he has "completed the circle of that great ring of Christian nations, of which the signet stone is the Victoria Nyanza; and, in joining the two ends, has welded them together with his death." As his biographer well says: "What if his busy hands and feet, torn from his body, rattle in the wind above the gateway of some savage town? What if the bleaching skull wherein once his active brain wrought for the good of all, now hangs like a beacon from the leafless arm of some withered tree? He would have been the first to tell us that no such things could affect his life, for that was hid with Christ in God. His last words to friends in England were:

"'If this is the last chapter in my earthly history,
Then the next will be the first page of the heavenly;
No blots, and smudges, no incoherence,
But sweet converse in the presence of the Lamb.'"
—*Exchange.*

ATTEMPT SMALL THINGS.

We have no objection to the propositions in William Carey's famous sermon on missions. But there is one point of view from which they might be fitly so changed as to read: "Attempt *small* things for the Lord; expect great things from the Lord." If you feel that you can do but little—do that little, do it well and thoroughly, and ask God to make it mighty by putting Himself into it or taking it up into Himself. The most successful form of missionary enterprise in modern times had modest beginnings, and no dream of the wide and lasting successes which were to follow after came to those who began it: *that* was left to the Lord, and wonderfully has he wrought it out. Dr. Pierson says, as an exchange quotes him:

"Zindendorf founded the 'Order of the Grain of Mustard-seed.' Its simple precept was that every member of it should seek daily the conversion of some other soul. That order lies at the basis of the Moravian Church—the leader of God's missionary host."

N. B.—Do not let the small things you attempt for the Lord be any smaller than they must needs be, but put your full powers of working, giving and praying into them—*these* are small enough at best.—*Christian Index.*

TRUE OR FALSE ISSUE?

We have in our hands a letter from a veteran missionary, now visiting the churches in the North, to his son. We are impressed with the following weighty words:

"It is remarkable that missions to the heathen, which have met so determined a resistance from the outset, should, when all obstructions in the way of the gospel abroad have been removed—the nations waiting as never before and ready to profit by the gospel, and the great preparatory work of translation, mastery of the language, and the foundations laid of the Christian Church, in every heathen land—that now, when the call is to advance all along the line for the final conflict in winning the world for Christ, a halt is called. Home Missions are thrust forward as of utmost importance to the preservation of the Church in America, and the preservation of our own country! Is this a true issue, or is it false? Is it the Spirit's call—the author of all missionary operations in the world—or is it a ruse of the spirit of evil, the father of lies? I very much fear the latter; especially if it be made an excuse for not advancing to the world's conquest in obedience to the general command of the Captain of the Lord's host.

"I am being more and more impressed with the profound spiritual apathy that exists on the subject of missions to the heathen. There is nothing of the enthusiasm and the dead-in-earnest spirit I expected to find, and hoped to see.

"My hope is in God the Holy Ghost. He alone can revive the Church to her high privilege and duty. Please continue to pray, not for more men from our colleges to offer themselves, but for more grace in the hearts of God's people to send them. There must come 'selling of houses and lands,' and laying the amount on God's altar, if this is to be done. May 'this grace also' be given to the Church."—*The Missionary.*

LOVE TO WORSHIP THE DEVIL.

These two months of September and October are generally marked by many idol processions. In Soochow there has been much cholera this summer, caused, so the wise men declared, by an evil spirit who roamed the streets at night, entering every door incautiously left ajar, or, if doors and windows were found securely fastened, he would knock loudly for admittance. Should any one call out "Who is there?" or else open the door a little crack to peep out, woe be unto him; he would *surely* die within the next twelve hours. This story was firmly believed by all the people, and money was collected in great quantities by the friends and expended in long and expensive processions in honor of this demon, that he might be so pleased with the devotion of the people that he would feel *sure* of them and return to his own place with a happy satisfaction, knowing the whole of Soochow belonged to him. As one old lady said to me, "The Soochow people love to serve the devil, they know no other god to worship." Poor things, they have so long been in bondage to a god of fear and hate, that the story of a God of love is too good to be true, therefore "they will not believe our report."—*Mrs. DuBose, in the Missionary.*

WHY HE BECAME A MISSIONARY.

Some one asked Dr. Judson, in later life, whether he had been more influenced by faith or love, in going to Burma. He paused a moment, and then replied: There was in me, at the time, little of either; but, in thinking of what did influence me, I remember a time in the woods of Andover Seminary, when I was almost disheartened. Everything looked dark. No one had gone out from this country. The way was not open. The field was far distant, and in an unhealthy climate. I knew not what to do. All at once Christ's last command seemed to come to my heart directly from heaven. I could doubt no longer; but determined on the spot to obey it at all hazards, "*for the sake of pleasing the Lord Jesus Christ.*" And then he added these memorable words: "If the Lord wants you for missionaries, he will send that word home to your hearts. If he does so, *neglect it at your peril.*"

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 Feb. 20th to Mar. 17th, 1888.

ALABAMA.—Geo. E. Brewer, (of which 75c. from Seale ch., $5; Mrs. O. R. Farnham, for Mrs. Bagby, by *Baptist Basket*, $1.20; Union Asso., by W. G. Robertson, Tr Ex.Com. (of which $1 from U. E. Allen, for Mexico), $16 35. Total $22.55

Previously reported, $2,905.50. Total this year, $2,928.05.

ARKANSAS.—Mrs. A. L. Crudup, for Mrs. Bagby, by *Baptist Basket*, 80c., Young folks of Eureka Springs ch., by Judson Taylor, $6 25; S. W. Cochran, Union, $15; Warren ch., by N. C. Denson, $2; Sunbeams of First ch., Little Rock, by J. B. Searcy, V. P., $18; Gen. Asso. West Ark. and Ind. Ter., by E. L. Compere, Supt., $20.70. Total, $62.75

Previously reported, $1,174.35. Total this year, $1 237.10

FLORIDA.—Mrs. B. B. Chipley, for Mrs. Bagby, by *Baptist Basket*, 80c; by A. E. Dickinson, from Mrs H. H. Tobey's class of Lake Weir S. school, $5; and from Pearl Gatherers of Lake Weir S. school, $5 Total, $10.80.

Previously reported, $289.88. Total this year, $300.68.

GEORGIA.—By *Baptist Basket*, for Mrs. Bagby, as follows: from W. M. Soc., Scarboro ch., $5.60; from W. M. Soc., Houston ch., 80c.; from W. M. Soc., Roswell ch., $1.60; from W. M. Soc., Georgetown ch., $4 80; from W. M. Soc., Gainesville ch., $12.80; Friendship Asso., for Porfirio Rodriquez, by J. W. Wells, Tr., $160; F. M. Soc. of First ch., Augusta, for support of minister at Progress Chapel, by Miss M. J. Bothwell, $20; coupon for Mexican work from W. A. Montgomery, $10; W. M. Soc., Americus, for Mrs. Bagby, Brazil, by Mrs. S. K. Taylor, $13; L. F. M. Soc. of First ch., Augusta, for support of Mrs. Bagby, by H. H. Hickman, $15; Barnesville ch., by W. W. Arnold, $8; L. M. Soc., First ch. Atlanta, for support of Mexican girl, by Mrs. W. T. Akers, Tr., $7; B. M. Westmoreland, for church buildings in Mexico and Brazil, $1; Mrs. John T. Heard, for Mrs. Bagby, by *Baptist Basket*, 80c.; by J. H. DeVotie, Cor Sec. and Tr., (of which $11 for China, $11 for Mexico, $25 from W. M. Soc., Rome ch., for Miss Maberry), $284.98. Total, $535 38.

Previously reported, $8 074.59. Total this year, $8,609 97.

KENTUCKY.—By J. H. Eager, for Italian Chapel Fund, as follows: from J. N. Prestridge, Hopkinsville, $106.50; from J. A. French, Shelbyville, $20; from Forks of Elkhorn ch., $21.30; from W. J. E. Cox, Georgetown, $15 60; from First church, Lexington, $11.90; by J. W. Warder, Cor. Sec., $713.19; *Baptist Basket*, for support of Mrs. Bagby, $5; Augusta ch., by F. M. Myers, $12.25; Carrollton Sunbeams, by O. E. Nash, $4.11. Total, $909.85.

Previously reported, $4,584.12. Total this year, $5,493.97.

LOUISIANA.—Keatchie Sunbeams, by T. H. Nance, Tr., $20; L. A. Soc. of Bayou Rouge ch., Evergreen, by Henry Bennett, $5; New Hope ch., by J. C. Jones, $21; by Miss A. T. Perks, from Ruth S. Ebeltoft, $1; and from Jas. S. Tomkies, $1; Spring Hill ch., by Samuel Mallett, $5; R. J. Tabor, Mt. Tabor ch., $2.50; W. M. Soc. and birth-day box of 1st ch., New Orleans, by Mrs. M. O. Cole, $14; by Geo. A. Turner, $125. Total, $194.50.

Previously reported, $394.95. Total this year, $589.45.

MARYLAND.—Seventh ch., Baltimore, by W. H. Perkins, Tr., $33.50; by Mrs. A. F. Crane, Tr. W. M. to W., (of which $80 for support of six Bible-women in China; $100 for Mrs. Graves' school, and $5 for Brazil), $185 50. Total, $218.50.

Previously reported, $3,434.43. Total this year, $3,652 93.

MISSISSIPPI.—By D. I. Chapman, Tr. Gen. Asso., $27 05; by B. W. Griffith, Tr. Con. Bd., $300; J. H. Pryor, Tr. Zion Asso., $10; Gaysport ch., by A. C. Mason, $6 05; Judson Asso., by J. M. Armstrong, Tr., $10. Total, $353.10.

Previously reported, $2,135.24. Total this year, $2,488.34

MISSOURI.—By R. S. Duncan, Agt., (of which $83 for support of Lo Toz Chun, of Canton; $200 for support of H. R. Moseley, Mexico; $16.95 for Mexico; $12 42 for Miss Young's school-house; and $25 for support of girl in Miss Young's school), $1,151.12; Mrs. A. T. Houchens, Sturgeon, $2.50. Total, $1,156 62.

Previously reported, $4,771.61. Total this year, $5,928.23.

NORTH CAROLINA.—By F. H. Briggs, Tr., (of which $187.15 for Bryan house; $1 for D. W. Herring, and $6.75 for Carolina Domingnez), $555 83.

Previously reported, $5,090.70. Total this year, $5,646 53.

SOUTH CAROLINA.—Dry Creek ch., by J. H. Johnson, Tr., $7.69; New Bethel ch., by J. A. Saunders, $5; Lake City ch., by M. A. Thomas, Tr., $5; Bamberg ch. and S. S., by Thos. Black, Tr., $6.11; Hebron ch., by H. K. Ezell, $5 12; Mt. Olive ch., by W. J. Metts, Clerk, $2; by Miss M. E. McIntosh, Cor. Sec. of O. C., (of which $7.50 from Y. L. B. C., and $10 from Cheerful Givers of Welsh Neck S. S., for Miss Nellie Hartwell) $17.50; Blackstock Sunbeam Soc., by Miss Lila Woodward, $5; Mrs. H. M. Timmerman, $2.50; Mt. Zion ch., by B. B. McWhite, Tr., $2 15; Sardis and Red Bank chs., by J. A. Carson, $15.50; Oak Grove ch., by D. H. Crosland, 65cts., By J. D. Mahon, from Mrs. L. M. Douglas, $14; From a friend, Woodward ch., $10; From Beaver Creek ch., $10; By J. D. Pitts, from Laurens ch., $5.90; from J. D. Pitts, $14.10; Sundry parties by Mrs. L. S. MacSwain, $3 20; Padgetts Creek and Bethel chs. by L. O. Ezell, $30; Children's Missionary Societies of Mt. Zion and Bush River chs., by J. R. Spearman, $7.80; Swift Creek ch., by R. N. Howie, $4.25; Mrs. L. N. Blount, $1.50; Sunbeam Soc., of Calvary S. S., for Miss Barton, by F. O. S. Curtis, $9.50; W. M. Soc., Clinton ch., by J. A. Martin, $6.45; Bishopville ch., by N. B. Williams, $5.40; Hurricane ch., by E. P. Jones, clerk, $5; Mission Band of Columbia S. S., by Robt King, Supt., $15; L. E. Meador, Union, $2; Ninety-six ch., by L. M. Lipscomb, Tr., $6; Coupons for Mexican work, as follows. From J. A. Brock, $10; From A. P. Hubbard, $5; From B. F. Mauldin, $10; From J. L. Tribble, $5; From Smith & Co., $5; Wassamasaw ch., by J. C. McKenn, $5; Mrs. M. L. Hewitt, by C. P. Ervin, $5; Manning ch. and S. S., by T. J. Rooke, $13.68; Sundry parties, by A. P. Abell, Tr. Ex. Com. G. B. A., $19.37. Total, $302.37.

Previously reported, $5,638.34. Total this year, $5,940.71.

TENNESSEE.—Mrs. J. T. Martin, by J. M. Senter, $1; L. M. Soc., Murfreesboro ch., by M. E. Nuckolls, Sec., $25; by T. J. Allison, Piney, $5.21; Holston Valley Asso., by B. Tucker, Tr., $4; Eagleville ch., by J. H. Anderson, $6; W. M. Soc., Nashville, by Mrs. Roger Eastman, $20; Holly Springs ch., by Michael Perkins, 35c; Children of the Young South, for chapel at Musquiz, Mexico, by Mrs. N. G. Hailey, $50; Oliver P. Arnold, for Mexico, $2; Coupon for Mexican work, $65; Martin S. S., by T. H. Farmer, Supt., $4.05; First ch., Memphis, by R. A. Venable, through J. H. Eager, $25; Union ch., by W. D. McPhetridge, for W. D. Powell, $10.88; Clover Creek ch., by H. H. Swink, $2; First ch., Nashville, by James Thomas, Jr., Tr., $78; by G. L. Ellis, from Palestine ch., $4; from G. L. Ellis, $1; Clarksville S. S., by W. E. Beach, Tr., $4.71; C. L. Moon, of Birchwood ch., $1. Total, $309.20.

Previously reported, $1,740 71. Total this year, $2,049.91.

TEXAS.—By A. T. Hawthorne, Agt., (of which $20 for Mexican schools and orphanage; $25 for support of newly appointed missionary to Mexico.) $100. From a Swedish sister, by Mrs. James Mitchell, $3; Miss Annie Harman, Baylor College, for Mrs. Bagby by *Baptist Basket*, $12. Total, $115.00.

Previously reported, $5,862.04. Total this year, $5,977.04.

VIRGINIA.—Four-Mile Creek Sunbeams, by J. T. Betts, $2; Mission Band, Richmond College, $1; A true lover of the cause, $2; by Mrs. R. C. Tredway, for W. D. Powell, $10; Ivy Sunbeams, Charlottesville, by F. W. Abell, Tr., $3.55; by Norvell Ryland, Tr., $500; Mrs. M. L. Larrick, by Miss E. J. McGee, $3; by J. W. Phillips, of Grace St. Bap. ch., Richmond, from a lady in the country, $2.50. Total, $524.05.

Previously reported, $5,888.22. Total this year, $6,412.27.

AGGREGATE, $5,270.50.

Previously reported, $53,228.83. Total this year, $58,499 33.

Acknowledgments by W. D. Powell.

In addition to the regular receipts of the board, brother Powell acknowledges the following amounts sent directly to him:

GEORGIA.—"A Friend," for Colporters, $740.00.

KENTUCKY.—C. J. Manly, Tr. Y. M. Soc., $25; Mrs. S. G. Buckner, $63; Miss Susie Edwards, $30; Miss Lucy C. Smith, $27.

MISSISSIPPI.—Mrs. Mary Ratcliffe, tracts, $5; Geo. Whitfield, wall around Institute, $13.35.

SOUTH CAROLINA.—C. B. Edwards, Min. Ed., $103; Mrs. W. O. Petty, $35; Rev. C. T. Scaife, $45.

TEXAS.—R. B. Sellers, girl in Institute, $30; H. L. Lewis and wife, memorial window, $250.

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Mch—6t