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.*

ADVANCE PAYMENTS.

The inquiry has been made whether there is need of our missionaries being paid, as they are, quarterly in advance. The Board believes it is the only missionary body that thus favors its missionaries. By its printed rules, however, the Board expressly reserves the right not to make such advance at pleasure. This provision prevents the custom, which is a pure gratuity, though long continued, from being rationally construed into a right on the part of the missionary. With this protection the Board thinks that, in view of its great accommodation to our missions, the custom should continue, notwithstanding the hardship for the Board to begin each financial year of the Convention (May 1st) with little or nothing in the treasury and heavy drafts soon to be paid for the second quarter of the missionary fiscal year, which (fiscal year) begins January 1st. The drafts for the second quarter, beginning April 1st, of the nearest missions, as those in Mexico and Italy, are sometimes paid in the last quarter of the financial year of the Convention, which closes each year April 30th. But the bulk of them fall due early in May, unless the Board requires treasurers of missions to delay their maturity. These facts ought to impress the churches with the necessity of beginning the conventional year with generous offerings to the Board. Advancing to the missionaries of the churches, might not the Board reasonably expect advance payments by the churches? Hence the appeal last year in the June number of the *Foreign Mission Journal* that, as the second quarter's drafts had arrived and had to be paid, the Board should be promptly provided with funds for the payment. The large balances on hand in 1882 and 1883 were reported to the Convention as needed—the Board being, as stated, "entirely out of debt"—for the forthcoming "drafts of the April-July quarter" of the missionary fiscal year. If the churches will not provide funds thus in advance, do they not give practically a negative reply to the question, Should the Board continue its custom of paying its missionaries quarterly in advance?

MRS. M. T. YATES,

(*né* ELIZA MORING). Born in Chatham Co., N. C., Dec. 21, 1821. Married September 27th, 1846. Dec. 18th, 1846, "Mr. and Mrs. Yates, with Mr. and Mrs. Tobey and Dr. J. Sexton James, were 'designated' to the missionary work in the First Baptist church of Richmond, Va." Some missionaries sailed in March following, but "In consequence of the severe illness of his wife, Mr. Yates was compelled to defer his departure. Our afflicted sister would have willingly been carried to her berth, and been borne from our shores with the hazard of finding a grave in the ocean; but the interdict of the physician and the advice of her friends prevented." They sailed in April and reached Shanghai in September. There she has served faithfully with her husband for over forty years. "And a help-meet for the great work of her husband verily has she been." She remains in Shanghai to carry on the work of the Lord.

THE FINANCES OF THE BOARD.

It is a cause of profound gratitude to God as well as of great satisfaction to the Board and to the brethren at large, that at the close of the conventional year the Treasurer of the Board was enabled to report all debts paid and a balance in the treasury. All drafts from the field for the four quarters beginning April 1st, 1887, and ending April 30th, 1888, had been met, and even some for the second quarter of the year, known as the April-June quarter; the money that had been borrowed from the banks during the course of the year had been all returned; incidental expenses had all been met, and when the books closed at 12 o'clock on the 30th of April, there was a balance in hand of some $3,600. This was offset, however, by several amounts due by the Board to parties who had loaned it money, and who wished only to use the interest, leaving the principal in the hands of the Board. There was a real balance, over and above all liabilities, of some $1,800.

This exhibit is all the more gratifying from the fact that it was made at the end of a year, during which no extraordinary efforts were put forth by the Board to raise money, further than the visiting of all State Conventions, and the distribution of large numbers of tracts. It shows that our people are growing in the missionary spirit and in the grace of giving. It is a prophecy of future growth, and, we may hope, marks the dawn of an era of enlarged missionary work to be done by Southern Baptists, and done not in response to impassioned appeals and extraordinary efforts of agents, but quietly, steadily, earnestly, as a duty to be done as unto the Lord.

But we started out to warn our brethren not to be deceived by this balance in the treasury into believing that the Board does not and will not need more money at once. Already, before the report was read to the Convention, this balance had been more than eaten up by drafts from our mission fields, which had matured since the date at which the accounts were made up. And during May, drafts for thousands of dollars have been coming to the Treasurer. These will have to be met by borrowed money unless some of our churches or individual members will make their contributions now, instead of waiting till next April. And the money that may be borrowed will carry interest even till next April.

Not only are these things so, but the Board will need more money than usual during the next few months, to send out some new missionaries to their fields of labor. Already brethren Moseley and Barker are under appointment, the one for Mexico, and the other for Brazil, while several young men in the Seminary are applying to be sent. There are also several lady applicants for work in Mexico, one or more of whom will, in all probability, be appointed. Into God-opened fields God-called men and women are ready to go. Let God's people send to the Board at once enough money to enable it to send these out on God's own money—money not *borrowed*. Why should God's work owe any man anything?

THE INTEREST ACCOUNT.

By glancing over the reports of the Treasurer of the Board for two years past, it will be seen that among the "Disbursements" occur these items: (1887) "Interest on borrowed money, $1,039.88"; (1888) "Interest on borrowed money, $833.45." So that in two years the Board has had to pay for interest on money it had borrowed to meet the drafts of missionaries and other expenses, the handsome sum of $1,873.33—more than enough to have paid the salaries of three missionaries for one year.

But is it necessary for the Board to incur this expense; and if so, why? The answer to both these questions may be given at the same time. It is this: the expenses of the Board are regular, while the income is very irregular. The salaries of the missionaries, and indeed all the expenses of the missions, are drawn for by the mission treasurers regularly every quarter, and the expenses of the work at home have to be met every month. While this is so on the one hand, on the other, the income of the Board comes in very largely in the last two months of the year; we might almost say the last month. An examination of the receipts reported monthly in the *Journal* will show that in the last six weeks of the year just closed, about one-third of the total annual receipts came into the treasury. The total receipts for the year from the States, were $85,891.66. Of this amount, $27,482.33 were received between March 17th and April 30th. Nay, one-tenth of the whole year's receipts come in on the 30th day of April, the last day of the year! These facts answer the questions asked. The Board must borrow money to meet its regular expenses until the churches send up the money.

Can this state of things be remedied? Yes, in part at least, and that by such churches and individuals as are able to do so, making their contributions in whole or in part early in the conventional year. Many of our churches could make part of their annual gift thus early, and so save INTEREST—the interest that eats into our receipts year by year, and eats out so many hundreds of dollars.

FROM SOME HOME LETTERS.

"I am forbidden to go as a foreign missionary myself, but I esteem it a rich favor granted by the Master to labor to support those who go to preach glad tidings of great joy to the heathen. Perhaps the Master will look upon my humble work in, as it were, bathing his feet, in my attempts to gladden the footsteps of those who are laboring in foreign fields for him. 'Let the whole earth be filled with his glory.'" So writes one of our best workers, an old man whose labors are more abundant, and whose praise is in all the churches in Georgia, and beyond.

A brother in Florida sends $52.50 from "a church of about 45 members. Would to God we had many such churches. May the good Lord bless the offering and the church." We give a glad "amen" to all these prayers.

An old man, seventy-five years old, sending $100 for missions from Tennessee, says: "I have always been a farmer, and for over fifty years a member of a missionary Baptist church, and a dear lover of home and foreign missions," and he proves his love by his gifts.

From South Carolina came a box of jewelry, and accompanying it this letter: "I send by express a small package of jewelry. In reading of the crisis in the mission work, I feel that, perhaps, much of the Lord's money is locked up in that which profiteth nothing. This little gift is sent with love for the work and with prayers for its success. May our denomination appreciate its glorious privilege, and come up to the help of the Lord, to the help of the Lord against the mighty." We hope to obtain good prices for the jewelry, but the money realized, whether much or little, will go to the foreign field, carrying with it the power that lies in *sacrifice* and *prayer*. God will bless it.

From Kentucky, with money for the *Journal*, comes this: "Three months ago I began to preach for this church. I found that they were doing nothing for missions—the whole church gave only $11.10 last year for *all* mission purposes. I got the ladies of the church to organize a Woman's Missionary Society, and on yesterday they put into my hands $81.85 for missions. Now these families are to read the *Journal*. I know they will do still more for the Master." Other pastors can bring about just such results by a little work.

IN MEMORIAM.

JANE W. GRAVES was the daughter of Mr. Geo. W. Norris, a merchant of Baltimore. Owing to her mother's ill-health, she, as eldest daughter, had, at the early age of twelve, the care of the home and the children. So in her early youth she began to be a burden bearer, and learned to live for others. Obliged to take reponsibilities which are heavy even for grown women, she influenced all by love, and took a mother's place with her younger brothers and sisters.

When about twelve years old she was converted and was baptized by her pastor, Rev. Dr. Richard Fuller, whose daughter was her most intimate friend, and in whose family she was almost like a daughter. Her father was for years the superintendent of the Sunday-school, and she had her class there, and engaged in all the departments of Christian work in a large city church. When older, she was one of the Board of Visitors to the Infirmary and to the Home of the Fallen, and was associated with other earnest Christian women in endeavoring to benefit her sex. In the female prayer meeting the vigor of her faith and her experimental acquaintance with the Word of God made her a leading spirit.

Reverses in business, caused by the war, led to her father's failure and the giving up of the country home she so much enjoyed. She and her sister resolved to support themselves and those dependent on them by teaching school, for which she was eminently fitted by her thorough knowledge of English literature and her general information. For years the school prospered, and many young ladies were brought under her influence. She governed by love, and sought to lead her pupils to Christ. All her old scholars loved her, and many of them almost worshipped her.

In 1872 she married Rev. R. H. Graves, and left with him for China. Here she soon became able to communicate with the women in their own language, and was universally beloved and esteemed. She had charge of the training of the Bible women and two girls' day schools, and besides held meetings for the women, and visited them in their homes. Everywhere see diffused the light of a sweet, sunny nature, and the warmth of a loving, sincere sympathy, so that all the women came to her with their trials and sorrows and sought her guidance and prayers. Sixteen years were spent in the mission work, and she has left behind her a work that will endure, and a name that will never be forgotten by the Chinese Christians. At the funeral services, Rev. Mr. Masters, formerly of the Wesleyan mission in Canton, related a beautiful tribute paid to her by one of their Bible women. She said to him one day, "Jesus Christ lived on earth a long time ago, and now he is far off in heaven, but when I see how *Ki Sz Nai*, (Mrs. Graves,) lives and loves, I can understand just what Jesus was like when he was on earth." Thus did the Christ-life shine out through her daily life and conversation.

In manners a perfect lady, in features beautiful, and in spirit gentle and sweet, she impressed all who met her with her loveliness of character. She lived only for others, and hence lived a life of power; she had an unusual wealth of affection, and hence won the love of all in return; her communion with her Saviour was constant and intimate, and hence she dwelt in an atmosphere of peace and sunshine.

For a year past she has been failing in health. Accustomed to be in good health all her life, she felt the more keenly the pangs of the neuralgia which attacked her. As an insiduous disease was eating at her vitals she failed to rally from the illness which prostrated her. In all the weariness and suffering of seven months illness she was patient and sweet tempered, and showed perfect submission to the will of God. Her physician one day remarked: "What a sweet and beautiful spirit she shows! Character always manifests itself in sickness." Such expressions as "I have left all that to my Heavenly Father," "God makes no mistakes," "I know no will but his," were often on her lips and showed her perfect acquiescence in God's will. Disappointed in her hope of going home to Baltimore, she said, "But I am going to the *best* home, and I know you will all envy me." Her whole life showed forth that ornament of a meek and quiet spirit which is of such great price in God's sight, and the testimony of a sweet, resigned death-bed, was a fitting close to such a life. As a ship gliding through our Orient seas by night leaves in its wake a stream of brightness, so her passage through this dark world has left behind only a path of light and of beauty.

ACKNOWLEDGMENT.

We are indebted to Mr. Mial Davis, of Fitchburg, Mass., for the gift of several thousand tracts, entitled "Our duty to the Lost." Mr. Davis has given these for free distribution, and they will be supplied, along with other tracts we have on hand, through the Vice-Presidents and agents in the several States, to any persons desiring them, as well as to persons applying to us here. Our thanks are hereby given to Bro. Davis, and we feel sure that his little leaflets will do good as they find their way here and there into the homes of our people.

Mr. Gladstone says: "I believe that the diffusion of the principles and practice of systematic beneficence will form the moral specific in our age."

FOREIGN MISSION JOURNAL.

RICHMOND, VA., JUNE, 1888.

OUR MISSIONARIES.

SOUTHERN CHINA.

CANTON and Vicinity.—R. H. Graves, Miss Lula Whilden, E. Z. Simmons, Mrs. Simmons, Miss Emma Young, Mrs. J. L. Sanford, Miss Nellie Hartwell, and twenty-five native assistants and Bible women.

CENTRAL CHINA.

SHANGHAI.—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.

Whang Hien Mission.—C. W. Pruitt, 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, 62 via Giulio Romano, and Signor Torre.

Torre Pellice.—Signor Paschetto.

Pinerolo.—Signor Ferraris.

Milan.—Nicholas Papengouth.

Venice.—Signor Bellondi.

Bologna.—Signor Colombo.

Modena.—Signor Martinelli.

Carpi.—Signor Fasulo.

Bari and Barletta.—Signor Volpi.

Naples.—Signor Basile.

Isana of Sardinia.—Signor Arbanasich.

BRAZIL.

RIO DE JANEIRO—W. B. Bagby, Mrs. Bagby, E. H. Soper, Mrs. Soper, Miss Maggie Rice, C. D. Daniel and Mrs. Daniel.

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

BAHIA.—Z. C. Taylor, Mrs. Taylor, Miss Mina Everett, J. A. Barker.

MACEIO.—Senhor Lins.

PERNAMBUCCO.—Senhor Joao Baptista.

MEXICO.

STATE OF COAHUILA.

SALTILLO.—W. D. Powell, Mrs. Powell, Miss M. C. Tupper, Miss Annie J. Maberry, H. R. Moseley, 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.

Galacna.—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.

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.

FROM BRO. GEO. B. TAYLOR.

ROME, 5th APRIL, 1888.

Dear Brother Bell:

From several of the evangelists have come interesting reports of their toils, trials and consolations, and I offer for the *Journal* a few gleanings. Sig. Papengouth, Milan, has utilized the stormy evenings when the members could not go out to the Locale, by holding services in their homes. Thus brethren and sisters have been able to present their difficulties on Scripture passages as would not have been possible in the larger meetings. Occasionally, too, neighbors and friends have come in who have become so much interested that they have afterwards frequented the Locale. Sig. Papengouth has also labored with the colporter, aiding him not only in the diffusion by gift of many tracts, but in the sale of portions of the Scriptures. The church in Milan has lost during the past trimestre both by the death and by the removal of members, but in the former case a good confession was witnessed, and in the latter we have reason to hope the gospel is only still more widely propagated. On the 14th of last month a corporal of the Public guard was baptized. He had shown for some time such delight in the Word of God, and such zeal in seeking the conversion of his relatives and friends, that the liveliest hopes are entertained that he will prove a true and valuable addition to the church.

Sig. Ferraris, Mirandola, has also baptized five persons. For the first time there, the Lord's Supper was celebrated last Sunday, and our dear brother, who has had his full share of trouble, is consoled by these tokens of the Divine favor. And as blessings, like misfortunes, do not come single, he is also very thankful that at last, after many rebuffs and much doubt and anxiety, a suitable dwelling and locale for the coming year have been secured, and that without any increase of price. The new landlord is very *liberal*, and having even attended the service to hear for himself, says--"You are perfectly free to use the house for whatever purpose you please." They can now sing the praises of God and put forth their sign as has not been possible hitherto.

Sig. Fasulo, Carpi, states that the crowds who, moved by curiosity, flocked to hear him at first, come no longer. On the other hand, our people have gained in public opinion which a few years ago considered them nothing better than demons. There is even a change in this regard on the part of the Catholic clergy, so that the Lent preachers, who were wont formerly to pour forth every kind of contumely upon the evangelicals, have this year not only not done this, but have even held them up as an example to Roman Catholics. But our evangelist adds that this may be after all no real advantage, for a secret and disloyal war against us and our principles is waged with no less ferocity.

Our brother Arbanasich, of Cagliari, the principal city in the island of Sardinia, has continued to display great missionary activity, having visited during this quarter fourteen towns and villages, in all of which there are either believers or persons friendly to evangelical views. Of the eight catechumens in Cagliari he mentions specially two youths who are students in the Technical School. Both are greatly opposed by their parents, who forbid their baptism, and the mother of one of them, who is in poor health, reproaches her son as the cause of her suffering. The Evangelist has counselled these youths to wait patiently till they attain their majority, of which they lack little.

On the 19th of March, the little band of disciples in Barletta commemorated the scenes of that date twenty-two years ago, which, in the language of evangelist Basile, "immersed in grief various families and filled the galleys and prisons with fanatics." Said commemoration was of course private, and consisting simply of devotional exercises, offered no provocation to a repetition of the deplorable persecution. But the priests had let fall a hint of a demonstration against the hated Protestants, to be veiled under the cry of "bread and work." The local authorities, however, got wind of it, and in pleasing contrast with their conduct in '66 took ample precautionary measures. A battalion of light infantry, a company of royal carabineers and a number of extra police were concentrated, and many suspected persons were arrested, so that peace was maintained and the "little flock" in the wilderness was preserved from the ravening wolves. On *Good Friday* also serious disturbances were threatened, but averted.

Last Sunday, we had a full gathering of the brethren and sisters of our little church in Rome. Except the family alluded to in my last, as alienated, every member of the church but one gathered around the Lord's Table. If we have not been cheered by new converts, the fidelity of the old members is truly comforting. Even that family is faithful to evangelical baptistic principles and to its convictions of duty. Sig. Paschetto has taken hold of the work with a will, and while clearly recognizing the peculiar difficulties to be combatted, labors with cheerful hope. We have been making pretty free use of printers' ink as a means of drawing in outsiders to hear the gospel, and not without effect. The series of special discourses during "holy week," in which Sig. Paschetto, Sig. Chieria and I took part, were listened to with apparent interest by a number of new hearers.

It was recently my pleasure to assist at a meeting of the Methodist Episcopal General Conference in this city and to speak words of fraternal sympathy and good-will. This body is perhaps the most energetic of all those who labor in Italy. Specially are they supplied with abundant means for evangelization. For instance they have six or eight houses of worship, two were built last year and they expect to build one or more every year, the money coming from the Church extension society of the M. E. Church North in the United States. Now while on the one hand, I rejoice in such progress, and while I, in view of the relatively small fruit of evangelical work in Italy, have never been one to clamor for means, nevertheless I must observe that we are in danger, as a denomination, of suffering in competition with another which offers so much greater and more abundant facilities for evangelization. For instance, into one town where we have a handfull of feeble brethren worshipping in a hall up stairs, and served by a minister for one-third of his time, our Methodist friends have come establishing a settled minister and beginning to erect a neat church edifice. It is evident that in such a case we are placed at a great relative disadvantage. You and I would stick to our principles regardless of such merely external matters; but an Italian convert, even when he recognizes the truth of Baptist principles, cannot but be influenced by such evidence of zeal and liberality and conviction on the part of others. I hope that what I merely hint at may serve as a spoke in brother Eager's wheel. If he can return with twelve or fifteen thousand dollars, we may ourselves put up two or three church buildings. There is need of great patience in waiting for a return in Italy, but it is still true that if we sow sparingly, we shall also reap sparingly, and if we sow bountifully, we may hope in due season to reap with rejoicing an abundant harvest.

Affectionately, GEO. B. TAYLOR.

FROM MISS LOTTIE MOON.

We are told that Jesus went about among the cities and villages "preaching the gospel of the kingdom" and it is added that when he saw the multitude as sheep without a shepherd, he was moved with compassion. No heart that has truly caught the Master's spirit can look out on the vast multitudes of heathen and fail to be moved with a like pity. Not merely tens—nor hundreds—nor thousands, but millions are moving resistlessly on in the downward path. Who lifts a helping hand to stay their course? How are these people to be saved without the gospel? "How shall they hear without a preacher? And how shall they preach except they be sent?" "Narrow is the gate and straightened the way, that leadeth unto life, and few be they that find it." Neither these heathen nor their forefathers ever heard of that narrow gate. Once more I desire to plead the cause of the people among whom I am living. Pingtu is a walled city with suburbs on all sides. The suburbs contain a population probably not less than the city itself. In all directions are encircling villages. Stretching northward and eastward as far as Tungchow and Chefoo, a distance of more than one hundred miles, there is not one resident missionary. Westward, there is a mission-station of Presbyterians, distant from here sixty miles. To the south, stretching on for hundreds of miles, I know of no mission station. Members of our mission have worked in this region now for several years, coming all the way from Tungchow. What can two or three accomplish in the way of reaching these hundreds of thousands? The itinerant missionary comes, spends a few days at an inn and is gone. This is all his time allows, for he feels that there are many other places with pressing claims upon him. The majority of the natives look upon him as a "devil" to be hated; even the best disposed regard him as an enthusiast who is trying to lay up merit for his own sake. Here and there, however, is a man who becomes interested in the gospel; he listens to instruction and has vague desires after a better life. He has before him a fearful conflict. There are family influences, there are the superstitions of ages, there is obloquy and hatred. The newly awakened man needs the moral support of the missionary's presence. Is it a wonder that many give up in despair, thinking it is no use to try, and that they can't walk this hard path alone? Suppose there are converts; they need to be taught how to live the Christian life. They need before them actual examples of holy Christian living.

It is absolutely certain that our mission force in Shantung is utterly inadequate. In this large province, with probably thirty million inhabitants, we have at present but one station, and that not strongly manned. We were the first to enter this field, and to-day we are the weakest mission, with perhaps one exception. These things ought not so to be. There should be a steadfast resolve to push the work on into the interior; to establish new stations as rapidly as possible and to man them thoroughly, that there shall be no more disastrous failures. All this means an immense increase in contributions to the mission cause and consecrated men and women ready to lay all upon God's altar, that these precious souls may be saved.

"Then saith he unto his disciples, the harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He send forth laborers into His harvest."

L. MOON.

PINGTU, FEB. 29th, 1888.

FROM REV. C. E. SMITH.

(*Let it be read by all.*)

Dear Brother: The missionary, in common with Christians at home, is very anxious, yea, often impatient to see souls converted. Besides this common anxiety, the missionary is more or less troubled by a fear lest his people at home lose sympathy and interest, grow impatient, and want to give up the work, if there are not conversions. His people cannot be more anxious than the missionary himself is, for the salvation of souls.

After being here three years, I cannot point to numbers of souls won for Christ as evidence of my work, or as encouragement to myself or friends at home. I have baptized a few, but I have reaped where others had sown. I do not complain of this, rather I am glad, and I trust others will reap where I have sown.

But I cannot claim exemption from discouraging feelings sometimes, because I do not see more immediate fruits of my labors.

Feelings of this kind have set me to writing now. This evening I was sitting and thinking, not in a very pleasant mood, I confess. I was a little discouraged and "blue." While sitting thus, the thought came to me, "What can I expect? God uses means to accomplish ends, and how much have I done from which to expect fruit? Babies do not sow fields, or reap harvests. I am but a babe—a very weak one—in African mission work."

Three years in Africa! but what does that signify? The first year I knew nothing at all, no matter what I thought I knew. The people were strangers to me, and I to them. Their language and customs were strange. I was in a strange and hostile climate. The first year must be emphatically a year of learning and relearning—almost a year of do nothing. True, we preach some through an interpreter, but let our preachers at home try this and see how they like it, and how much good will be done. When I, with others, arrived in Africa, brother David said to us, "For the first year compose your souls in patience;" and I fear we did not follow his advice altogether, though it would have been better if we had done so.

The second year is not so much better than the first. True, some lessons have been learned, one of which is, that we did'nt know some things we thought we did, especially about the climate. Perhaps we thought the older missionaries were over careful in cautioning us, but we learned in the severe school of experience that they were right. We have become more acquainted with the people and their customs, and feel a little more like missionaries. We have learned a little of the language, but must still use an interpreter for the most part, unless we have been unusually smart, to which I can lay no claim. Perhaps we can make a very short speech in the language, or write out a longer one and read it; but after it is over, we find, to our sorrow, that people do not know what we said, if we do ourselves.

Well, the third year has come, but still, instead of dealing great blows at sin, or telling the tender story of the cross in the language so as to melt hearts, we know so few words, and it is with such great difficulty that we can pronounce these so as to be understood, that our efforts seem like a farce. Perhaps we could do better through an interpreter, but if we are ever going to use the language we must begin, even though our efforts are such baby efforts. Thus we struggle on in very weakness itself.

I don't say that I have made the advancement I ought to have made in three years. I have always tried to do my best, and at the time thought I was doing so, but as I look back, I can see that this was not always the case.

In this, my fourth year, I am preaching altogether in this language, but, oh, how imperfectly! I am often down-hearted about it; but I must continue to hammer away at this great work of heathenism with my little hammer. "Not by might nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4: 6. I am still but a very weak babe in the work, and now we (wife and I) must be absent from our work for some months: we must flee from this climate for a season. You can scarcely know the sorrow of our hearts at having to leave even for a season—but we thank God that it is only for a season; at least, so we hope.

"Well," you ask, "what do I mean by all this?" I mean just this: Let the dear friends at home remember that for the first three to five years, we are as school boys preparing for our work, and so let them not expect too much.

If for eight or ten years, or even for a longer time, they hear of but few souls gathered in, still let them be patient. The first half of ten years can be but little more than a school to the new missionary. Even the missionary work he tries, in his zeal, to do, is more a training to himself than good to others.

I have often thought it would be better for the new missionary, if he would try to do no work the first two or three years except to study the language, try to use it, and learn the people and their ways. I mean that he do not try to preach through an interpreter, at least much. I believe he would get fully into the field sooner. But there are so few of us, and so much immediate work to be done, that we must try to do it. Certainly much good has been done through interpreters.

Few outside of our mission make any serious attempt at learning the language, but work through interpreters altogether. The difficulties of the language are very great, not only of learning words and construction, but also of learning to speak it so as to be understood. Not only the words and construction, but the intonation must be learned.

This letter is already too long, but in closing I must ask—Are we to get any of the new missionaries to be sent out this year?

Let the dear friends pray for our mission, that God will bless it with many converts to himself, and let their works go with their prayers.

Your brother in Christ,
C. E. SMITH.

Baptist Mission House,
Abbeokuta, W. Africa, March 17, 1888.

FROM REV. C. D. DANIEL.

RIO DE JANEIRO, April 14, 1888.

Dr. H. A. Tupper:

Dear Brother—Your letter containing the Board's decision in regard ro the new mission came to hand by last U. S. Mail.

Thank you very much for the information. I was very anxious to be allowed the privilege of opening a new mission, of working where no one had laid the foundation, but as it is impossible to open a new mission at present, I shall devote my whole soul, mind and strength, to the work in this city. But as soon as the Board can open a new work, I beg the privilege of doing it.

I am not able to do any thing yet. I preached last Sunday night and had a very hard spell afterwards. My physician says I must rest four or five weeks. He thinks I will by that time be entirely restored. My return to Bahia was a very great mistake. I went against the advice of every one, because I thought duty called me, and am now suffering the consequences. Oh! it makes me feel so sad not to be able to work, especially where the harvest is so great and the laborers so few. I feel very sorry for Bro. Bagby, for he is struggling all alone in a great and burdensome work. Oh! that the Lord would give me health and strength to help him soon. There are several very influential persons attending worship, two of whom seem to be very much interested. I think there is a great revival in store for Brazil. There are great numbers of people from every grade of society anxiously enquiring the way of life and truth. There seems to be an awakening throughout the empire, even among men who have never heard the gospel. Before I left Bahia a physician from a city on the Rio San Francisco visited me and attended worship several times. He said he had never heard a sermon until he heard me preach, and had never read any gospel literature except the Bible. No preacher or colporter had ever visited his city. He found the Bible in a distant city, and he and his wife were converted by reading and studying it aloud. He then invited several of his friends to visit his house to worship God and study his holy word, which resulted in the conversion of twelve others. This little company meets regularly every Sunday to read the Bible and worship God. He said as they had no one to instruct them and organize them into a church, they resolved to take the Bible as their guide and do the best they could until the Lord should send them some one. But soon a great difficulty arose, a baby was born and no one to baptize it. They had abjured Romanism, and hence could not think of taking it to the priest (who was a very licentious man, keeping publicly three concubines). They supposed infant baptism to be of divine institution and as such to convey some great spiritual blessing to the one baptized. They were for a while much perplexed as to what to do, but at length resolved to search the scriptures and do just what they commanded. He said they were very much surprised to find that the Bible did not say a single word about infant baptism, and hence they felt very much relieved, for they thought they had fallen into a very unenviable difficulty. Now, said he, we would be rejoiced for you to visit our city and preach and baptize the believers, but you can never baptize our babies until you prove to us, from the Bible, that it is a divine institution, for we have come to the conclusion that it was invented by the Romish church and is as sinful and wicked as indulgencies oricular confession, mass, image worship etc. I told him he was right, that infant baptism was of human and not divine origin that it was a positive violation of the divine command.—Matt. 28: 19, 20. That it was one of the devils most destructive weapons, that with it he often turned the poor deluded sinner's mind from Christ, the only Saviour. My friend was much rejoiced and surprised to find that he was in perfect harmony with a great religious denomination. This is another proof of what the world would be were there no teachers of error.

I have received quite a number of letters from the interior, asking for copies of our paper, *Echo da Verdade*. Our paper got to be very widely known and would have been a great power could it have been continued, but alas! for want of means it died. I exchanged with more than forty papers, some from nearly every province in this empire, which often made mention of our paper and articles, and thus many anxious enquirers living in distant villages, towns and country abodes, were led into communication with me. I believe in a living ministry, but I certainly think a good paper in this country would do more good than any two preachers.

Well, well, I intended writing you a short note, and here I have burdened you with a long letter, but I must tell you something more about Bahia. When I left, the church was in a prosperous condition and congregations large. I received a letter from Snr. Antoni Marquis da Silva. He said the church continues in peace and harmony, but that they had suffered some very severe persecutions, of which I will write you in another letter. I stated in the first part of my letter that there are several influential persons attending Bro. Bagby's worship, two of whom seemed to be very much interested. I did not mean to say that there are only two interested, for there are some 15 or 20 others of whom Bro. Bagby has hopes, and I think there will soon be an ingathering into his church. It makes me feel so sad not to be able to help him. We are boarding with Bro. and sister Bagby, and will until I get able to go to work.

Miss Maggie Rice is enjoying good health, and is progressing very rapidly with her studies in the language. I believe every one in the mission is enjoying average health but me, and I hope to soon. Pray for us. Yours in Christian love.

C. D. DANIEL.

THE CHILDREN HELPED.

I remember the longing desire which my heart felt when I was a little child to be large enough and old enough to do something. Now that childhood's days are far behind me, as I read and as I hear what the children are doing in these latter days, I think how delightful it is to be a child, when there are so many ways in which little people can help even in great matters.

A few years ago we paid a visit to America, and nothing impressed us more pleasantly than the work the children and young people were doing for others, especially in the great work of missions, both at home and abroad. And the gifts of the children! How precious they are, and into what large sums do the mites grow! We expect great things of the children in our Sabbath-schools this year, and we do not think they will disappoint us. Perhaps it will encourage them to her a story told not long ago by an African missionary to a great company of English children.

There was a man who had to take a journey to a distant place on very important business, and this business required haste. The man made the necessary arrangements for this journey; but when he reached a certain river, he found the boat which he had engaged stuck fast in the mud.

"You cannot go until the tide rises," said the captain.

"I cannot wait," answered the man; and he called the strongest man he could find to bring a stout rope and help to pull; but the boat remained stationary.

"You must wait," again said the captain.

"I cannot delay," was the answer; and all the men in the village were called out to try to set free the boat, but without success.

"All your efforts will avail nothing," the captain said. "You must make up your mind to wait for the rising of the tide."

"I tell you that I cannot wait," answered the man. And now the women were called out to pull with the men; but even with their united efforts the boat could not be moved.

"Well," said the captain, "you see now that nothing can be done. You must patiently wait."

"I *must* go," replied the man. "Have I not told you that my business is important and I cannot delay?"

This time the energetic traveller called the children to pull with their fathers and mothers. All worked with a will, and slowly the boat moved out into the water, and the man, greatly relieved, continued his journey.

Dear children, the "King's business" requires haste, and your hands are needed, and your feet, to help in sending the precious messages of the heavenly King to those who have not yet heard the old, sweet story of Jesus and his love.

H. H. H.

JHANSI, INDIA.

—*In Church at Home and Abroad.*

MRS. CRAWFORD'S APPEAL.

You know how heavily God's hand has been laid upon our Shan Tung Baptist Mission. Six of the eight missionaries who have joined us since 1881 have been taken from the field just as they were entering upon efficient service. Of the number, only Mr. Pruitt and Mrs. Davault remain. Never since the mission was established has it been sufficiently strong to carry aggressive work much beyond the department of Tung Chow. From this weakness we have been under the necessity of remaining here while others have reaped rich harvests in the central and western parts of the Province. Mr. Crawford and myself are getting too old to begin new enterprises, or those involving heavy responsibilities, though so long as God shall spare our lives, we hope to continue our work for him in this great field.

Our Shan Tung mission was begun at Chefoo in 1860 by Mr. and Mrs. J. L Holmes, and at Tung Chow in 1861 by Mr. and Mrs. J. B. Hartwell, the two places being on the coast, fifty miles apart. After the murder of Mr. Holmes by a band of robbers, Mrs. Holmes joined the Tung Chow station in 1862, ourselves from Shanghai in 1863, and others later. This region then has had the faithful labors of Dr. and Mrs. Hartwell for about twelve years, of Mrs. Holmes for twenty, of ourselves for twenty-five, of Miss Eddie Moon for four, of Miss Lottie Moon for fifteen, of Mr. Halcomb for five, of Mr. Pruitt for six, besides shorter terms for Mr. Holmes, Mrs. Pruitt, Mrs. Halcomb, Mr. and Mrs. Davault, and Mr. and Mrs. Joiner, making an aggregate of more than one hundred and thirty years.

The property of our S. B. Board here and at Hwanghien (twenty miles distant) consists of five good mission dwellings and two chapels, one of which cost about $3,000. ours was the first mission established in the city, but the Northern Presbyterians soon followed. While the Baptists have never had a strong force of workers at one time, the Presbyterians have from an early day been fully manned both here and at Chefoo, and have now besides two large missions in the interior of the Province.

Their imposing male and female schools, their host of native assistants, their hospitals, with other pecuniary attractions, have quite overshadowed our simple evangelistic labors. It is our aim to evangelize the masses and encourage the growing up in a natural way of a native form of Christian education and civilization.

After Miss Moon's departure next summer for a visit to her native land, there will remain in this province but four American Baptist missionaries, Mr. Pruitt, Mrs. Davault and ourselves. What is to be done? What is the verdict of Southern Baptists? Shall the twenty-nine millions of simple minded, robust, comparatively honest and tractable people of this large, rich Province, for whom Southern Baptists have expended more than $100,000, several precious lives and one hundred and thirty years of labor, be given over to death, or shall they not rather have immediately at least thirty new men and women, fresh from the bosom of the home churches, to push the work of evangelization over the head of every obstacle, and reap for Christ a glorious harvest in due season? If what has been done and spent here is to be saved to Christ and to the denomination, reinforcements must be sent speedily, a band of earnest men and women, sufficiently strong in numbers, zeal and piety to command attention and resist opposing influences, ready to endure hardness as good soldiers of Jesus Christ; ready to return to the heroic days of the Apostles; ready to come down into close contact with the people for whom we labor. This is a high, dry and healthy country. Some missionaries have succumbed, but not to the climate. The most successful evangelization in this Province has been done without a single foreign built dwelling, chapel or school, while avoiding a display of those parts of our civilization which offend the native taste. The Chinese have a civilization of their own, and need not, cannot take our type of it. The "China Inland Mission" (English) has now a force of two hundred and sixty-odd workers, scattered over sixteen of the eighteen Provinces of the Empire. Their plan is to dwell in native houses, dress in Chinese costumes, and live in as simple a manner as is consistent with health. In 1886, seventy new laborers were sent out to join them—last year one hundred—all in answer to direct united prayer! Think of the power of so many consecrated "seed-sowers" in this land of darkness! And yet what are they to the spiritual needs of more than 300,000,000 people? We are appealing for thirty new missionaries, fifteen men and as many women, for *Shan Tung Province*. Whether Seminary men, it matters not; the essentials are sound, practical sense (not uneducated)—consecration, readiness to accept self-denial in all its phases, and to follow Christ and Paul in sowing the seed of the Kingdom, watering it with tears, prayers and patience, until God shall give the harvest. They should also lay down their Anglo-Saxon fancies, study the genius of Christianity, and the approaches to the native heart, leaving civilizing methods as such alone. Preaching to congregations after the American manner is an impossibility in this part of China at its present stage; indeed, some of the most successful missionaries discard altogether the preaching to crowds of heathen. Wayside conversation, house-to house teaching, and receiving at one's own house those who are willing to listen to the gospel, are found to be the best methods. In these women can engage as freely as men, with the advantage of easier access to native homes.

May I ask your sympathy and earnest co-operation in this matter? The men and women I feel sure are among you, and many of them are probably longing to be sent forth. I am in earnest to engage the *prayers*, and *sympathies*, and the *activities* of *all*. Will you kindly show this letter to any brethren and sisters, earnest mission workers, you know, who will with you devise such plans as will help forward this object? Especially, will you try to enlist their specific prayers for *thirty men and women for Shan Tung*. The God who has heard the prayers of others in similar cases is *our* God, and will hear the prayer of faith. But for this trust our hearts had long ago fainted. Some of us here have covenanted to pray for this end, and I feel that *I cannot give it up*. Let us then have your prayers, and your men and women to come to the help of the Lord against the mighty.

Before casting aside as an impracticable scheme this appeal from the depths of a longing heart, will you lay it seriously before God, seeking His guidance and help?

EXTRACTS FROM REPORT OF THE FOREIGN MISSION BOARD TO THE CONVENTION.

FOREIGN MISSION JOURNAL.

A year ago the *Journal* was increased in size about 50 per cent, without change of the subscription price. This experiment has proved quite successful. The effort to furnish a paper larger and better has been met by substantial favor, and the *Journal's* financial condition is stronger now than ever before. The circulation has largely increased, and the increase is steadily going on. Further improvements are in contemplation, among which is the presenting monthly of good likenesses of our missionaries. The likeness of Dr. Yates appears in the May number. The receipts of the *Journal* for the year have been $2,596.52; the disbursements, $2,192.29. Of this amount $200 has been turned over to the treasurer of the Board to aid in sending out new missionaries to their fields of labor. The Board would call the attention of the denomination to the paper, and respectfully urge its still wider circulation. It is edited by the assistant to our Corresponding Secretary, Rev. T. P. Bell, whose efficiency in every department of the work committed to him is a guarantee that he will make the *Journal* more and more valuable and attractive.

LIBERAL DONATIONS.

The American Baptist Publication Society has put the Board under renewed obligations by contributing for Bible purposes, the sum of one thousand dollars. Another check for the same sum has been sent to the Board by E. Levering & Co., of Baltimore, a firm of brothers, twin in every good work.

TREASURER'S REPORT.

The Treasurer's report shows that $86,385.66 has been received and $82,775.03 has been disbursed by the Board, leaving a balance in the treasury of $3,609.63. The liabilities reported—$1,861.03—were not discharged, because they pertain to parties who prefer that only the interest be paid. The whole balance, and all that may be received before and at the Convention, will be speedily consumed by the drafts of the second (April-July) missionary quarter, which are beginning already to appear. The Board calls attention to the fact, indicated in the Treasurer's account, that $43,173.01 has been borrowed at an expense of $833.45. This is the inevitable consequence of the Board paying its missions quarterly in advance, while the churches pay not even at the end of each quarter. Nearly one-third of the whole of last year's receipts ($27,482.33) came in the last month of the conventional year, and about one-third of that amount ($8,504.04) was received on the last day of the last month of the year, April 30th, when the Treasurer's books closed. This fact is worthy of the study of the Convention and churches. The Convention will not object to the heavy expenses for travelling and printing, which represent that all the State Conventions were visited by the assistant to the Corresponding Secretary, and that more than one and a half million of pages of missionary literature have been scattered among the churches. The home expenses of the Board, exclusive of the interest paid and the publications ordered by the Convention, are about ten per centum of the gross receipts of the Board. The expenses would be no higher and the per centum much lower if the receipts were as they should be—doubled or quadrupled. The Board closes its conventional financial year with profound gratitude to God.

The Great Necessity at Zacatecas.

Next to the Holy Spirit to accompany the prolamation of the Gospel, the greatest need of the mission, says our brother, is a suitable house of worship in the city of Zacatecas, the capital of the State of Zacatecas. The odds are fearfully against us, he writes, in a place of 150 priests and 100 Romish students, aided by "red-hot Catholic papers full of pluck and life and fanaticism. We need a church building to give weight to the work." The arguments of our brother are convincing—his appeals are touching, but what can the Board do? His final words are: "Do urge this necessity of our mission upon the people and before the Southern Baptist Convention."

EVANGELICAL MISSIONARY ALLIANCE.

In January last this body met in the City of Mexico and passed the following resolutions:

"*Resolved*, That in towns not occupied by any Christian denomination, where the population is 15,000 or over, more than one denomination may enter. And that it is recommended that in places of less than 15,000, where there are already established more than one denomination, the place shall be ceded to the one which first occupied it, save in the case of private agreement between the interested parties. In case of difficulties about arrangement of the particulars of disoccupation, the matter shall be resolved by the Committee of Arbitration, hereinafter provided for.

"*Resolved*, That a Committee of Arbitration be named by this assembly, to be composed of one member of each denomination herein represented, to examine and resolve the questions that may arise in connection with the subject treated of in these resolutions. The decisions of the committee shall be without appeal, and therefore final, when two-thirds of its members vote either affirmatively or negatively on any subject presented for their decision."

The body also made a formal request that our Baptist brethren would appoint a representative for the Committee of Arbitration. Brother Powell having presented the matter for the consideration of the Board, the following was adopted:

1. *Resolved*, That this Board, appointed by the Southern Baptist Convention for the single object of sending the Gospel to all nations, regard with sincere sympathy every movement which is intended to promote this great end.

2. That in the prosecution of its work the Board heartily appreciate the value of Christian courtesy, and will continue, as heretofore, to cultivate cordial relations with all evangelical workers in foreign fields so far as may be consistent with fealty to truth.

3. That in view of the well-known doctrines held by Baptists as to the independence of every local church, the right of private judgment on questions of personal duty, and the nature and design of the positive ordinances of Christ, this Board cannot approve of the appointment of an ecclesiastical court which will assert the right under any circumstances to disband a church of our Lord Jesus Christ or to prevent the organization of one.

4. That for the reasons above indicated we feel constrained to advise our missionaries in Mexico not to appoint a representative on the Board of Arbitration recently created by the Evangelical Missionary Alliance of Mexico.

Needs of Brazil.

Brother Taylor urges the supply of these needs:

1. Consecrated men to occupy such centres of influence as Maceio with its 20,000 people and Pernambuco with 175,000, called the Venice of Brazil, where we have little churches and native preachers, and some half dozen other cities in Northern Brazil, with population from 20,000 to 75,000, without a Baptist missionary, such as Para, at the mouth of the Amazon, with 75,000 people, destined to be a leading city of South America.

2. Printing presses and printing funds. The preached word and the printed word must go hand in hand. The priestly saying, "If we don't conquer the press the press will conquer us," is worthy to be noted. A motto of the Bahia mission is: "Sow down the land with religious literature." To do this they need a Gordon press, which costs about $400.

3. The third need is two houses of worship—one at Rio, the other at Bahia. Rents are enormous and landlords are sharpers, extorting every advantage. The lot now occupied by the mission at Bahia is a choice one with a large building on it, and can be bought for $5,000. Brother Taylor makes this parting appeal:

"Oh, ye Christians, who dwell in carpeted and ceiled houses, and ye well-to-do livers, whom God has blessed with abundance, show a brother's love and let the remotest bounds of heathendom feel its warm impulse."

Chapel Fund for Italy.

The consolation of Brother Eager in his absence from his work, to which he has been devoted with singular fitness, is the hope that he may accomplish his heart's great desire in raising in the United States a fund, as has been mentioned, for erecting chapels in Italy. In furnishing the reports of the evangelists, he concludes with the following words by way of argument and appeal:

Chapels are greatly needed at several of the stations—

1. To save the Board heavy rents.

2. To save us from the tender mercies of Catholic landlords.

3. To ensure us comfortable and respectable quarters.

4. To make our enemies and our friends feel that we have come to stay.

I earnestly appeal to the Board and to the Convention to allow this chapel fund to be raised among the churches. May our Heavenly Father instruct and guide.

AFRICA.

The Schools.

The day-schools have done good work this year. There has been no net increase in the schools in Ogbomoshaw. Neither has the school in Abbeokuta grown much in size, but is on a more permanent basis and has a bright prospect. The Lagos schools, with two hundred and seventeen pupils, have done a faithful work, as evidenced by a considerable advancement in the studies of many of the children.

Baptisms.

We report only thirteen baptisms this year. This small number is due to three causes—first, the natural increase from Christian families has been small, and our work has been confined more to the heathen than in former years; secondly, we are much slower to receive and baptize converts than in the past, having seen the evil of baptizing hastily; thirdly, only one of the Lagos converts has been baptized, owing to my visit to Ogbomoshaw the latter part of the year. There will be baptisms here this week; also three weeks hence. We trust our baptistry may be in frequent demand this year.

In November brother Smith and myself made a visit to Ogbomoshaw and found the work in an encouraging condition. Brother L. O. Murry, the evangelist, is an earnest worker, and has wrought well under great difficulties. While there I baptized eleven persons, which gives that church forty-eight members, the majority of whom are young men ready to be trained for the Master's use. Oh! for a wise, consecrated missionary to develop and direct the energies of this church, planted by the grave of the sainted Mrs. Reid, and to break the bread of life to the seventy-five thousand doomed souls of Ogbomoshaw.

NOT NOW.

During the seven days' horse back journey from Lagos to Ogbomoshaw, we passed by scores of thriving and populous towns, whose inhabitants joyfully welcomed, hospitably entertained and earnestly urged us to make our abode amongst them. It filled our souls with grief and our eyes with tears to make reply to their oft-repeated invitations—"NOT NOW; our *laborers are few*." Oh! the depth and eternity of sorrow and woe in those words to these millions of souls who are rapidly hastening to that night which has no end. Oh! Christless night. "Not now" can you be taught the way of life; "not now" can salvation come to you and your children; "not now" can the angels rejoice over your repentance.

Men.

"But there is an immediate demand which must be urged with redoubled emphasis. Even if we are to be left for yet many years to hope againgt hope for men to occupy this rich, open field in the interior—if our work is still to be confined to Lagos and Abbeokuta—surely we cannot be denied the force necessary to hold even this limited field. Two men are not enough for it. Should one of us be forced by sickness to leave his field for a time, what would become of his work? This is not asking for increased force; it is asking for what we have had and lost. Brethren Cook and Harvey are gone. *We beg for men this year, as soon as they can be found and sent, to fill these vacancies.* Dear brethren, let us have these men to hold the ground we now have, and tell us plainly if we must cease hoping to advance to the interior, for 'hope deferred maketh the heart sick.'

CHINA.

Statistics—(Canton Mission.)

Organized churches, 4; ordained preachers, 4; unordained preachers, 7, and 3 not employed by mission funds; Bible-women, 6.

There are two chapels in Canton besides our church, two country stations in connection with our work, and one school at Ho Tsun in connection with our work, all not supported by mission funds. One Bible-woman also is supported by private funds. Here is growth in "self-support." Baptized, 32; church membership, 477; contributions, $446.58; eleven schools, with average attendance of 213.

Laymen's Work.

Deacon Li Chau and Dr. Liu Ki Tals have preached regularly in two of the city chapels. During the literary examinations several of the members held evening services, and had good congregations and a good deal of opposition. For three months a party of three to eight brethren have been going, Sunday afternoons, to some villages or temples, and preaching to the people on the streets. They meet some encouragement and much abuse. Virginia is not the only place where laymen are at work.

AN INCIDENT IN MISSIONARY LIFE.

REV. THOMAS EVANS, RANGOON, BURMA.

In the year 1856 I was stationed in the holy city of Muttra, in the northwest province of India, and had a learned Brahman pundit to teach me the Hindi language, the vernacular of some sixty million people in that part of the country. After my lessons in the language, I often spoke to the pundit about the teachings of the Lord Jesus as found in our Holy Scriptures. One day I said, "Pundit, you see that we read your sacred books in order to find out what they contain: why will you not do the same with our Scriptures?" In answer to this, he said, "Well, sir, please lend me a copy of your holy book in Hindi, and I will read it at home at my leisure." I was very glad to comply with his request; and as he was a very intelligent man, I hoped the reading of God's word might be the means of convincing him of the truth as it is in Jesus.

The Testament I gave him was the translation sanctioned by the British and Foreign Bible Society, in which the word used for baptism was not translated, but transliterated into a mongrel word called "*baptisma;*" and this one word, simple as it may appear, gave the pundit a strong prejudice against the integrity of the *whole* book.

After keeping the book by him for about three months, he one day brought it back, when I asked him if he had read it, and how he liked it. He replied, "Yes, I have read much of it, and the teachings of Jesus Christ are indeed most beautiful; I never read anything like them in our holy books; and if all that is written is true and reliable facts, he must have been a wonderful person and worthy of worship. But," he added with an air of cynical doubt, "I fear the book is *not trustworthy*."

I asked him what reason he had to think so. He immediately replied, "Why, there are parts of it which you seem to be *afraid to translate* into our language."

This took me by surprise, and I asked what part? He immediately turned to places he had marked, and called my attention to the word "*baptisma*," and said, "I read of a man called John, who is said to have been the messenger of Jesus Christ, who went forth to preach and give *baptisma* to those who repented; and this *baptisma* seems to have been the iniative rite into the new religion. But what it can mean, I cannot possibly find out, for the word has no affinity to any of our Indian languages. If I dissect the word into three separate portions, then I can make something of it, but a very rediculous thing indeed. *Bap* means father; *tis* means thirto; *ma* means mother,—so it would read a *thirty-father-mother!* But this, I suppose, is not the meaning; and I can only conclude that it is a word from some other language of which we people of India know nothing. Yet it would appear that it represents some *important* part of your religion, and that it is the *one* act by which disciples who believe in Jesus are admitted into the Christian religion. For I find that not only did John practice it, but Jesus himself tells his followers to give *baptisma* to all who should believe in his name, and yet you do not tell us in our own language what this means, for the word you use is utterly strange to us."

I had now to explain as best I could how matters were, and I never in my life felt so ashamed before a heathen controversialist. I told him that he was right as to the word not being translated in *that* version; that it was a corruption of the Greek *bapto* or *baptizo;* and that there was a party in the Christian Church who practised the *sprinkling* of water, and another which used immersion."

To this he said, "Well, which of these two parties have translated this book?" I said, "Those who advocate sprinkling."—"Well," said he, "why, then, did they not put down *sprinkling* in our language? Why put a Greek word for a ceremony which your Christ commanded, in a copy of your holy books for Hinnus, who do not know a word of Greek? This is very strange."

And now he gave a knowing look, and said rather sarcastically, "I suppose the Christian teachers follow our plan. We give in the *vulgar* tongue for the common people only as much of the holy books as we think fit; and when a word comes, the meaning of which we do not wish all to know, we keep it in the dark under the thick veil of the original Sanskrit which they do not know. I was not before aware of the fact that the Christians do this also to preserve the power of the priests."

I now took down a copy of the Baptist translation, and showed him that the word was faithfully translated there into *doabki*, which means to *immerse*.

This, however, did not remove his suspicions; and he added, "Suppose you had given this book you lent me, to a person who lived miles away in the country, where he could have no one to tell him what it meant; how could he possibly find out the meaning of the word, or the nature of one of your greatest Christian rites? and though he should believe in Christ, how could he obey him when you hide from us the nature of your ceremony for the admission of disciples to your church, etc.?" He concluded by saying, "I have no wish to offend you, sir; but, to be candid, I must confess that this duplicity has quite shaken my faith in the *whole* of your holy book; for people who can prove untrue in *one* word cannot be trusted as true in many words, and I find that after all the Christian teachers were no better than ourselves, who, for selfish purposes, kept back a part of the word of God from the common people." His mind was so poisoned by this, that he would never again consent to read the Scriptures; and who can tell how many others have in the same way taken offence as to the truth of God?

ADVANCE MOVEMENTS.

The Board reported to the Convention the following:

PERPLEXING QUESTION—UNJUST DISPARITY.

A serious question embarrasses the Board. By the report from our missionaries, it is seen how inadequate are the means in men and places of worship for the work pressing upon the missions. Should the Board affirm that it has scarcely a mission half equipped for its necessary work, the affirmation would be within bounds of sober verity. The $100,000 asked would have hardly sufficed to put our missions in proper running condition. But that has been curtailed to an amount scarcely sufficient for current expenses. What is the consequence? Some missionaries are dissatisfied or disheartened at their missions being only half sustained, and the Board has to keep up things as best it can by borrowing at home and inspiring hope on the field, while conscious that missionaries' complaints are, alas, too well founded. What is to be done? If the Board waits too long on the churches, disaster on the field stares them in the face; if it goes too heavily in debt, there is no certainty that the States will come up to its relief. Under the circumstances what is the Board to do? It is disposed to go forword and trust the Lord and the people for at least what is positively necessary for the missions. Will the Convention, to which the Board is immediately responsible, sustain it in such an act of faith? Will the State organizations, which have volunteered to be the Lord's agents in their respective territories, co-operate in this advance movement? What say the churches on the subject? The Board has no question that the will of the people is that what needs to be done for their missions should be done. But must the Board continue to take counsel of prudence and await the formal expression of this will, or should it, acting upon its convictions as to the divine mind and the churches' mind, go forward and do the needed work?

The Convention, in its report on the enlargement of our work, gave the most emphatic approval to the proposed advance movement. The Board will probably begin at once the work of reinforcing its missions and building houses of worship. Will the churches not begin their specific work of sending funds to enable us to do this work? When the Lord spoke to Peter he spoke to Cornelius also. Has he not said alike to the Board and the churches, "Go forward."

GOD'S WORD AT WORK IN CHINA.

The other day Mr. Chao (native evangelist) and I were sitting by the west gate of this city, talking to some people, when an old man came up the hill, dragging a donkey behind him, with sacks on its back. As he passed he said, "Ah, I knocked at your door some days ago and could not get in. I thought you had gone away."

We caught up to him a little outside the gate, as he was stopping to pick some leaves to stick on his face near the eyes. He said his eyes were inflamed, and the leaves would cool them.

The poor old man was over sixty years of age, and had come to the city from a village ten miles away to sell some grain. His eyes was very bad, and he seemed very tired. Dirt of course must be taken for granted. I don't suppose his two coarse cotton garments had been washed since they were new, and it is very unlikely that the old man had ever had a bath; for, as the people often say quite innocently, "We have no such custom as bathing in Shansi." Judging by outward appearance our old friend was not a very promising subject; but we walked three miles with him, at a snail's pace, and felt heartily sorry to part when we reached the village where we intended to preach.

After the usual civilities, and some ordinary talk about the crops, &c., the old man said quite abruptly, "Who was that John?"

"What John?" I asked in surprise.

"Why, Jordan John."

"Oh! I see you have been reading some of our books," said I.

"Yes, I've been reading Mark, and there are some strange things in that book. John wore clothes made of camel's hair, and fed on locust and wild honey. Why did he do that?"

We tried to explain; but before we could get very far, the old man broke in again with—"That book is a record of the sayings and doings of a man called Jesus. The book says he was the son of God. I suppose that means he was so good that God loved him as a son."

Again we tried to explain, and in the course of conversation we found out that the old man had got a copy of Mark and one or two tracts from a friend who had been to our place some months ago. The tracts he gave away to some one who wished to see them; but he himself had been puzzling over Mark ever since. He had been to our house once to try and get some explanation, but had knocked at the door in vain. He seemed to know Mark's Gospel pretty well by heart. Presently he began questioning again.

"What did that baptism mean? And what was that about the devil? They got into people, but Jesus drove them out."

"Ah" he said, "that Jesus did a lot of good, but some of the people accused Him, and one of His disciples was a devil, so they killed Him. But He came to life again. There was a big stone on the grave, and the people could not move it, but it was moved; and there was a young man in white clothes, and he said that Jesus had gone away to some place, and they could see Him if they went."

"Aye, that Jesus did some wonderful things! There was a man with dead hand, but Jesus just said something and made it well. Then there were those five cakes. He took them up and broke them, and the more He broke the more there were; and when the people had all done eating they took up several baskets full. That was something like authority! But if He had so much power, what did He let them kill Him for?"

Here we tried to preach the Gospel to the poor old man, who seemed to think it very unlikely that he should ever get to heaven. One of the last things he said was:

"Jesus told His disciples to go everywhere and teach people about Him. I suppose that's why you foreigners come out here. Ah, you will find it hard to change the customs of this country. People nowadays don't care for much besides money, and they all worship idols."

He told us he had a brother sixty-four years of age who can't read, but he likes to hear about these wonderful things. Some of the people in the village, too, come and hear him read and talk about them of an evening, but others laugh at him for trying to set himself up as a sage.

We pressed him to come and see us, and learn more about Jesus and the way of salvation. He promised to do so; but, said he, "I am very old and weak, and do not often get so far as the city." As we parted I could not help feeling that the old man had not read his book in vain. Surely he is not far from the Kingdom of Heaven!

As we walked home from the village where we preached, I could not help looking around upon this beautiful plain with deepened interest. Books have been distributed, and the Gospel has been preached in scores of these villages. Perhaps the leaven of the Gospel is working where we little suspect it. The good seed may be springing up in places all unknown to us. The Lord of the harvest *knows*; and, thank God, some day both sowers and reapers shall rejoice together with Him in the Harvest Home.—*Rev. J. J. Turner, in Baptist Missionary Herald, London.*

"NO WORKEE FOR MELICAN HEATHEN."

The following Western story illustrates the effect of the American social wine-drinking custom upon the Chinese mind:

"The story is told in the West of a Chinaman who applied to a wealthy family for work. He was asked: 'Do you drink whiskey?' 'No, I Clistian man. 'Do you gamble?' 'No, I Clistian man.' He was employed, and proved to be an excellent servant. In course of time the mistress of the mansion gave an elaborate 'progressive euchre' party at which wines were served. John waited at the table with exceeding deftness and acceptability, and the next morning asked for his wages saying that he wanted to quit work. The mistress was astonished. 'What was the matter?' The Chinaman told her. 'I Clistian man,' he said; I told you so before'; no heathen. No workee for 'Melican heathen.'"

The Chinaman, whether in this country or at home, is impressed quite as much by American example as precept. Alas! that there are so many "Melican heathen."—*National Temperance Advocate.*

SUNBEAM CORNER.

Societies organized 225; Number of members (above) 6,000; Amount contributed since last May, $1,494.65.

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

GREENVILLE, S. C. "We have a nice society in which all the girls take an interest. * * * We meet every Sunday afternoon at my house, and have recitations, singing, &c. A month ago I gave them two pennies each to work with, and see how much they could make. One girl from her two pennies has made over one dollar." Very sincerely, K. H. S.

[May these faithful Sunbeams have the reward promised in Matthew 25: 23.

STAPLES, VA., April 10, 1888. * * "Our Sunbeam Society sent $10 to W. D. Powell, of Mexico, last January. * * We have about 80 members. * * Very sincerely, E. B.

BOWLING GREEN, VA., April 14. We have now on the roll 105 members and $14.39 in the treasury. Respectfully, B. C.

The Bright Sunbeams of the First Baptist Church, Galveston, Texas, had an interesting meeting with attractive programme on Easter Sunday. There were recitations and songs, and the "Egg Hatching" resulted in the nice amount of $12.00.

CHAPEL HILL, N. C.

Dear Sunbeams:

I am unable to give extracts even from half of the letters which come in. Every where the *Sunbeams* seem to be shining brightly, and many more new societies are being organized. I hope you are looking to your missionary hens and pigs and crops of tobacco, cotton, &c., so that when harvest time comes you may have ever so many Sunbeam pennies ready. Among the societies recently reported as organized, are the First Baptist church, Raleigh, N. C.; at Grace St., Richmond, Va., and at Durham, N. C. Best wishes to every Sunbeam. Let us all work, knowing that the night cometh.

PRAYING BY NAME.

REV. A. T. GORDON, D. D.

Praying for our missionaries by name is another means which we would suggest for drawing out our interest toward the foreign field. Wholesale intercession has always a dangerous tendency. Prayers which are so inclusive that they cease to be incisive, which take in so many interests that they take hold of none, who has not been wearied at such comprehensively feeble intercession? Orthodox Christians have as much need to be on their guard against platitudinarianism as against latitudinarianism. Evangelical vagueness of desire and petition is a weariness to God and to men, and we may almost approve the blunt irreverence of an evangelist who impatiently broke in upon the vague and aimless prayer of a Christian man, with the exclamation, "Do ask God for something brother!" Now instead of praying for the Lord's blessings upon our mission-fields, and upon our missionary brethren in general, *let us get a list of their names*, and take some one of them before the throne of God each day. Let us make ourselves so far acquainted with their circumstances of trial or success that we shall have definite petitions or thanksgivings to make for them. Let the missionaries be reminded to send home specific requests for prayer, and then let them be taken up for definite remembrances at our monthly concerts. For ourselves we have found great blessing and profit in going through the missionary list day after day at family worship. The heartfelt solicitude of the apostle to the Gentiles no where comes out more manifestly than in the frequent recurrence of that saying, "Without ceasing I make mention of you always in my prayers."

You ask, why should a man go to Africa? Are there not souls needing the gospel in Nebraska and Iowa, and even in our own cities? I answer: There are unsaved souls, perhaps, in your house, but their destitution is not to be compared with that of millions in the interior of China and Africa. These people are without saving faith in Christ; those are without saving knowledge of Christ. With one class it is light *unused*; with the other it is darkness unbroken. Paul did not deny that there were hundreds in Jerusalem who had seen Christ's mighty works and heard his divine words, who yet needed salvation, but he yearned especially to reach those who had not even *heard of him*. Their's was a double destitution—first, not having Christ; second, not having the knowledge of Christ.—*Dr. A. T. Pierson.*

SUMMARY.

We give here a summary of our mission work, hoping it may prove useful to brethren in their work for foreign missions in their churches, and at associations and conventions. In some cases we have been unable to procure exact figures, and in such cases have approximated them, taking care always to go under rather than over the truth:

BRAZILIAN MISSIONS. *Missionaries*—Foreign 12, native 2; *churches and stations*, 6; *baptisms*, 49; *members*, about 210. Brother Bagby and wife, and brother Taylor and wife, have returned to their fields of labor during the year just past, and Miss Maggie Rice and Rev. J. A. Barker have been appointed, the former to Rio de Janeiro, and the latter to Bahia. Two hundred dollars was contributed by the church at Rio, numbering 31 members. The Bahia church averaged $8 a member. Both places need houses of worship.

MEXICAN MISSIONS. *Missionaries*—Foreign, 8; native, 1 ordained, 5 unordained; *churches and stations*, 27; *baptisms*, 234; *members*, about 531; *schools*, 3; *scholars*, 133. Rev. H. R. Moseley has been appointed to the mission at Saltillo; others will be very soon. Zacatecas sadly needs a church building. Contributions, $825.

ITALIAN MISSIONS. *Missionaries*—Foreign, 3, native, 12; *churches and stations*, 14; *baptisms*, (estimated) 40; *members*, over 350. Slow but steady progress marks this work—island of Sardinia especially hopeful field.

AFRICAN MISSIONS. *Missionaries*—Foreign, 8; native helpers, 10; *churches and stations*, 5; *baptisms*, 13; *members*, 149; *schools*, 5; *pupils*, 264. Brother Eubank and wife returned to Lagos during the year. Brother Smith built a nice house of worship at Abbeokuta. Contributions, $251.97. Three new men are greatly needed for this mission at once.

CHINA MISSIONS, *Central China. Missionaries*—Foreign, 5; ordained natives, 2; licentiates, 2; teachers, 3; *churches and stations*, 7; *baptisms*, 8; *members*, 107; *schools*, 2; pupils, 33. Dr. M. T. Yates died at Shanghai March 17th, 1888.

North China. Missionaries, 5; *churches and stations*, 4; *members*, 143; *schools*, 1, with 6 pupils. Rev. E. E. Davault died in October, 1887. Rev. J. M. Joiner and wife returned to this country on account of the health of the former.

South China. Missionaries—Foreign, 7; native helpers, 25; *churches and stations*, 17; *baptisms*, 32; *members*, 477; *contributions*, $446.58; *schools*, 11; *pupils*, 275. Mrs. R. H. Graves died April 20th, 1888, and Miss Stein has returned to this country on account of her health. Mrs. J. L. Sanford and Miss Nellie Hartwell have joined the mission. An excellent school house has been built and a chapel is in process of erection.

HINDU ASTROLOGY IN TROUBLE.

The Bombay Guardian gives a singular story of the trials which some eminent Hindu Pundits are undergoing on account of the interference of western science with their system of astrology, which is closely connected with their religion. A meeting of learned Brahmans from Bernares and other places had been held to consider this conflict between science and their religion. It seems that the date of a certain holy festival, the Durga Puja, which ought to be fixed by the study of the stellar influences, has of late years been fixed by an examination of the Englishman's Sheet Almanac. The *Guardian* says: "This impious conduct, subversive of the very principles on which Hindu festivals were instituted, has been reported by an enemy to the orthodox Brahmans, and great has been the agitation produced by the disclosure. Not only according to this discovery have past feasts been observed in violation of planetary conjunctions and stellar influences, rendering acts of merit nugatory, necessitating the repetition of vows, upsetting marriages, confusing births, and inducing blight, pestilence and disaster of every kind; but the holidays this month, for which many of us have made all arrangements, will be useless and need not be observed. Such were the asservations of the Brahmans, and as the great question when to hold the forthcoming pujahs must be settled immediately, the meetings we have mentioned were convened." There was a heated discussion at this meeting. Many were not prepared to admit that all their rites and ceremonies were wholly without merit on account of the failure to hit upon the right day. But there was agreement upon the doctrine that the stars must fix the day, while it was gravely disputed whether their positions should be determined by the use of modern astronomical instruments or by the study of the shastras.—*Exch.*

CANNIBALISM IN SAMOA.

The people had a horrible fashion of eating human flesh. Mahetoa, who was a king and a hero, was also a cannibal. His son Polu, who hated this heathenism and brutal custom, and in one of the group of islands had brought it to an end, returned to his father's home, and there the first thing he saw was a poor boy waiting to be killed and served as a tender morsel for the king's dinner. He was bitterly crying, and his anguish touched the heart of the young prince Polu. "Don't cry," he said, "and I will try and save you." So Polu had himself dressed in the green cocoanut leaves, just as if he had been killed and roasted and was ready to be eaten. The king came to the table and, looking down at the cannibal dish, saw two bright eyes looking up at him. He recognized his son, and quick as a flash the thought passed through his mind, "What if it were indeed my dear son who had been killed and cooked for my meal!" Moreover, he was so touched in his tenderest feelings by the magnanimity of his son in taking the other lad's place, that he made a new law, that henceforth in his kingdom no more human flesh should be eaten. This is one of the beautiful incidents told in Dr. Turner's book on the Samoa Islands.

The young pastor must also remember that the field is the world. We are all natural believers in the Ptolemaic system of astronomy. We smile at Uncle Jasper when he solemnly asserts that the "sun do move;" but we find it difficult to believe that the church on which we are first settled is not the ecclesiastical centre of the universe. Brother, your church and mine are not the centre: Jesus Christ is! Our churches are only single stars in the thousand constellations that with spheric music circle about the ascended and glorified Lord. Astronomers always make corrections for the position of the observer. Our theology, our religion, our Christian activity, will be utterly distorted if we make the little plat of ground on which we are standing the centre of the universe. My church has the bulk of my endeavor and my warm heart's love. But it is not the centre of the world, nor of my faith. I have given up trying to make the sun revolve about it, and am anxious that it, with yours, should revolve in even closer, higher, truer circles, about the central Sun.

These words, spoken by Rev. W. H. P. Faunce, at the meeting of the "Missionary Union," in 1885, if read and pondered and prayed over by the young pastors—yea, and old ones, too—of the South, would do much good. Many pastors will see them.

Here is another gem from the same collection. Speaking of what the pastor can do for missions, Mr. Faunce says:

He can preach on the subject—not annually, but all the time. In most churches the missionary sermon comes once a year; and is intended as a sort of lemon-squeezer, to extract the last reluctant driblets from hard-rinded Christians. I have known some pastors to run away on that Sunday, and put some honorable society agent in their place; as if to say, "I have squeezed these people fifty-one Sundays for my salary, and on the fifty-second you shall squeeze them for India." What we need is to preach all the year round the expansive power of Christianity.

Chemistry has no such power to transmute the choice into base, or to exalt to high degree that which is of low estate, as has the motive of the soul in its gifts. Silver and gold become iron or tin or brass, as we give grudgingly or flippantly or showily; but the dullest copper penny is changed into a golden penny, when it is all that we have to give, and for his sake it is freely given.

Yea, a mite, *given as that widow gave it*, becomes more than all the gifts of the rich, as they fall into the treasury. Thank God, ye poor, and give.

Thirteen years remain of this century. What revival would freight them with more good for the whole world than a revival of Macedonian giving? a revival fashioned by the mould of those who, according to their power and beyond their power, gave, beseeching Paul with much entreaty to receive thier gift. Such a revival would be the forerunner of spiritual triumphs beyond any thing the Church has ever known.

Such a revival, like all revivals, must begin with a few individuals. Why should *you* not be one of the first to begin, brother, sister?

RANKEST INFIDELITY.

The rankest infidelity is toward the minor, not the major, truths and facts of the Christian life. Many pray for salvation or sanctification, who will not pray for bread or work; many believe in the Trinity, who do not yet believe it is a fixed law of God, that it is more blessed to give than to receive. To multitudes, if this has any force, it is as a happening sometimes, and not as a necessity at all times, in all places, and unto all persons who, having freely received, have freely given. A host can recite the Commandments and the Apostles' Creed without halting, who cannot read through the fifteenth of First Corinthians without a shudder that Paul should have written that last verse. If they are carried over to the sixteenth chapter, they are chilled at the audacity of announcing a collection when writing of the resurrection glories. How few say "Thy kingdom come," who see that it is asking God to call upon them, as upon good stewards, for more money with which to send abroad his gospel! How few who utter this petition have in sight the contribution at the end thereof, and not only so, but who welcome it with joy, seeking to have the will of God done on earth as it is done in heaven!—*Dr. A. G. Lawson, in Homiletic Review.*

Man the creature has nothing that he has not received, man the servant must look to the Master for orders, and man the steward must give account to God for every talent used.

And, it might be added, "for every talent *not* used." Many a talent is lying buried in this Southern Zion of ours, which will one day come to light and to judgment. Reader, have you one?

CORRECTION.

In the receipts published in the May number of the *Journal* is a mistake of credit which we have been requested to correct. Under the heading "North Carolina" is to be found "Flint Hill ch., by J. K. Fant, $34.10." This ought to have been credited to South Carolina, Flint Hill church being in that State. The sender wrote from Pineville, N. C., and did not inform us that his church was in South Carolina. This will cause a slight change in the total receipts from the two States.

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 RECIVED FOR CONTRIBUTIONS, AS THEY ARE INVARIABLY SENT BY RETURN MAIL.

RECEIPTS FOR FOREIGN MISSIONS

From April 30th to May 22d, 1888.

ALABAMA.—Mrs. W. C. Sanders, Salem, $2; Antioch ch., by A. J. Woolley, $4.07; J. L. Ray, Knoxville, $2. Total, $8.07.

ARKANSAS.—Morrillton S. S., for China, by T. D. Hawkins, Sec., $3.70; "Christian Soldiers," Searcy, for support of girl in Madero Inst., by Mrs. W. H. Tharp, $25; O. M. Lucas, by W. A. Forbes, $5. Total, $33.70.

FLORIDA.—Ft. McCoy ch., by J. H. Steel, Tr., $5 48; 1st ch., Pensacola, by W. H. Owen, $5.80; Mrs. W. D. Chipley, for J. H. Eager's work, $10; W. M. Soc., 1st ch., Pensacola, by W. H. Owen, $5; Pensacola S. S., by Mrs. W. D. Chipley, $5. Total, $32.28.

GEORGIA.—Mrs. Collier's S. S. class, Albany, for "Adoo," China, $16; L. M. Soc., 1st ch., Atlanta, for support of Mexican girl, by Mrs. W. T. Akers, Tr., $7; W. M. Soc., Decatur ch., for Central China mission, by Mrs. T. C. Boykin, Tr., $15; Sardis ch., by M. M. Richardson, $15; W. M. Soc., 5th ch., Atlanta, by Miss Lizzie Hairston, Sec. $5.02; W. M. Soc., 1st ch., Augusta, for China, by J. C. C. Black, $65; Elam ch., by G. W. White, $5; by J. H. DeVotie, Cor. Sec. and Tr., (of which $20 for Mexico), $55.50. Total, $188.52.

KENTUCKY.—City Mission Schools, Louisville, by L. L. Henson, Tr., $16.29.

MARYLAND.—Immanuel church, Baltimore, by A. J. Owens, $91.55; Miss Lula F. Whilden, Baltimore, for new missionaries to China, $5. Total, $96.50.

MISSISSIPPI.—J. H. Pryor, Tr. Zion Asso., $10; Crystal Springs ch., by W. H. Barron, Tr., $169.10; Sundry churches of Springfield Asso., by T. J. Miley, $21.60; by J. T. Christian, Cor. Sec. Con. Bd., $150; Antioch ch., by W. P. Chapman, $6.20; Tippah Asso., by W. E. Berry, Chm'n Ex. Bd., $10.85; General Asso., by D. I. Chapman, Tr., $11.70; Armstrong Soc., Columbus, by C. E. W. Dobbs, $10; Hienzie ch., by J. S. Berry, $24.60; Columbus ch., by C. E. W. Dobbs, for Mexico, $5; Bequest of Mrs. Fannie V. Alsop, Meridian, by J. M. Bozeman, $200; by Geo. Whitfield, V. P., $16.25; Sundry parties, by W. Thigpen, Lake Como, $30. Total, $665.20.

MISSOURI.—By R. S. Duncan, Agt., $253.

SOUTH CAROLINA.—Mrs. Hoyt, for support of Mrs. Bagby, by *Heathen Helper*, $4; Mountain Creek ch., by J. E. Partlow, Tr., $1.25; Union Co. S. S. Con., by H. F. Scaife, Tr., $58.25; Fork Shoals ch. and Townville S. S., by J. A. Hoyt, $23; Union meeting 2d Div. Edisto Asso., by H. D. Ott, $5 60; Union 2d Division Orangeburg Asso., by G. E. Bolen, $4; Shiloh S. S., by L. D. Johnson, Tr., 65c; a young lady, Sumter, $1.10; Rosemary ch., by D. W. Key, $3.40; Swift Creek ch., by J. L. Vass, $2.65; Piedmont ch., by R. J. Williams, $5.45; W. B. Shaw, by brother Turner, $100.00; Bethany ch., by D. C. Hardin, $1 50; Limestone Spring ch., by N. C. Snead, Tr., $3; sale of jewelry, $8; S. S. Union, Northern Sec. Broad River Asso., by S. B. Ezell, $4.55; Calvary ch., by H. S. Hardin, Tr., $2.50; W. M. Soc., Beaver Creek ch., by John S. Croxton, $5. Total, $244.09.

TENNESSEE.—F. W. and Ellen O. Kraft, $5; Holston Asso., by R. H. Dungan, $35; Busy Bees of Edgefield ch., for support of girl in Miss Stein's school, China, by C. S. Gardner, $4; Baker's Grove ch., by W. M. Woodcock, Tr., $1 75; Pleasant Hill ch., by G. L. Ellis, $4.80; L. A. Soc., Little Hope ch., by J. H. Anderson, $5; L. M. Soc., Brownsville ch., by R. G. Craig, Tr. B. H. Asso., $15; Holston Valley Asso., by Branch Tucker, Tr., $6.63; by J. M. Senter, V. P., $10.50; Sundry parties, by A. J. Brandon, $5; Sunbeam Soc., Lebanon by Miss J. Lea, $12.73; S. T. Powers' S. S. class, Knoxville, for Mexican missions, $10; Limestone ch., by J. J. Deakins, $5. Total, $120.41.

TEXAS.—Mrs. J. W. Barnes, by J. B. Link, $5; W. M. Soc., Alamo ch., San Antonio, by Mrs. F. B. Davis, $5; J. B. Link, for Mexico, $15; Henry Exall, Dallas, for Mexico, $10. Total, $35.00.

VIRGINIA.—First ch., Danville, by J. P. Harrison, $14; Liberty ch., by W. M. Buckles, $2 50; by Norvell Ryland, Tr., $500; W. Y. Macfee, Pleasant Grove, $10; Cash collection at mass meeting of S. B. Convention, Richmond, $523.08; Mrs. Land, for Miss Lottie Moon, by Mrs. Jas. Pollard, $5; L. M. Soc. of Bap. ch., Washington co., by H. Goodwin, $3.75; A friend, $1; Pilgrims' mite box, Hampton, for Yates' memorial, $3; Clay St. S. S., Richmond, for Powell's work, $3; J. B. F. Mills, for sending new men to Mexico, $50, A Richmond girl and her mother, for Mexico, $5; Thorburn Clark, for Mrs. David's memorial fund, by W. Y. Macfee, $3; A member of Leigh St. church, Richmond, for Mexico, $1; Jackson B. Wood, Richmond, McCormick's house, $20; through Wm. E. Hatcher, for reinforcements for Mexico, $50. Total, $1,192.33.

MEXICO.—Maria dia la Fuente, for Mrs. David's memorial fund, $2.75.

AGGREGATE, 2,583.14.

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