

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."

VOL. 20—NEW SERIES.

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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.

WORDS OF COMMENDATION APPRECIATED.

Such full accounts of the work of the Convention have been given in the papers that we have decided not to take up space in the *Journal* for any notice of the meeting. But we do feel like saying for the officers and members of the Board that they are much gratified at the many kind expressions of approval which their report of the year's work elicited from many brethren. The "well done" of the brethren has made them glad, and will cheer and stimulate them as they strive for still better things during the year now opening before them.

And may we not, just here, ask that the Board may have a share in the prayers of their brethren? Many grave and perplexing questions have to be considered and settled by the twenty-two men composing this Board. Oftentimes, not only in their private devotions, but when they are together, engaged in the work entrusted to their hands, do they feel the need of divine guidance and not seldom do they stop in the midst of their deliberations to ask this guidance and the blessing of the God of missions. Will not the brethren who have placed the responsibilities of this work upon them, help them by their sympathy and prayers, as well as by their labors for the common work? When you pray for the missionaries—and you ought to do this every day—dear reader, remember the Board too.

\$150,000.

At the late meeting of the Convention a resolution was unanimously adopted to the effect that the Foreign Mission Board ought to have \$150,000 for the prosecution of its work during the present year. At least that much will be needed if the Board does the work now on its hands, not to speak of other work not yet undertaken but which is pressing for consideration.

During the last conventional year eighteen missionaries were added to the force already on the field. These eighteen went out at different times during the year, few if any drawing a full year's salary. This year these must be supported in full.

Besides these, there are now under appointment, including the wives some of the

appointees expect to take with them, nineteen others, nine of whom will leave for their respective fields of labor in June, the others going in the early fall. Of these nineteen, nine will go to China, four to Japan, five to Africa, and one to Brazil. But even these nineteen will hardly cover the number to be sent this year. Quite a number of others, men and women, have applied for appointment, several of whom were examined by members of the Board at Memphis, and approved for recommendation to the Board.

All these must be sent out between now and the late fall, and their outfit and traveling expenses provided for, in addition to their salaries after reaching their destinations.

In addition to these things, several houses of worship must be built or bought. Zacatecas, Mexico, must have a house at once. Several stations in Italy are in sore need of proper places in which to worship God, and to supply these several thousands of dollars were raised last year by Brother Eager, and will have to be paid over by the Board this year. A house is needed at Rio de Janeiro, Brazil, and must be secured in the near future.

Less than \$150,000 will not meet the absolute needs of the Board this year. Will the churches give this amount? They can if they will. Will they?

OUR INTEREST ACCOUNT.

It will be seen by reference to the annual report of the Treasurer of the Board, which is copied in this issue of the *Journal*, that the Board had to pay interest on borrowed money, last year, to the amount of nearly \$1,000. During the year, over \$45,000 was borrowed, the Board being compelled to do this in order to carry on its work at all. Nearly enough money was paid for the use of this \$45,000 to pay the salaries of two missionaries.

This thing ought not so to be, but how can it be helped? We can see only one way—and that is by churches and individual givers beginning to make their gifts to this work now. Every dollar paid into our treasury now, will save the Board nearly a year's interest, being thereby worth nearly six per cent more than if given next April. Regular contributions beginning at once will relieve the difficulty and save this interest money to the Lord's work.

The first month of the new year is only two-thirds gone, and already the Treasurer has had to go into bank for \$10,000, to meet the second quarter's drafts from our mission fields. Will not some of our Lord's people help us to remedy this evil at once?

NOTES ON JAPAN.

RICHMOND, VA., MAY 20, 1889.

Dear Brother:

In response to your request for some notes on Japan, I begin where every missionary of the Southern Board must begin in his journeying towards that land of missionary hope—at Richmond. From this city to the California coast, the one basis of choice of route is the season. From April to October, "The Southern Pacific" is intolerable on account of the intense heat and the blinding sand that must be encountered while crossing the Great Alkali Desert between El Paso, Texas, and Yuma, on the California frontier. From October to April this route is to be preferred, because there is no danger of being snow bound. At any season the long trip across the continent must be very tiresome. The "Canadian Pacific" is the Englishman's route, and the one affected by an uncertain class of wouldn't-be Americans, for no better reason than that "it is English, you know." True, the sea voyage is somewhat shorter from Victoria to Yokohama, than from San Francisco, but it is very much rougher. It is also more tiresome, owing to the inferior class of steamers, and the greater number of passengers—to say nothing of the offensive snobbery of the average English "globe-trotter."

The steamers sailing from San Francisco are all good and well appointed. The choice depends upon whether you prefer a Yankee or an English skipper. Having tried both, I unhesitatingly cast my vote in favor of the former. Of those sailing under the American flag "The City of Pekin" is the fastest and best as well as the largest. The

best of the English steamers is the "Arabic," although the "Oceanic" is the favorite. Here let me state that the man who hopes to reach Japan over a smooth sea is doomed to bitter disappointment. The one who dubbed that sheet of water "Pacific," evidently designed to conceal thought, or had never been more than three hundred miles from the California coast. The Japs have a very suggestive saying: "a sea voyage is an inch of hell." You must take that inch for a yard of heaven when you reach the Japan side. If your digestion prove sea-worthy you may expect a most enjoyable trip; if not, the nausea of a Japanese volcano becomes symbolic. Not even the bracing air, the glorious sunrise, the dying splendor of the day and the multitudinous smiles of the phosphorescent night can compensate for the weary monotony of the "mal de mer." After about three weeks of steaming you may hope to hear the words: "Sometime to-morrow we shall sight Cape King." Sunrise "to-morrow" will find all hands on deck, and at last our faith turns to sight. Away off, like a motionless wave rises the snow-crowned glory of the "Land of the Sunrise,"—Fujiyama, the Peerless, still sixty or seventy miles away, but beautiful in its solitude, sparkling like a diamond in its setting of sapphire.

Not even the sky of Italy is as clear and blue as that of Japan. A few hours and we are opposite the Cape.

To the right the mountainous provinces of Awa and Kadzu rise in their rainbow glory of coloring. Such combinations can be found only in a country like this, where the land is always under the highest state of cultivation. Rounding the Cape we see a grand stretch of green. To the left and a little ahead, is the village of Uraga, where Com. Perry anchored, and where the Tycoon's [Great Prince] messenger announced the favorable reception of President Fillmore's message, and where the American Commodore was first received as the accredited Ambassador of the U. S. From this fact the place has acquired the name of "Reception Bay," which name it still retains. Not far away, lies all that remains of the ill-fated U. S. man-of-war "Onesida," sunk in collision with the British ship "Bombay." The glory of the American flag has been preserved by the sale of the wreck, the drowned being left to their ocean grave. Up to date the memory of those who went down with the ship is just where this grateful Republic found it when the news arrived. Passing between the light houses the steamer shoots for the lightship which marks the entrance to the harbor of Yokohama. This so-called harbor is really nothing but an open roadstead, which fact accounts for the fearful destruction of shipping that takes place every year.

Passing the lightship we drop anchor and the voyage is done. Two guns fired from the steamer announces our arrival, although the hotel keepers have known that we were in sight of Cape King long before we knew it ourselves. They have probably had a watcher on that peak for two days looking out for the smoke of our ship. They know that this is the only incoming vessel from that quarter, and that we will be glad enough to find a resting place on dry land.

First comes the steam launch from the "Zei Quan" [Zay Kan, Custom House], bringing the Port physician who is to pronounce upon our fitness to land. Following this come the various "foreign" hotel launches—[remember that we are now the "foreign devils."] Looking towards the "hatoba" [landing place] we see an innumerable fleet of queer looking crafts that defy description. They seem to have shot from every crack and cranny of the long sea-wall, henceforth to be known as "The Bund." They dart out as though shot from a catapult. The rowers are not trammelled by unnecessary clothing. As they row you see that they stand to their oars, the left foot braced against an inclined plank and the thigh used as a fulcrum in rowing. With astonishingly quick stroke, six or eight stout fellows drive the boat through the water with yet more surprising speed, each set of rowers intent on getting their boat first to the side of the lately arrived ship. Sculling, rather than rowing, is the descriptive word. With oars about twenty feet long, with both muscle and

strength thrown against them, and each man working as if the entire responsibility rests on his exertions, they make the boat fairly skim along the water. How they manage to take such rapid strokes must be the first query of one who has done anything in that line. And all is so noisy. Indeed everything in Japan is accompanied by noise. The Japs can make more noise with their mouths than any people on the face of the earth, unless it be the "Celestials." Let me try to transliterate the song or noise they sing or shout while bending to their oars. This is about the thing: "Ho! hay! huida! ho! ho! hai! wa! ha!"

Assuming that you wish to learn something about Japan, take one of these "sam pan" [three planks], a very descriptive name for the Japanese row boat. "If you have tears to shed, prepare to shed them now." The motion of these boats is indescribable. A kind of jerk, that will fairly disjoin you—something like a yawn cut short by a hiccup. You are alternately pulled out and shoved in like a spiglass. Oh! there has been nothing like it since the Inquisition. After a few moments of this torture you are once more on shore and have made yourself the promise to let that voyage in a "sam pan" last you a lifetime.

Next comes the old, old story of the customs. But you will not suffer the agony experienced at the Custom House in the United States. The Japanese Custom House officers are far more respectable than are those of our country, though that is not much of a compliment.

Now you see the one thing that will be ever present to your eyes as you wander about this country. You are on the other side of the world and everything seems to be turned bottom up.

I shall have much to say about this up-side-downness of the Japanese customs, so I need mention only a few.

Noisy conversation is polite. Studying aloud in school is the approved way. Hard work is accompanied by correspondingly noisy talking. Modesty is at a discount. The public baths are open to the street, and I have frequently seen the bathers, male and female, taking their baths in a tub placed where every passer could see and be seen.

Carpenters draw the plane towards them; but they push the "draw-knife" [as we call it] from them. Horses are put tail first in the stalls. In the house the "polite" thing would be shocking if not revolting to the average Westerner.

If you go to one of the native hotels—and only by doing so will you see anything of the way in which the people of Japan live—you will first of all be requested to take off your shoes, for otherwise you will destroy more of the beautiful matting that covers the padded mats than your hotel bill will cover. Climb the steps. They are so steep that you must literally climb them. You are now on a beautifully polished floor, and a few steps bring you to the "shojee," [so pronounced], or sliding doors, which admit you to your compartment, for room it cannot be called. The only furniture in the room is a Japanese vase containing some flowers. In a few moments the "nayan" [I am spelling according to the pronunciation], or waiting maid, will bring you tea and some kind of candy. She will very soon stare you out of countenance if you are the least diffident. Here I leave you for the present trying to look self possessed, while in fact you think the damsel "possessed," and wonder why she don't call in a photographer at once. In my next letter I will try to go all over the hotel, and show you in what a queer country you are to spend your time.

GEO. H. APPLETON.

DELAY OF MAY JOURNAL.

The issuing of the May number of the *Journal*, as is our custom, was delayed until after the first of the month, in order that we might give to our readers the result of the year's work. We are sorry to learn that many subscribers were much annoyed by this delay, and were put to the trouble of writing to make inquiries about their papers. We hurried forward the work as rapidly as possible after the books were closed. This explanation is due to our readers and to the good lady who does the mailing as well.

For a century the Spirit has poured his fullest blessing on families, churches, and schools of the prophets, whence have gone the largest bands of laborers to fields remote. The paradox of modern church life is this: Apparent depletion ends in richest repletion; the most liberal gifts of men and money to farthest fields are the signal for the most rapid replenishment at home. Here is the key to the paradox: the Holy Spirit rewards obedience. Should we recall the 6,000 foreign missionaries to reinforce the home fields, it would bring to those very fields the curse of barrenness. Should we, on the contrary, distribute the whole force equally and impartially, with strict reference to the vast extent and awful need of the whole field, such blessing would come upon fields nearest home as never has been known. Of church life, as of individual life, it is true:

"There is that scattereth and yet increaseth: And there is that withholdeth more than is meet, But it tendeth to poverty."
—Dr. A. T. Pierson.

When our churches come to believe that paradox to be true, how will the work of the Lord prosper, both at home and abroad. The truth of the Bible quotation might be illustrated within the bounds of the Southern Baptist Convention.

There is evidence that American commerce with China will suffer on account of the new Chinese exclusion law that is now being rigidly enforced at all the ports of the United States. A Shanghai paper, the *Celestial Empire*, says that there have already been anti-American riots in Canton, and the populace feel that if Chinamen cannot go to America they should exclude Americans from China. The Poochow *Echo* gives similar news, and adds that the strong party in China which hates foreigners has recently been displaying a dangerous spirit. The Chinese Government which has refused to ratify the exclusion treaty with the United States, is not averse to these manifestations. There is reason to apprehend that disagreeable results may be experienced by American traders in China, and by the shippers of those American goods that have been coming into use among the Chinese. But we can bear with all this provided the missionaries are not interfered with.

Our Lord can turn even the folly of our Congress to the advancement of his kingdom. Let us ask him to do it in this case.

ITALY.—Wuttke gives the following statistics of Evangelical Christians among the Italians: There are 16,500 Waldenses. Most of these are found in the old churches of the valleys, but there are also new churches in cities, namely, one in Milan with 326 communicants, one in Turin with 317, and two in Florence with 325. The Free Church of Italy has 71 churches and stations, with 1,580 members. The Plymouth Brethren have 50 small congregations; the Wesleyans, 55 congregations and stations, and 1,380 members; the Methodist Episcopal Church, 20 congregations and 5 stations, with 950 members; the Baptists have 53 stations and 870 members. There are, besides, a few small missions in different parts of the country. The statistics of the German, English, American and French churches are not given. The total number of Italian communicants in the Evangelical churches is 22,000.—Dr. J. H. Stuckenberg.

That is a good large lump of heaven God has put into Italy. And it is gradually leavening the lump.

All vessels bound for West and South Africa, coming from ports in Europe and America, stop at Madeira. Here is the list of liquors which passed through in one week. It is taken from the daily returns posted in Liverpool:

900,000 cases of gin.....	£240,000
24,000 butts of rum.....	240,000
30,000 cases of brandy.....	90,000
28,000 cases of Irish whiskey.....	56,000
800,000 demijohns of rum.....	240,000
36,000 barrels of rum.....	72,000
30,000 cases of Old Tom.....	60,000
15,000 barrels of absinthe.....	45,000
40,000 cases of vermouth.....	3,000

The compiler calls it "The Devil's Missionary Enterprise."—*Bombay Guardian*.

This "Missionary Enterprise" demands more energetic work on the part of the Lord's mission workers in Africa, to counteract its influence, and the exercise of all the influence possessed by the Lord's people at home to put a check upon it.

Missionary literature has no adequate place among the numberless publications which throng even Christian homes. The young are not trained to look upon the world's evangelization as a great and paramount interest of life.—*Missionary Herald*.

Too true. If a tithe of the money spent by Christian people for the purchase of trashy literature for their children was spent in good, readable, missionary literature, the children would be the better for it, and the cause greatly helped. And children would greatly enjoy the stories of missionary life.

FOREIGN MISSION JOURNAL.

RICHMOND, VA., JUNE, 1889.

OUR MISSIONARIES.

SOUTHERN CHINA.

QANTON and vicinity.—R. H. Graves, Miss Lila Whilden,* D. Z. Simmons, Mrs. Simmons, Mr. McCloy,† Mrs. McCloy,† Miss Emma Young, Mrs. J. L. Sanford, Miss Nellie Hartwell, Miss North, and twenty-one native assistants and Bible women.

CENTRAL CHINA.

SHANGHAI.—Mrs. Yates, D. W. Herring, Mrs. Herring, L. N. Chappell, Mrs. Chappell,† assistant pastor, Wong Fung Sing, church-keeper, a licentiate—Wong Yee San,† sexton, Pay San Su. Kuan San.—See Tay San, pastor. Soochow.—T. O. Britton, Mrs. Britton, Tsu-nye-shang, a licentiate, and chapel-keeper. Chinkiang.—William J. Hunnex, Mrs. Hunnex, R. T. Bryan, Mrs. Bryan, B. F. Tatum.

NORTHERN CHINA.—P. O. CHIEFOO.

TUNG CHOW Mission.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes,† Miss Lottie Moon, Miss Fannie S. Knight,† W. Pruitt, Mrs. Pruitt, G. P. Bostick,† Mrs. Bostick,† Mrs. Davault.*

AFRICA.

LAGOS.—W. J. David,† Mrs. David,* P. A. Eubank, Mrs. Eubank, W. T. Lumbley,† Mrs. Lumbley,† G. C. Swain,† Mrs. Newton,† with four native assistants and teachers. Abokuta. (P. O. Lagos).—W. W. Harvey,* Mrs. Harvey,* C. E. Smith, Mrs. Smith, and one assistant. Ogbomoso.—L. O. Murray, native evangelist. Gann.—J. H. Hanson, native evangelist. Hausser Farm.—Albert Ell, native evangelist.

ITALY.

ROME.—George B. Taylor, 62 Via Giulio Romano, J. H. Eager and Mrs. Eager, 62 Via Giulio Romano. Rome.—Signor Paschetto. Palermo.—Signor Ferraris. Milan.—Nicholas Papengouth. Venice and Mestre.—Signor Bellonci. Bologna.—Signor Colombo. Modena.—Signor Martinielli. Carrpi.—Signor Esalio. Bari and Barletta.—Signor Volpi. Naples.—Signor Basile. Torre Pellice.—Signor Mullin. Cagliari, Sardinia.—Signor Arbanasich. Iglesias, Sardinia.—Signor Cossu.

BRAZIL.

RIO DE JANEIRO.—W. B. Bagby, Mrs. Bagby, E. H. Soper, Mrs. Soper. Bahia.—Z. C. Taylor, Mrs. Taylor, J. A. Barker, Mrs. Barker. MACAO.—Senhor Lima. PERNAMBUCO.—Senhor Joao Baptista. MINAS GERAES.—C. D. Daniel, Mrs. Daniel, E. A. Puthuff, Mrs. Puthuff,† native assistant.

MEXICO.

STATE OF COAHUILA. SALTILLO.—W. D. Powell, Mrs. Powell, Miss Annie J. Maberry, H. R. Moseley, Mrs. Moseley, Miss L. O. Canabias, two native teachers, and three colporters. Tlaxcala.—A. B. Rudd, Miss Sallie Hale. Tlaxcala.—Felipe Jimenez. Salinas, Juarez and Progreso.—P. Rodriguez. Miquila.—A. O. Watkins, Mrs. Watkins. Rio Grande District.—(To be supplied.) San Rafael and San Joaquin.—A. Travino. Galeana.—Jose Maria Garez. Rayones.—Gilberto Rodriguez. Matamoros.—J. G. Chastain, Mrs. Chastain.

STATES OF ZACATECAS AND AGUAS CALIENTES. Zacatecas and Aguas Calientes.—H. P. McCormick, Mrs. McCormick, Miss Addie Barton.

STATE OF JALISCO.

Guadalajara.—D. A. Wilson, Mrs. Wilson, Miss F. E. Russell.

*At present in this country.
†Under appointment—to sail soon.

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 REV. Z. C. TAYLOR.

BAHIA, BRAZIL.

In January I visited Jacobina, 250 miles in the interior. A large music hall, seated with benches from the town council, was offered us, and for four days we had good congregations, including all the officials. Brethren Borges and Emillano accompanied me. Preached nearly every day along the way. Distributed some 60 Bibles and portions. Baptized an intelligent young man in Alagoinhas and received another for baptism on my return. Baptisms in Bahia, 1; in Alagoinhas, 1; in Macao, 1; in Pernambuco, 2. One of our licentiates went to aid brother Daniel, (in Minas Geraes) Bro. Borges has preached regularly in Alagoinhas. Small pox has raged for months in Macao. The churches of Pernambuco and Macao are suffering for lack of a missionary. The work is enlarging in the interior and considerable force has been withdrawn from Bahia.

WALKS IN CANTON.

Heathen Worship.

Canton is full of heathen temples. The Cantonese have a name among their fellow-countrymen for being the most "religious" people in the empire, i. e. they spend more time and money on their worship. Let us visit one of these temples. There is nothing among the Chinese corresponding to our term "public worship," that is the people do not engage in any act of common worship. There is no singing, no prayer, no preaching for a company of worshippers. Idolatry segregates; every man is for himself; there is no sentiment of brotherhood, nor realizing of common wants. Each man and each woman goes to the temple with his or her own offerings, and makes his or her own requests. Nor are there any days set apart for worship, to the exclusion of other affairs, like a Christian Sabbath. The new moon and full moon are their chief "worship days," and the following days, the 2d and 16th of each (lunar) month, are the days when they have their "Sunday dinner"—the feast after sacrifice. On these days they eat the offerings which were presented in the temples on the 1st and 15th of the month. There are hundreds of temples, large and small, in Canton. Some of the largest

are connected with monasteries, where scores of priests, Buddhist or Taoist, have their abode. Some of the idols are of immense size, but most of them are of what would be known as "heroic size" as statues, a third or half as large again as a man. They are usually made of clay, but often carved in wood or in stone. There is generally a temple of some kind connected with each division of a street, say one for about a hundred houses or shops. The Chinese are a very practical people and utilize their temples for other purposes than worship. It is in these that the *Kai fong* meets; this is a kind of council or jury, composed of the leading men in the "hundred." All public business connected with the neighborhood comes before this council, and minor cases of crime, as thefts, &c., are tried before this local assembly. The fire engine belonging to the street is also frequently kept in the temple; in short, it is the public building of the local community.

Here is an open air altar. These altars, open to heaven, are perhaps the earliest religious structures of the Chinese. They are simply a stone platform with a back and sides like an arm chair. Against the back is the stone tablet with the name of Mother Earth or of the gods of the harvest, &c. Before the tablet is the censor or vase in which the incense sticks are placed after they are lighted. Incense is burnt here night and morning, and offerings are made from time to time. In the country, these altars are placed under some wide-spreading banyan or other tree, and in the city, at the mouth of a street, or at the wayside. Do you ask what are those little paper images for, like children's "paper dolls?" Some one has incurred the enmity of some poor woman and she has cut out these figures to represent her enemy, and has impaled them on the incense sticks with a prayer that the god may help her to take vengeance. If you had passed along here last night—for they are ashamed to let people see this exhibition of their malign temper in the daytime—you might have seen the woman bring these images, lay them down and switch them with the incense stick, and then stick them on the sticks before the tablet. Then you would see her take her offerings from the basket and present them to her god, and pray for vengeance. Thus do the heathen often pray to their gods, with their hearts full of wrath and bitterness.

Here we are at a temple. These large images on each side of the door way are the guardians of the temple; you notice they are dressed in armor, and have countenances intended to inspire terror. You notice that the courts of the temple rise one above another, until we get to the main hall. Here is the chief deity to whom the temple is erected, seated on his throne, with his assessors on each side, and his attendants on the right and left in front. You notice that most of the worshippers are women. Watch this woman as she goes through her adorations, and you will understand the process of heathen worship. She has spread out her offerings before the idol, and placed her incense sticks in the vase, having first sounded the drum and bell to announce her approach, and fired a pack of fire-crackers to frighten off the evil spirits who are supposed to be hovering in the air, and who would prevent her prayers from reaching the ears of the god. Now she is kneeling on her mat before the deity; she prostrates herself three times, and strikes her forehead three times on the pavement at each prostration, making the "three prostrations and nine bows," by which they worship a divine being. Now she is praying. You must not suppose that she prays to be made a better woman, or has any spiritual desires. The heathen have few such, and if they have desires to be better they take the form of resolution made in their own strength, and not of prayer to the gods. She may be praying for the recovery of a sick child, or for success in some undertaking. There! you see what she is praying for! She has drawn a lottery ticket from her sleeve, and is praying that she may be guided to select a lucky number. She takes the burning incense stick and burns a hole in one number, now she prays again and selects another. She hopes the god will enable her to draw a prize. There is a man at worship. The heathen know nothing of a quiet trust in our Heavenly Father; when they worship, they wish to know at once whether their prayers will be answered, so they consult the gods. You notice that after this man has made his prostrations, he throws up two blocks of wood. These are a bamboo root split in two, just as you might cut a sweet potato in two lengthwise. The two flat sides are placed together, and he throws them up and notices how they fall. Of course, there are three possible combinations, two "heads," two "tails," or a head and a tail. From these he concludes the idol has answered "Yes," "No," or has given no decisive reply. If he gets an unsatisfactory answer, he prays again, and throws his blocks once more. The woman there, you see, is trying another method of divination. She has a joint of bamboo about the size of an ordinary glass tumbler, in which are a number of bamboo slips about the length of a lead pencil, numbered from 1 to 60. You see, she shakes this vase until one of these slips falls out. Let us follow her to the temple keeper's counter. You see, she has No. 37. The temple keeper has a number of yellow papers, about the size of a large envelope. These are the responses of the god. You see, he gives her No. 37; she pays her money and goes away, thinking that this is the god's answer to her request. Even if you could read Chinese, you could make but little of this paper, for these responses are in ambiguous language, frequently in poetry. As we came into the temple you noticed a number of tables with men sitting behind them; some of

these men are fortune tellers, and some make a business of interpreting the responses. This woman will take her paper to one of these men, and pay him to explain it for her. He will ask her about her case, and explain the answer as he thinks the case will be likely to turn out.

If the answer in one temple is not satisfactory, the heathen worshipper will try another, as he hopes if one idol will not help him another may be induced to do so.

You see, the Chinese show no sense of reverence in their temples. The men laugh and talk, and take the incense sticks from before the idol to light their cigarettes and pipes by. Men are busy buying and selling within the precincts of the temple, tho' the sign "Holy Ground" is placed in large characters over the door. Peep-shows and medicine sellers, cook shops and cake stalls about, and one would think of a market place rather than a place of worship. While one is in the actual act of worship some little reverence is shown, but no respect is shown to the place.

No thoughtful Chinese can be satisfied with idolatry. It cannot stand before the light of Christian truth. May God soon hasten the day when the promise shall be fulfilled: "The idols shall be utterly abolish."

R. H. G.

FROM BROTHER J. A. BARKER.

(Through kindness of Dr. H. H. Harris.)

CAIXA 24, BAHIA, BRAZIL.

January 5th, 1889.

Prof. Harris:

My Dear Friend—We arrived here all safe, after a long and tiresome voyage, especially so to me, for I had thirty-three spells of overflowing sea-sickness. But I am very glad now that it was so, for I have been well ever since I landed; and I don't believe all the doctors that ever prescribed for me could have done me half so much good as that voyage. Really, I think it a special blessing to be able to get thoroughly sea-sick.

We are now 4,550 miles from Newport News, of course, according to nautical measure.

Our city is in two parts, upper and lower city; the latter being next to the bay, and the place where the principal business is done. The two are divided by a very steep, high hill, and many who can afford to pay five cents a trip ascend by the elevator, instead of climbing around to the top. We live in the upper city, and out in what may be called its semi-suburbs. Brother Taylor and his family occupy the first floor, and we the second of the same building.

This is truly a city of hills, with a climate I think good and healthful. They say it is about as warm now as it ever is here at any time during the year, and if that is true, I think I shall have no reason to complain of oppression from heat. We have a good breeze almost all the time. We have a great variety of fruits, some of which are considered very fine; but I have not learned yet to like them all, not even all that I have tried. We have several kinds in connection with our house, such as the jaca, pronounced dzhaca, which may be called a tree-watermelon, with a rough rind like our mock-orange. Then we have the mamo, pronounced mamung, with the g not very distinct. This we may call the tree muskmelon, if we judge from its taste and color, while its shape is something like a large pear. The oranges in this province are seedless, very large and sweet; and are said to be the very finest in the world. We have no lemons, except of very inferior quality, but limes and eajus (eadhus) are used instead, and we can have lime-ade and caiju-ade at our pleasure.

The advantages for travel are not very good in the city, and I suppose the same is true outside. Street cars are fairly good, but there are no buggies, few carriages, and what there are are almost all drawn by four horses, and it seems as if they were by the wealthy. There are more mules than horses, but all are very small. We see no dray wagons, but carts and negroes take their place, the latter carrying smaller packages and boxes on their heads.

The military is composed of the most ordinary looking set of men I ever saw in uniform, and I am sure I have never seen a white man among them. They shade off from the quadron to the blackest African you ever saw, and are said to be the very lowest in character among the natives. Reared by the government from boyhood, it seems that they regard themselves as only its machines. I don't suppose they know what patriotism means, and I believe a well trained soldier from our army at home could take a good rifle and whip twenty or more of them.

True morality, I believe, is a thing unknown among the unconverted natives, and a thorough amalgamation of races is one of the horrible results.

Marriage is not commonly regarded as a matter of much importance, and it is quite a good test very often of the sincerity of one who expresses a desire to become a Christian, as he is required to leave or marry the woman with whom he may be living out of wedlock.

Our church in this city has some as true Christians, I think, as I ever saw anywhere, and stands as a witness to the very earnest and consecrated efforts of brother Taylor and his wife. The people who are not under the influence of Christianity are, for the most part, too religious, and I think I often feel as Paul did when he saw the city of Athens "wholly given to idolatry," for my soul is stirred in me as I hear the bells and see the fireworks in honor to some saint, and as I see the images of saints, crosses, &c., in the stores of almost every street of business, all held in high esteem as objects of worship. I have had persons to ask me why our people at home should give any attention to the heathen. If they are Christians who ask this, I think we

need only give them the answer, that our Master commands both them and ourselves in some way, to give the heathen the gospel. But I believe the best general answer to such a question is, that the heathen without the gospel are dying and going to hell. To the ears of some, such a reply might sound rough and uncivil; but believing God's word as I do, I am satisfied that such is the condition of the heathen, and I would rather be positive now in such a matter than be found an unfaithful servant at last, though I myself should be saved; and may I say, "as by fire?"

Of course, I do not believe that carrying the gospel to the heathen will save any one, but I do believe that every one who is born of God's Spirit, and reasonably informed about the condition of the heathen, will be moved for their salvation, and will do something, if it is only a prayer that he can offer for that end.

This people do not know the gospel, except a few who have heard it from the few missionaries who have come here within the past few years. I do not know the inner workings of Catholicism; but to see its effects outside satisfies me that its adherents do not regard Jesus Christ as the only way of salvation, and in worship they put him far below many of the "saints."

We are at work on the language, and I hope to begin preaching before long. Their language is the first thing I want to get from the natives, and the gospel is the first I want to give them. As we have to do with them, they may be divided into two classes—the superstitious and the infidel. The superstitious are the ignorant, and the infidels are those who read and do a little thinking for themselves. I sincerely pity the former, and am not surprised at the position of the latter—and why not? Simply because Catholicism here has nothing to recommend it to a right thinking mind; and, as I have already intimated, nothing has been offered to many a sad heart in this land to satisfy its longings, and give it a hope of everlasting life. Belief in the "evil eye" is freely indulged, and by many, e. g., a man has some good looking fig trees; another admires them very much; in a few days they wither and die, and the owner says it was that look of envy that killed them.

One has a parrot which another wishes to buy, but the owner will not sell; the parrot dies in a short time, and the owner says it was the other man's evil eye that killed it, "and there is no doubt about it."

Mr. Blackford, a Presbyterian missionary, who has been here twenty-eight years, told me the other day that he thought if Satan had used all his powers and scheming for the past 1800 years, he could not have better succeeded in concocting a plan to oppose the gospel than he has done with Catholicism in this land. A monster before me! and yet I am neither dismayed nor discouraged. I believe him who has all power in heaven and on earth; I am his servant, and by his help, am ready to live or die for him anywhere in his field, which is the world; while I claim his promise to be with me "always, even unto the end of the world."

Yes, verily, the one great need of Brazil, to-day is the gospel, the gospel that exalts Jesus Christ as the only hope of lost sinners; and the gospel is what, I again say, I yearn to give them. Let Christianity take possession of their hearts, and she will in due time make her demand for literary and scientific training.

Yours, very truly,
JOHN A. BARKER.

FROM DR. GEO. B. TAYLOR.

A NEW CHURCH CONSTITUTED.

BOSCOREALE, April 22, 1889.

My dear Brother:

I reached this place Saturday afternoon much exhausted by the journey from Rome, but soon found refreshment in two unexpected ways. With the brethren here who came forward to greet me, were my dear friends Mr. Walker and the Count and Countess Papengouth, who had come out from Naples to assist at the baptism. It was a real cordial to meet them. One of the most sacred of the English *penales* is the tea-pot, and wherever one meets persons of that nationality, he is pretty sure to be offered a cup of tea. So it was now, and a draught of that fragrant and cheering beverage seemed at once to do away with the effects of my railway ride. How fortunate are our missionaries to China, though, by the way, I have heard that they get their tea from England!

Fifteen persons were to have been baptized, but six of them were providentially hindered, and will receive the ordinance at another time. The religious services were all that could be desired, but the baptism itself, while entirely decent, might, with better facilities, have been more impressive. Still, the general effect was good. Mrs. Papengouth was very kind in helping about the women, and her influence here and in Naples is most excellent.

Yesterday was a great day for our work here, as for the first time the Lord's Supper was celebrated, and a New Testament church began its life. There was much seriousness and tenderness in the little company, and tears flowed freely as the gospel was preached and as the emblems of the broken body and shed blood of Jesus were received. Specially were brother and sister Martinelli consoled witnessing the fruits of their sufferings and toils. I was very glad to take all the services of morning and night, specially as he was worn out with work and excitement. He had on Friday discoursed, with brief intervals, for three hours, on the seven sayings of our Lord on the cross, while my inspiring theme yesterday was Christ's Resurrection and its blessed consequences. How delightful to preach to people who are not gospel-hardened, and to whom the saving truths of God's Word are as fresh as clear, cold water from a mountain spring.

Easter is a great festa in Italy—a day of family re-unions, a day when all, who can, feast sumptuously, and many gormandize. Relations had come from a distance to the home where I was lodging, and it was a sight—the amount and variety of savoury viands spread and consumed, while big flasks of wine were emptied. There was danger with some of what Italians dread, a fit of indigestion. Yet others showed that they ate to live rather than lived to eat, and observed that temperance which is, after all, an Italian virtue.

As there was need of a colporter and helper here, I sent, some days ago, a brother who is the factotum and "Man Friday" of our work in Rome. He is busy visiting all the neighboring villages while he aids Signor Martinelli, and exerts a good influence in the nascent church. I found him charmed with this delicious and beautiful country, and pleased to exchange the moral sterility of Rome for the virgin soil which he has come to cultivate. Wishing to give him a hint of possible temptations, I asked him as we were walking together: "Do you know Roman history?"

"A little."

"About Hannibal?"

"Ah, yes, and how his army was demoralized by the delights of Capua."

"Let us be watchful, then, for we are in the same luxurious region."

This country is, indeed, a paradise. "The ground" (a friable mould of volcanic formation, bringing forth abundantly a great variety of fruits of the earth) would seem not to have been "cursed for man's sake," though here, as everywhere, "man is vile." The whole region is tiled as if it were a garden, and a garden it is, full of fruits, vegetables and flowers. The heavens, too, have an azure all their own, and though the sun is powerful, the air on this Vesuvian slope is so fresh and pure that it is often recommended to those suffering from asthma. A fine back-ground is the mountain, dusky with lava, from whose crater the smoke ascends in a "pillar of cloud," or a white streamer, floats away in the breeze till lost in the distance. At present, the volcano is as quiet as any old Dutchman placidly enjoying a post-prandial pipe.

Since my last letter, our cause here has gained another victory, our persecutors having been beaten also in the higher court, to which they appealed. So now, though the priestly opposition is as great as ever, our immunity from actual molestation is probably secured. This, with the establishment of a little church, a light-house in the darkness, is a source of gratitude and joy. Let us thank God and take courage. As to the new converts, we must indeed, as always, rejoice with the trembling, though they have already passed a rather long probation. But I must close with a note of positive sadness, for our brother Martinelli, who had a slight stroke of paralysis some two and a half years ago in Modena, experienced last evening symptoms which threaten a second, and that second is likely to be fatal. He has been subjected to an excessive strain in the conflicts with clerical foes here. I trust he may be spared. In any case, the Lord lives, and His work cannot die.

Yours sincerely,
GEORGE B. TAYLOR.

P. S.—The Lord willing, I shall go from here to Naples, Barletta and Bari, and possibly to Sardinia.

MISSIONARY TRIPS IN BRAZIL.—REV. Z. C. TAYLOR.

SECOND JOURNEY.

On the 16th of January, 1889, I left Bahia carrying with me benches for our new station at Alogonitos. A colporter accompanied me. At 8 p. m. we arrived and found about a dozen at the station to receive us. We repaired immediately to Bro. Borges' residence where a good congregation was waiting. They gave good attention and order, which a little surprised us. We have been sorely persecuted here several times. Next night the heavy cloud kept a good many away. Near the close of the sermon a man walked in and took a prominent seat. After listening about 5 minutes he took his bottle out and turned it up to his mouth. His followers set up a hearty laugh. He rose to go, but stopped in the door, took out his bottle and holding it out towards me asked if I wouldn't take a drink. He stayed some ten minutes longer with his drunken talk and threats, which produced general confusion. I sat down. The brethren were around him persuading him to go off. Directly we sang a song and at the close quiet prevailed. I resumed my discourse, exhorting all to courage and faith, that we must not fear man who can only kill the body, but God who can destroy soul and body. That the death of a martyr for Christ was most to be desired, for of all Christians that God and man honor most is the martyr. After dispersion our sadness was turned into joy. A young lady, whose father and sister I baptized in December, gave very clear evidence of conversion and spoke with such firmness of her determination to live a Christian, even at the cost of life, that our cups overflowed with joy. We decided on her baptism as I return. Next morning at 6 I took the train for the interior. I soon commenced showing my Bibles, upon which several collected. After hearing a while a fanatical Jesuit broke out in opposition. Said the Bibles were false and that it was nothing more than a way of living. I soon showed them by the cheapness of the Bible the impossibility of making a living in such a way. He then turned his argument and said that he knew we could not live by such sales, but it was *propaganda* and that we even gave them away. "Just so," said I, "We wish all to be saved and show our faith by our works. Because we gave them at times was no reason that they were false, that salvation is free; air, water, light, in a word every thing we have was given us by our Creator." He

then said the Bibles were condemned. "Yes," said I, "Christ was condemned too." He then told how we had been persecuted, which I replied was our honor. The apostles were persecuted and counted it a joy to suffer for Christ. He said, Christ had foretold of Anti-Christ and that I was one of them. It is you that say it, I replied, my Judge is in heaven. This conversation continued three hours. Every one who looked at the Bible, he threatened to beat in case they bought. While we were eating breakfast one asked to see a traveler's combination knife, fork and spoon which I was using. The Jesuit hollowed "give it back, its nothing but an invention of the devil." At 12 he got off and I had peace in conversation 3 hours longer, but the Jesuit frightened them all off from buying. I never sold a gospel even, but eternity will reveal the result.

Arrived here, Quemadas, at 3:30, Jan. 18th; 60 leagues from Bahia. It is a town of 2,000 inhabitants. Our brother, who recently removed to this place, met me at the train. Yesterday, Sunday, I preached to a good congregation. No preacher has ever been here. The priest's house is just across the square. One of his sons, son-in-law and two grandsons attended preaching. No work has ever been done here, but a few already show interest. I have been eating armadillo each day for dinner and one brother has prepared an anti-eater for our trip to Jacob, which is 20 leagues distant. I came on ahead to arrange horses, expecting brother Borges this evening. He stayed over in Alogonitos to fill his appointments yesterday. To-morrow (D. V.) we start for Jacobina—3 of us. Brother Emiliano, who is residing at present here, is a native of Jacob, and has already planted the seed there, and it is at his and their invitation that I go to this city.

Bahia, Feb. 11th, 1889. Continued our trip to Jacobina, preaching the first night on the way to some 30 persons. On the 3rd day at night we arrived. The vicar had forewarned the people of our coming and every man, woman and child was expecting us. We stopped the first night with our friend, the deputy sheriff. The house was crowded with visitors until 11 o'clock. Next morning we passed by the fair and occupied for the day a house offered us. Bro. Borges and Emiliano took Bibles and commenced selling on the streets. I stayed in doors explaining the way of salvation to crowds all day long. At night we passed over to the music hall where every thing had been arranged for preaching. We preached 5 times during the 4 days, having the best order and good attendance. The sheriff deputy, county clerk, and chief of the town council, were all present at most of the meetings. Bro. Emiliano was raised here and has occupied some of the first positions in political circles. The vicar did every thing he could to keep the people away but failed. The sheriff and several others invited us to return soon and establish permanent public worship there. On our return people intercepted us on the way to talk with us or ask questions. Made the trip back to Quemadas in 2½ days, where Bro. Emiliano lives, and next day Bro. Borges and I arrived by train in Alogonitos. On Sunday preached twice and baptised a very intelligent young man. Next day I arrived in Bahia, having been gone 20 days.

Several other places are calling for us to come and preach the gospel, but for want of means and scarcity of workers, these must be put off.

Pernambuco, 400 miles, and Maceio, 250 up the coast, still belong to the Bahia Mission. In each of these places we have a church and native pastor. They are young and inexperienced and need foreign collaborators who can teach them. Can't the Seminary send out a man this year to take charge of these two cities? Bro. Barker and I have our hands full in this city and province. Pernambuco has 175,000 inhabitants and Maceio has 20,000. In Maceio the church has 55 members and 20 in Pernambuco. This last city is called the Venice of Brazil. Our church in Bahia has 114 members.

We are expecting to buy a house for worship as soon as exchange goes down. The Board gives us \$4,000 and we are to raise another \$1,000. We are negotiating for the old inquisition building, where it is possible Rev. John Boles lay 8 years in prison in the 17th century. He was executed afterwards in Rio. This John Boles was sent out to Brazil with others by Calvin and others of the Reformation.

Brazil is now in a state of transition. Slavery has been abolished. Liberty of worship and civil marriage are expected soon with various other minor laws favoring the propagation of the gospel.

Men of the world from every part are seeking the gold, diamonds and wealth of Brazil. Shall we as Christians be less interested in the salvation of immortal souls? Precious souls, of greater value than gold and diamonds, should be gathered now to honor the crown of our Saviour-King. The night is coming when no man can work.

Who will come now and help us? Remember us continually in your prayers. Yours fraternally,

Z. C. TAYLOR.
Bro. Barker sends *temprancos*.

FROM BROTHER WILSON.

Dear Dr. Tupper:

Altogether, we may say the year has been a prosperous one for the Guadalajara mission. Preaching Services—We have kept up three each week during the year, at one place only in the city.

Once a week we have had a Bible school, which we hope has been very profitable.

Besides these, we have kept up for some months past a weekly prayer meeting.

The attendance on our preaching services has about doubled during the year, though it is not large yet. Seven have been bap-

tized during the year. One has been excluded. Five others have been received for baptism, but from present indications, some of these will not be baptized. The church, which has been formally organized only a little more than three months, numbers twelve, including the missionaries, and has in the three months raised \$14.21 for current expenses. The school (of girls) has had an average attendance of about fifteen, but we do not consider that it has been a success. Since July last we have had Sacramento Vera employed as a helper.

The Prospects of the mission for the year to come are bright. With an increasing congregation at the central station, we hope, if God will, early in January to open two new places of worship; one in the suburbs of this city, and one in San Pedro a large village near by. In the last named place there are some believers, and there is reason to hope that the work will be an immediate success.

Vera will be continued as a helper, but I shall aim to have immediate charge of all the preaching places myself.

With Miss Russell to superintend, we hope to make the school a success the coming year.

Funds—Vera's salary has been supplied in part by an appropriation made through brother W. D. Powell, and partly by the private contributions of the Guadalajara missionaries.

The mission had about \$37 above expenses on the school appropriation, which amount has been used in the support of some destitute children in the school. Since making the estimate for the ensuing year, the members of the mission have decided that the native teacher can be dispensed with, at least for the present, putting the school work entirely in Miss Russell's charge, and that the money intended for the teacher can be employed to greater advantage, renting houses and keeping up the stations mentioned above, which could not be opened otherwise. If we have not contrary orders from the Board, we shall apply it in this way.

Again thanking the brethren of the Board for their kindly consideration, and earnestly desiring your prayers for greater success in the coming year, I am very sincerely

Yours in Christ,
D. A. WILSON.

GENERAL VIEW—BY BRO. POWELL.

SALTILLO, MEX., April 16th, 1889.
Dear Brother Tupper:

I have visited all of our mission stations, except Zacatecas and Agua, during the past three months. Most of the places I have visited two or three times. Possibly, some notes on what I saw and learned may interest you.

GUADALAJARA.

This city I visited in company with Dr. H. H. Harris. I like it better than any city I have seen. Brother Wilson is building slowly but wisely. The work will stand. The congregations were much larger than I expected to find. Sister Wilson is doing fine work in the day school, and has one of the most interesting Sunday-school classes I have seen. The prospects are all that we could ask. Bro. Wilson wishes to push out into the country, and he needs a strong man to join him. Miss Russell had captured the hearts of all. If blessed with good health, she will do a good work for Christ.

MATEHUALA AND CEDRAL.

Here I assisted brother Chastain and brother Rodriguez to organize a church. There are fifteen believers in Cedral, and a church will soon be organized. The work is full of promise. Brother and sister Chastain are making progress with the language. The estates of Mr. Bustamante lie adjacent to these cities, but nothing can be done until brother Chastain can preach in Spanish.

GALEANA DISTRICT.

Promises larger results in the near future than any part of our field. I shall try to spend four or five months there this year. In Galeana several wish to be baptized. The same is true of Raices, Santa Cruz, San Rafael and San Joaquin. In Rayones I baptized seven, and organized a church. I preached under the natural bridge, between Galeana and Rayones, on my last trip, to over seventy people. This entire region is ripe for the gospel. The priest is preparing to move away.

PARRAS DISTRICT.

Brother Rudd can now preach with considerable ease. Brother Dominguez is proving himself a fine assistant. The congregations are large and growing. We have organized a church. Miss Hale is beginning under favorable auspices.

San Isidro is a promising mission station. Sierra Mojada church has suffered for the want of a minister.

RIO GRANDE DISTRICT.

Brother Watkins is in charge, assisted by brethren Trevino, Hoyos and Rodriguez.

I have organized churches in San Felipe and Mencilova. Musquiz, Sabinas and Progreso are in good working condition. Juarez has not had regular preaching, consequently is not in so prosperous a condition. Five were recently received in Progreso for baptism. On my last visit I raised the money in Musquiz to build a *pastorium* for brother and sister Watkins, who are much beloved by the people. The sentiment of the frontier is largely Baptist. Nearly one-half of the boarding pupils in Madero Institute are from that section. There is no fanaticism, and I have large hopes for the future. Churches could be established in several other towns, if there were some one to preach to them. Send us another man for this work.

PATOS DISTRICT.

Brother Müller is pastor. There have been several baptisms. Miss Dominguez has a fine school for girls. She has thirty pupils. A church has been organized at Jalal. There is great interest in several ranches. Brother Charez has greatly assisted brother Müller.

SALTILLO.

We have not had so many baptisms as usual, but there has been steady growth. We raised a collection, and painted the church within and without. The membership has also added liberally to put in the windows. Madero Institute is now well equipped for successful work. The boarding department is almost filled to overflowing. We have twice as many as our Catholic competitors across the street.

Our congregations are good, and we have had baptisms all along. Brother Moseley is up to his eyes in earnest work for the Master. He preaches very well in Spanish. The Lord has blessed us. We are grateful for the efficient helpers sent us. We need more, for our prospects were never so bright.

ZACATECAS MISSION.

The great want is a house of worship. This should receive the prompt attention of our brethren. Brother McCormick is decidedly over-worked, and this care should be taken from his shoulders. If the matter is laid properly before our people, they will gladly give the money. He also needs some one to take charge of the work in Aguas Calientes. Pray for us.

Fraternally,
W. D. POWELL.

FROM REV. W. J. HUNNEX.

WORK RENEWED AT CHINKIANG.

CHINKIANG, CHINA, April 1, 1889.
Dear Dr. Tupper: I am glad to be able to write to inform you that we are again in Chinkiang. I have rented a home from the Methodist missionaries here, which was formerly occupied by a family now on the way home. Bro. Bryan and family are living at Shanghai, as there is no other house obtainable here just now. Accompanied by Brother Chappell, he has just returned from Yangcoo, where, as you know, we are hoping to commence work as soon as possible.

You will hear from Bro. Bryan by this mail, all about our proposed action in reference to the purchase of the Methodist chapel here. There is, therefore, no occasion for me to enter into any of the details. I will just say, however, that if we can secure this chapel on the terms agreed upon, it will be a very satisfactory arrangement for us and work. The advantages of so doing are obvious: we shall be enabled to carry on our work almost without a break, and the difficulty of having the two chapels so close together will be done away with. We are now using the school-house, adjoining the Methodist chapel, as our place of worship. The chapel itself is now being repaired, it having been considerably damaged by the riot. It ought to be ready for use in about a fortnight.

We stayed in Shanghai about five weeks, until Mrs. Hunnex was well enough to return here. She passed through a very serious illness, but our loving Father has graciously restored her to a measure of health and strength again. For this we are profoundly thankful.

Our work this quarter has been sadly disarranged and broken up. At the commencement of the year we had large and interested audiences in the chapel, and there was much to encourage us in our work; but the riot broke out, destroying our chapel and homes, and all that we possessed, and thus effectually stopped the work for a time; but I think that we have faith to believe that increased blessing in our work will be the eventual result of all these troubles and commotions.

I was delighted to make the acquaintance of the newly-arrived brethren at Shanghai. With such additions to our working force we ought to be able to do something for the salvation of the people to whom we have been sent, and I pray that the Lord may make use of each one of us, so that His name may be glorified through what we may be enabled to do for his cause in China.

I am thankful to say that I am in the enjoyment of good health and strength. I trust that the Lord is blessing you also in this respect.

With Christian regards from Mrs. Hunnex and myself,
Sincerely yours,
W. J. HUNNEX.

EXTRACTS FROM THE ANNUAL REPORT OF THE FOREIGN MISSION BOARD.

FOREIGN MISSION JOURNAL.

It is a marvel that the only official medium between the representatives of the churches among the nations and the churches themselves, through which the work of these representatives and the means for their support furnished by the churches are monthly reported—to say nothing of valuable information with regard to actions of the Board and mission-works and mission-views in general—should be read by only one in a thousand of the Baptists of the South. If such information—essential to intelligent earnestness in the highest form of practical Christianity—had to be secured at great price, it should be secured. But when the cost is so small that even the poorest could hardly feel it at all, it is passing strange that the information should be unobtainable. The only reasonable explanation of conduct seemingly so unnatural would be that the people generally depend upon the pulpit for needful religious instruction, and that pastors hold monthly concerts for prayer and the impartation of missionary intelligence, and give from time to time important and interesting tidings from the fields of missions in Sunday services, when this greatest of gospel works can hardly be excluded from evangelical sermons and prayers.

The *Journal's* receipts have been \$2,733.46, its expenditures \$2,692.91, which leaves a balance in its favor of \$40.55. Last year the paper paid \$200 into the Board's treasury. This year it has been improved, at a heavy cost, by uncommonly fine likenesses of our missionaries, and should have circulated in thousands of families that never see it, and contributed tenfold to our treasury for spreading the gospel abroad.

THE SUNBEAMS' AND WOMAN'S WORK.

In 1876 the Board organized central committees for woman's work in most of our States. The work has so augmented that it is becoming one of the most fruitful sources of missionary influence and income. The following statistics, furnished by the executive committee of the Woman's societies located in Baltimore, indicate, in part, what our consecrated women are doing for the salvation of the world, and excite lively expectation of a grand future for their enterprise: "Amounts reported by eleven States paid to the Foreign Mission Board, from April 26th, 1888, to April 26th, 1889, by the Woman's Mission Societies, Auxiliary to the S. B. C., \$15,408.47." The free-will offerings of the remaining States cannot fail to swell the sum to \$18,000. The Convention should say to our Southern sisters: "Well done, good and faithful servants."

The Sunbeam movement began in Virginia during the spring and summer of 1887. * * * "Up to the present time (April, 1889,) 284 societies have been organized, in almost every State from Virginia to Texas, with an aggregate membership of probably not less than 8,000 or 10,000. During the first fiscal year \$1,582.14 was raised; so far in the second year, \$2,179.73 has been raised. The most of this money has gone to Foreign Missions. In Mississippi and North Carolina the Sunbeam work has been endorsed and forwarded by the Central Committee of the Women's Missionary Societies. Virginia Sunbeams are supporting a missionary in the field, while those in Mississippi, Alabama, and other States have contributed generously to the Italian Chapel Fund.

RECENTLY APPOINTED.

On the 4th of June, 1888, the following appointments were made:

For China—J. A. Brunson, of South Carolina; T. C. Britton, of North Carolina; L. N. Chappell, of North Carolina; E. F. Tatum, of North Carolina. For Africa—W. T. Lumley, of Mississippi; For Mexico—T. J. League, of South Carolina; A. C. Watkins, of Mississippi; J. G. Chastain, of Mississippi; A. B. Rudd, of Virginia; Miss Lillian Wright, of North Carolina; and Misses L. C. Cabanis and Fannie E. Russell, of Virginia. In February preceding, H. R. Moseley, of South Carolina, had been appointed to Mexico, and J. A. Barker to South America. All of these except brethren Brunson and League, who wished to take another year at the Seminary, and Brother Lumley, who was detained by sickness, arrived in due season on their respective fields. On January 7th, of this year, G. P. Bostick, of North Carolina, and J. J. Taylor, of Arkansas, with Rev. Mr. McCloy, of Scotland, now resident in Canton, were appointed to China. On April 1st, C. C. Newton and Miss Fannie S. Knight, both of North Carolina were appointed, the former to Africa, the latter to China. On May 3d, Miss Mollie McMinn, of Missouri, was appointed to Canton, China, Miss Emma Morton, of the same State, to Rio de Janeiro, and Miss Alberta Newton, of North Carolina, to Africa. J. W. McCollum, of Alabama, was appointed to Japan, and J. A. Brunson was transferred from China to Japan, while T. J. League was transferred from Mexico to China. All of these expect, Providence permitting, to sail soon for their fields of labor, except Rev. J. J. Taylor, who, in the midst of preparation for departure, experienced the unspeakable bereavement of losing his wife, and Miss McMinn, who will sail in the early fall with Miss Alice Flagg, of North Carolina, who will join the Shanghai Mission. These several companies, recently appointed, with wives taken and to be taken, number thirty-six, which is a brave increase of our missionary force in twelve months. This was a great stride to make at once, but it was made in accordance with the spirit and the letter of the command of the Convention at its meeting in Richmond. The Board asked whether it should go forward according to its solemn convictions of the necessity of the fields, and the Convention replied, most emphatically, *Go forward!*

APPLICANTS.

A number of prominent applicants for missionary appointment, several of whom expect to meet members of the Board at this session of the Convention, are anxiously awaiting the decision which is to realize or dash their most cherished hopes. Such as prove themselves qualified for the lofty trust of the Foreign Missionary, should be and will be no doubt appointed. Generous and speedy offerings should immediately flow into the treasury of the Board.

TREASURER'S REPORT.

The Treasurer reports balance on hand the beginning of the year, \$3,609.53, and the receipts during the year, \$99,023.75, making an aggregate of \$102,633.31. The expenditures have been \$101,818.41, leaving a balance in his hands of \$814.97. The liabilities, on call-loans, \$2,150.21, are money, deposited with the treasurer by returned missionaries for the use of the Board, and preferred by the owners, not to be returned. The attention of the Convention is called to the large amount of money borrowed, \$46,500, for which \$99.57 interest had to be paid. An explanation of this is suggested by the fact worthy of the grave consideration of the Convention and the churches, that in the last month of the conventional year, \$32,054.88 was received, which is one-third of the annual receipts, and in the two last days of the year was received \$14,279.87, of which \$9,183.56 came to hand the very last day of the year. Does not this state-

ment emphasize the importance of some arrangement, if possible, by which contributions may be so made as not to present an interest account so heavy, and so injurious to the cause? Yet the Board feels grateful that it has been enabled, by the good-will of the people and the grace of God, to meet all the financial obligations and demands of the year; and are impressed with the duty (while efforts among the churches should be redoubled,) of exercising more faith in him whose purpose and plans and promises are in the behalf of our works, and who will not deny Himself nor disappoint His trusting ones seeking to execute His most holy will.

JAPAN MISSION.

In 1859 the Board resolved to open a mission in this country. Several missionaries were appointed. Two of them, Mr. and Mrs. Rohrer, started for the field in the ill-fated "Forest City," which was never heard from after leaving this country. The enterprise has never been abandoned. Dr. Yates urged the Board to make a start there as one of the most promising lands for missionary labor. Last year the Convention adopted the following commendation presented by the Committee on the "Enlargement of the Work of the Foreign Mission Board."

"The Committee especially commend to the Convention the establishment of a mission in the long-neglected but progressive empire of Japan. The commercial relations of this people with the United States are of such a nature as greatly to favor the success of the enterprise. The vessels bearing our missionaries to China must pass by the suffering millions of Japan, which is so situated geographically as to afford a most valuable strategic territory for the capture of the boundless regions beyond. The establishment of this mission was a favorite project with Dr. Yates. Shall our brethren of the North and English Baptists be permitted to toil there with no help from their Southern brethren? To carry out the views of the Board, the least amount that can be asked for is \$100,000 as against the \$86,000 contributed the past years. We should not rest satisfied with even double that amount."

The Rev. G. H. Appleton, a missionary of the Missionary Union to Japan, has given to the Board very valuable information, and has contributed to the *Foreign Mission Journal* invaluable papers on this subject.

The Missionary Union extends to our Board the most fraternal welcome to this field, and the Board has resolved to enter it at an early day. Two admirably qualified young men, as has been stated, have been appointed as our pioneers in this most hopeful enterprise. Here is another call of Providence to our churches to invest among the heathen more of the Lord's money that they hold, which should not be disregarded.

IN CONCLUSION.

The Board rejoices that it can present a report so replete with evidences of the Divine presence at home and abroad. The many baptisms, the increase of native beneficence in the missions, the opening of new fields, the augmented contributions of our people, the many applications for missionary work, the great expansion of our missionary force—all this is inspiring, and calls for devout gratitude to God. But all this imposes heavier obligations on the churches. The Lord is working more manifestly that His people should work more abundantly. Their hearts should be more full of prayer, their lips more full of praise, and their hands more full of labor. And what of free-will offerings?

The Board implores the Convention's attention to the fact that, in accordance with its positive orders, the Board has appointed a very host of new missionaries, whose support must be provided by greatly increased contributions. Our actual expenditures in the past year were over one hundred thousand dollars. Can they be less than one-third more this year? This question oppresses the heart of the Board. Will the Convention and the churches realize the facts in the case, and rise, by the help of God, to the height of the solemn occasion? There must be a powerful awakening as to the personal responsibility resting on God's people to supply what is necessary to execute the Master's orders. The Convention, in the name of Christ and the churches, bids the Board go forward and send out these laborers. The Board obeys. Will not the churches sustain the Convention's orders in furthering Christ's commission, and approve the Board's obedience? Will they not look upon the eight hundred millions of souls who have never heard the name of Jesus, and rejoice in the privilege of doing what they can to give them the glad tidings of free salvation? All will not be saved, but every human being on our planet, who can hear, should be told the gospel of Christ. This is the duty of the Church. Default as to this obligation is flagrant disobedience, and retards the blessed coming of the Lord Jesus. Let the churches bestir themselves. Let them not only sustain the missionaries sent out, but send the means for many more greatly needed and ready to into the fields. If the houses of worship imperatively needed are granted, not less than one hundred and fifty thousand dollars must come this year into the treasury of the Board. It is confidently hoped that the Convention will ring out its appeal to the churches in such clear and clarion notes that at the close of another year the Board will bear back the news, not only of great blessings on the fields, but of a grand revival, by God's grace, of the spirit of missions among the churches at home. Will the Convention hear us? Will the churches heed the Convention? Will the Lord smile on us and on our work? God be merciful unto us, and bless us, and cause His face to shine upon us, that His name may be known upon earth, His saving health among all nations; and blessed be His glorious name forever, and let the whole earth be filled with His glory. Amen and amen.

EXECUTIVE COMMITTEE

—OF—

WOMAN'S MISSION SOCIETIES

Auxiliary to S. B. C.

Motto: "Go Forward."

10 East Fayette St., Baltimore, Md.

PRESIDENT—Miss M. L. McIntosh, Society Hill, S. C.

VICE-PRESIDENTS—Arkansas, Mrs. L. A. Forbes;

Florida, Mrs. Telford; Georgia, Mrs. H. Hatcher;

Kentucky, Miss E. Broadus; Louisiana, Miss M. Alfred;

Maryland, Mrs. A. J. Rowland; Mississippi, Mrs. A. M. Hillman;

Missouri, Mrs. Wm. F. Elliott; South Carolina, Mrs. J. Stout;

Tennessee, Miss E. Brown; Texas, Mrs. S. B. Davis;

Virginia, Mrs. W. E. Hatcher.

COR. SECY—Miss Annie W. Armstrong, 10 East Fayette St., Baltimore, Md.

TREASURER—Mrs. J. F. Pallen, 10 East Fayette St., Baltimore, Md.

EDITOR—Miss Alice Armstrong, 1423 McCulloh St., Baltimore, Md.

Prayer-Card Topic for June.

1889.

ITALY.

"Whoever will, let him take of the water of life freely." Rev. 21:7. Chapels must be built. 14 missionaries (S. B. C.) native and foreign. 13 stations. Membership 350.

The leaflet suggested on program is "Evangelical Italy," by Rev. J. H. Eager, missionary to Italy. Price 2cts., Md. B. P. Miss. Rooms, 10 E. Fayette St., Baltimore.

MEETINGS IN MEMPHIS.

It was impossible, in the space allowed, to give an adequate review of the delightful meetings which commemorated the sixth anniversary of the Woman's Mission Societies and the first anniversary of the Executive Committee connected with these societies. From the cordial welcome extended by the committee of Arrangements in their gracious words and perfect preparations, to the close of the last business session on Monday, a union of purpose and interest bound all hearts together as one. So apparent was the pleasure, that a stranger remarked: "how genuinely glad you all seem to be together." It was a joyful Christian family, intent about the Father's business and He did not fail to meet with them.

The program outlined in the May Ex. Com. column of the *Journal*, was conformed to with promptness. It was adopted as a whole by the delegates and as each report or address was timed upon the program, nothing was crowded out. The business was carried forward with most systematic regularity, to the evident satisfaction of all. Too much praise cannot be rendered to the President, who ruled so gently yet so firmly, that it was difficult to believe she filled her position for the first time. The business session of the Ex. Com. was attended on Friday by 15 delegates. On Saturday a large audience filled the church with 40 delegates present. Each of the twelve States in the organization is entitled to four delegates, including its vice-president and the general officers and local committee of nine. A delegation of 40, at a point so distant from many States, indicated a large interest in the work. The reports from the general officers were received with deepest attention, and will be printed later. The Treasurer's report is presented below. The comparative statistics for the two years, 1888 and 1889, speak their own words of encouragement—\$3,500 advance in Foreign Missions and \$5,000 in Home Missions. Nearly \$30,000 in whole for the two Boards! Never has such a showing been made before in our history, and yet we know much gleaming remains yet to be done—yea, whole fields of ripened grain still untouched!

FOREIGN MISSIONS, S. B. C.

Woman's Mission Societies, auxiliary to S. B. C., gave, as far as reported, the following:

	1888.	1889.
Arkansas.....	241 96	301 42
Florida.....	432 27	550 40
Georgia.....	1,811 83	2,697 49
Kentucky.....	1,722 11	1,885 27
Louisiana.....	203 28	233 15
Maryland.....	1,167 95	1,650 52
Mississippi.....	541 20	2,044 50
Missouri.....	3,015 55	2,540 47
South Carolina.....	2,147 60	3,241 90
Tennessee.....	*	162 83
Texas.....	411 75	631 45
Virginia.....	2,618 50	2,637 12
Total.....	\$14,316 06	\$17,852 53

*Division of funds not reported. †Six months.

HOME MISSIONS, S. B. C.

Woman's Mission Societies, auxiliary to S. B. C., gave, as far as reported, the following:

	1888.	1889.
Arkansas.....	80 01	148 31
Florida.....	432 27	500 00
Georgia.....	1,115 85	2,282 97
Kentucky.....	142 88	243 20
Louisiana.....	*	119 30
Maryland.....	2,844 55	2,895 74
Mississippi.....	206 05	1,040 58
Missouri.....	922 44	1,031 75
South Carolina.....	635 38	1,087 80
Tennessee.....	*	141 25
Texas.....	91 28	613 90
Virginia.....	251 82	806 17
Total.....	\$ 6,723 10	\$11,810 07

*Division of funds not reported. †Six months.

On all the above report was circulated through the audience after its reading. The English visitors were then introduced by Mrs. F. M. Ellis, of Maryland, and warmly welcomed by Mrs. Hillman, of Mississippi. Committees were appointed, with chairmen, as follows: Mrs. Forbes, Arkansas, on En-

rollment; Mrs. Hatcher, Louisiana, Band Work; Mrs. Hyde, Missouri, Plan of Work; Miss E. Broadus, Kentucky, Nominations; all of which except the first to report on Monday. Mr. Diaz's address at this point was much enjoyed. Beginning with his mother's conversion, he showed the progress of the gospel among the women of Cuba, and their readiness for Christian work. State reports of methods and progress were made. The most concrete form of expression is the above statistical report from the Treasurer. These State reports will appear in the annual printed report. Missionary literature as help to mission work was urged. The *Foreign Mission Journal* found an able advocate in Miss Coker, of South Carolina. Mrs. Nelson, of Mississippi, pressed the claims of *Our Home Field*, because of the positive fruits which she witnessed from its seed sowing. Mrs. Abbott, of Georgia, as earnestly advocated *The Baptist Basket*, and Miss Annie Armstrong, of Maryland, presented the varied help which the Maryland Baptist Mission Rooms was prepared to give at a moderate cost. Samples of its literature were there on exhibition and for sale.

The missionary meeting on Sunday was one of rare pleasure. Christ in unseen presence was standing in the midst with outstretched hands full of blessings, as his faithful servants recounted their labors done "in his name," at the ends of the earth and at our own doors. The meeting was presided over by Mrs. Hillman, of Mississippi. The following missionaries took part: Mrs. Davault, China; Miss Cole, New Orleans; Mrs. David, Africa; Mrs. Puthill, Brazil; Miss Everett, Texas; Mrs. McCormick, Mexico; Mrs. Lumley, appointee to Africa; Miss Morton, appointee to Brazil; Miss McMan, appointee to China; Mrs. Nelson, Mississippi; Miss Alfred, New Orleans. Rev. Dr. H. H. Harris made an address also, representing the Foreign Board, and Dr. Tichenor the Home Board.

On Monday the devotional exercises, conducted by Mrs. Davis, of Texas, were of deep spiritual power and earnest consecration. An obituary committee, Mrs. Burnham chairman, reported resolutions on the death of Miss Maggie Rice. The following recommendations from the Executive Committee were unanimously adopted by a rising vote, and form the basis for a program of action for the coming year:

1. Profoundly impressed with the importance of early training for the young in mission work, as a development of the Church, and as a material aid in the missionary cause, Home and Foreign, it is recommended that Young People's Societies and Bands be organized, encouraged, and fostered in all the States.

2. By suggestion from the Foreign Board it is recommended—

(a) That the new mission field of Japan be presented to W. M. S. (aux. to S. B. C.), as an object of prayer and labor.

Under the recommendation, the Executive Committee suggests that the Young People's Societies and Bands aim collectively to support a missionary in Japan.

This is not intended to exclude other objects, Home or Foreign.

(b) That China be presented to the W. M. S. (aux. to S. B. C.), as an object of prayer and labor.

Under the recommendation, the Executive Committee suggests that the Christmas offering through envelopes be continued, to pay the salaries of missionaries already sent to Pingu through former offering, and to send others.

3. By suggestion from the Home Board it is recommended—

That the work in Cuba be the hearty co-operation of W. M. S. (aux. to S. B. C.).

Under the recommendation, the Executive Committee suggests that the Brick Card, which has been successfully though not universally distributed, be urged with vigor by the Ladies' and Young People's Societies.

Also that a circular letter from the Corresponding Secretary, Dr. I. T. Tichenor, in regard to the same, be printed, and distributed through State Central Committees.

The payment of \$20,000 on the church in Havana must again be met during the current year. Again must effort be made to meet it.

4. That the annual Prayer Card for July, 1889, to July, 1890, with its monthly presentation of mission fields, Home and Foreign, S. B. C., be distributed to the W. M. S. (aux. to S. B. C.), through State Central Committees.

5. That as an Expense Fund for postage, printing, etc., has been found an efficient aid in missionary work, it be recommended to Central Committees for local State work, and a leaflet, showing its needs and suggesting methods for securing it, be prepared by the Executive Committee for distribution, as desired by Central Committees.

6. That missionary literature, the papers of the Board, etc., be more widely used by the societies, as aids to deeper interest, through information.

A very interesting address on Japan was delivered by Rev. T. P. Bell.

The committees appointed on Saturday reported through their chairmen. Reports read and discussed, section by section, and adopted; will be presented in annual report. The unanimous choice of location was a return to Baltimore, and the former officers were unanimously re-elected for another year. The local board of nine are: Mrs. F. M. Ellis, Mrs. J. H. Brittain, Mrs. O. F. Gregory, Mrs. W. J. Brown, Miss Alice Armstrong, Miss A. Wilson, Mrs. A. F. Crane, Mrs. A. C. Vroe, Mrs. F. R. Feudge.

Florida was not present by delegation, but sent a telegram of greeting. The music was a charming feature of every session, and fresh flowers evidenced the constant care of the Committee of Arrangement. The young girls who served as aides added greatly to the easy dispatch of business. The pastor of the church (Presbyterian) was unemitting in his kind attentions. May Memphis be richly blessed in its beautiful serving, and may this anniversary presage the grace which will attend the year to follow.

SUNBEAM CORNER.

Number of societies organized 293; amount reported to Coz. George since May 23, 1888, \$2,563.73. Send money to Rev. H. A. Tupper, P. O. Box 134, Richmond, Va., or to your State Treasurer. Report to Rev. Geo. Braxton Taylor, Chapel Hill, N. C.

The following new societies have been organized since last month: Magnolia, Miss.; Steen's Creek, Miss.; Stanton, Ala.; Petersburg, (1st ch.) Va.; Louisa C. H., Va.; East End, Tenn.

One society must be in a dying condition; cause, modesty of the members. None would agree to act as officers. What will our great Captain think of this?..... "We have now in the bank over \$30 for the Yates' memorial chapel," writes Miss Eliza T. Hyde, from Charleston S. C. Will the S. C. Sunbeams not rally and help Miss Hyde this summer?..... Morristown (Tenn.) Sunbeams raised \$50 for the Pingu mission, and will have a jug breaking during the summer..... The Clifton Forge (Va.) Sunbeams are doing well. Their secretary wrote a nice letter for the Sunbeam corner, but some how it was left out. Pardon, cousin..... The Sumpterville (Fla.) Sunbeams have been making their missionary money lately by picking and packing strawberries for shipment..... A Sunbeam excuses a small contribution by saying:—

"Our people have never been accustomed to sending their funds to the Convention, and will make no effort to raise their money to send to the Treasurer earlier than Sept. 1st, at which time our District Association holds its meeting." When will our people learn to give all along through the year for missionary objects?..... The Broadway (Louisville, Ky.) Sunbeams hope to be even more prosperous this year..... A nice letter from Wetumpka (Ala.) Sunbeams. They number 50. Their pastor, Rev. L. G. Skippie, conducts their meetings. If each of the 50 can write as nice a letter as Cousin Frank, they are a bright band..... Although the Austin, Tex., Sunbeams have just now no pastor, still they are at work. They have helped in the Pingu work..... The Brington, Va., Sunbeams, will undertake the support of a girl at the Madeiro Institute.

..... The Evergreen, Ala., Sunbeams gave a Floral Festival on May 3rd, by which they raised \$27. Their regular quarterly contribution of \$7.08 went to the Zacatecas church.

..... The amount given above, as reported to Coz. George, since May 23rd, 1888, has three items: Christmas Sunbeam Day \$295.59; Virginia, Sunbeams contribution towards support of Miss Fannie Russell, \$332.70; from the rest of the Sunbeams \$1,935.44. This is a most encouraging showing. During the new year, which we are just beginning, let us do much more. Why cannot the Sunbeams report \$5,000 to the Convention at Fort Worth in May, 1890?

A SACRIFICE FOR CHRIST.

The following letter was received at the office some days ago. It speaks for itself, and its language is a call to many others to make sacrifices for this work of the Master. Who will heed it?

Dear Dr. Tupper:

The associations connected with the enclosed render it very precious. It was the last wedding fee received by a faithful minister of the cross, before he fell a victim to the fever in a plague-stricken southern city, more than ten years ago. It has seemed too sacred to spend. But the Master calls through the need of your Board, and it is sent with the prayer that God will bless it and use it for his own glory.

But above all else, the work of foreign missions has never been a mere corollary, but the main proposition instead, never an adjunct, an avocation, a by-play, but the very *raison d'être*, the fundamental and constitutive principle. And this chief end and aim of existence has been pursued so vigorously and unflinchingly that we have the unmatched spectacle of a church whose adherents in pagan lands outnumber the membership at home nearly three to one.

This is said of the Moravians by a writer in the *Missionary Review*. God in mercy hasten the day when the Baptists shall have the same spirit, when foreign missions shall be to them not a "mere corollary, but the main proposition." What is the reason of our existence as a people, if not that we may win the world to the Lord?

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

RECEIPTS FOR FOREIGN MISSIONS

From April 30, to May 22, 1889.

ALABAMA.—J. A. See of Childersburg ch., for Pingu, by Mrs. Della Moss, \$7.75; Montgomery Sunbeams, by G. B. Taylor, \$1.60; Biowas Asso., by J. R. Nowlin, Tr., \$42.27; by J. W. Stewart, for Zacatecas ch., of which \$7.08 from Evergreen Sunbeams and \$3 from L. M. Soc., \$10.08; St. Francis St. S. S. Mobile, for Italian chapel, by M. S. Thompson, \$17.10; Robt. G. Rivers, for Italian chapel, by Mrs. L. G. Blythe, \$2. Total, \$450.70.

ARKANSAS.—Oakland ch., by J. U. H. Wharton, \$11; Rehoboth and Golt ch., by R. G. Hewlett, \$7; Pine Bluff ch., by W. G. Golden, \$16.50; Eddie Smith, Magnolia, for Italian chapel, \$1.10; Alpine ch., by J. B. Lusk, \$5; Gretna ch., by A. M. Simms, \$5; Searcy, V. P., \$6.55; Convention of West Arkansas and Indian Territory, by E. L. Compere, \$10; Russellville ch., by J. M. Hart, \$6. Total, \$106.55.

FLORIDA.—Miss Julia Holman, Switzerland, \$2; S. M. Providence, Lake Weir ch., \$16.60; Homeland S. S., by H. M. Day, \$1.50. Total, \$20.80.

GEORGIA.—Mrs. T. L. Port, Cedar Springs, \$4.75; by Mrs. A. C. Albany, for Adco. with Mrs. Yates, \$15; Miss S. Cox, Ladrange, from Y. L. M. Soc., by W. D. Powell, for girls in Madeiro Inst., \$30; by J. H. DeVette, Cor. Sec., of which \$8.50 for China, \$2 for O. V. Pruitt, \$1.45 for Italian chapel, and \$20 for outfit of G. P. Hostick and wife, from A. D. Freeman, \$50.30. Total, \$98.05.

KENTUCKY.—Winchester ch., by Wm. Stewart, \$20; by W. D. Powell, for girls in Madeiro Inst., as follows: from L. M. Soc., Mt. Sterling, \$60; from Keen Soc., Hopkinsville, \$60; from Amelia Soc., Hopkinsville, \$60; Sundry parties, by R. P. Jager, Hopkinsville, \$3.20; Dover ch., for Zacatecas ch., by G. Van Arsdale, \$2; Broadway Sunbeams, Louisville, by G. B. Taylor, \$4; by L. M. Washburn, Shrewsbury, for Italian chapel, \$3.70; LaGrange and Sulphur chs., by G. P. Hostick, \$1.75; Mrs. J. C. Vick, Russellville, by J. G. Blythe, \$3. Total, \$256.65.

MARYLAND.—Immanuel ch., Baltimore, by A. S. J. Owens, \$45.

MISSISSIPPI.—By M. G. Turner, Paulding, \$18.00; Y. L. M. Soc., Columbus, by W. D. Powell, for girls in Madeiro Inst., \$25; Antioch and New Prospect chs., by W. P. Chapman, \$6.60; Union ch., Tipton Asso., by T. P. Bell, \$12.05; First ch., Columbus, by C. E. W. Dobb, of which \$14 from Armstrong Soc., and \$3 from Ladies' Soc., for Zacatecas ch., \$35; Sundry chs., by H. J. Legg, \$21; by Geo. Whitfield, V. P., \$48.09. Total, \$197.34.

MISSOURI.—Henry Weber, Fairmont, \$8.50; Union ch., for Italian chapel, by W. M. Bell, \$2. Total, \$10.50.

NORTH CAROLINA.—Mrs. T. W. Ebeltoft's S. S. class of Shelby ch., for Italian chapel, by T. W. Ebeltoft, \$19.70; Briar Creek ch., by G. P. Hostick, \$4.05; by A. H. Cobb, Tr. Western Convention, \$10. Total, \$33.75.

SOUTH CAROLINA.—New Hope ch., by A. S. Willeford, \$2.09; Harmony ch., by C. W. McFadden, \$10; Sand Hill ch., by J. R. Nixon, \$3.61; Columbia ch., by M. McGee, \$2; Bethany ch., by W. H. Yedell, \$2.60; Graniteville ch., by G. L. Knight, \$9; Batesburg ch. and S. S., by W. B. Plunkett, \$61.21; Little Rock ch., by J. H. David, \$1.25; Bayboro' ch., by Moses Priddy, \$1.15; Sulphur Springs ch., by E. Carroll, \$3.81; West Union ch., by J. M. Calas, \$5; by D. H. Greenland, for Italian chapel, \$60; Rehoboth S. S., by J. A. Bell, for Italian chapel, \$4; Children's Miss. Soc. of Mt. Zion ch. by W. J. Long, for Italian chapel, \$1.05; Quenden and Mt. Olivet chs., by P. V. Bonar, \$4.75; Sunbeam Soc. of Good Hope ch., for Miss Moon, by C. A. Stiles, \$1; New Zion ch., by W. P. Scott, \$6; Rabun ch., by J. D. Fite, \$10; New Prospect ch., by O. Manly, \$6; Cartersville ch., by S. M. Richardson, \$1.60. Total, \$127.26.

TENNESSEE.—Whitesburg ch., by W. R. Horner, Jr., \$2.60; Clouds Creek and War Creek chs., by W. H. Smith, \$10.40; Miss Laura Thomas, Sevierville, for Italian chapel, by P. Maples, \$2; Morristown Sunbeams, for Pingu, by Miss D. Hill, \$10; by W.

D. Powell, for girls in Madeiro Institute, as follows: from L. M. Soc., Knoxville, \$60; and from Lebanon Sunbeams, \$30; by Mrs. R. Eastman, Nashville, \$20; W. M. Soc. of Rocky Point ch., by L. B. Beverly, \$4.12; Union ch., by R. B. Bayliss, \$11.45; by J. P. Plack, Mt. Olive, \$2.80; Trezevant ch., by J. A. Rodman, \$26; Mouse Creek ch., by Doggett Bros., \$3.65; sundry chs., by T. J. Eastes, \$18.80; Miss Brown, Philadelphia ch., \$5; Centenary collection at First ch., Memphis, of which \$10 from M. D. Wharton, for Zacatecas ch., \$17.50; one-half proceeds of sale of "grandmother's quilt," at Convention, \$18.37; W. H. McIntire, on Convention collection by G. P. Hostick, \$10; Convention collection at Central ch., Memphis, for Zacatecas ch., \$21.19; W. T. Miller, Memphis, by O. F. Gregory, \$20; Big Hatchie Asso. by S. W. Hampton, Tr., \$18.60; Pleasant Plains ch., by A. J. Hall, \$3.50; Th. Smith, Brownville, for Zacatecas ch., \$2.60; S. S. of First ch., Clarksville, by W. E. Beach, \$5.95; by J. M. Senter, \$35.75. Total, \$725.09.

TEXAS.—Georgetown S. S., by W. D. Powell, for girls in Madeiro Institute, \$60; by J. L. Bell, Dripping Springs, for Italian chapel, \$25; First ch., Galveston, by W. S. Griffin, \$50; Gilmore ch., by R. H. Carroll, \$1.97; Mrs. J. W. Barnes, Anderson, by J. B. Lusk, \$5; Gretna ch., by A. M. Simms, \$5; Mrs. M. L. Blankenship, Texarkana, \$60; W. M. Soc. of First ch., Galveston, of which \$6 each for Brazil and Mexico) by A. T. Spaulding, \$12. Total, \$229.22.

VIRGINIA.—Unknown, for organ in Parras, \$1.46; Richardsville Sunbeams, by G. B. Taylor, \$26; Miss Soc. of Southwest Inst., for Zacatecas ch., by Miss M. E. McCormick, \$11; Gourdville Sunbeams, for Miss Russell, by Miss L. M. Browning, \$2; Heidelberg Sunbeams, for Italy, by Miss E. Broadus, \$4; by Mrs. S. L. Eastham, for Zacatecas ch., \$1; Miss Soc. of Teacher Swamp ch., for H. P. McCormick, by Miss Maud Iland, \$10; by Mrs. W. T. Haynes, Burlington, for girl in Madeiro Inst., \$20; Sunbeam Soc. of Infant Class of First ch., Richmond, for native boy with W. J. Bayld, by W. E. World, \$14.50; Zion ch., by C. L. Hyatt, \$9; Sunbeam Societies, by G. B. Taylor, \$5.04. Total, \$71.00.

WEST VIRGINIA.—W. M. Circle, of Bethel ch., by M. J. M. Jones, \$4.

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