

# 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. 21—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.

### NEWS FROM THE MISSIONARIES.

From Africa comes the sad, sad news of the death of Mrs. C. E. Smith, wife of our faithful and efficient missionary at Ogbomoso. Bro. and sister Smith were getting ready to return from Lagos to Ogbomoso, in company with Mr. and Mrs. W. J. Lumbley, when she was taken with fever and died. Bro. Smith is almost heart-broken, but turning from the new-made grave at Lagos, he has set his face toward Ogbomoso, to assist brother Lumbley in the work there.

May God comfort his servant in this his deep sorrow, and fill his heart with peace. Would not some letters of sympathy and cheer from brethren at home help our dear brother in his time of sorrow? His address is Lagos, Africa. Postage on letter, 5 cts.

Brother and sister Eager are rejoicing in a boy-baby, born October 12th. That he may prove a worthy son of his parents is our wish for the new-comer.

Rev. E. Z. Simmons, of Canton, has visited several of our State Conventions this year, and his talks on the work have made a fine impression on the brethren. The *Baptist Courier* says of his speech at the S. C. Convention: "It was a simple, earnest, but noble and truly eloquent plea. Thank God for Bro. Simmons' visit to us."

Bro. McCollum writes a cheery letter about the reception of their party by the brethren of the Missionary Union. Our missionaries will locate at Kobe for a few months. Their address will be Bluff 151, Kobe, Japan.

Miss Lottie Moon is rejoicing in the organization of a church at Saling. Read what she and Bro. Bostick say about it. We ought to send five or six new missionaries therein the spring. We could do it if our people would only furnish the means.

Bro. Bostick also reports the organization of a church near Whang-hien.

We would call especial attention to the letter of Bro. Bagby, from Rio. The men he asks for will be ready to go in the spring. They can be sent if the brethren furnish the Board the amount asked for this year—\$150,000.

Bro. C. C. Newton settles at Lagos, Africa, Bro. Eubank goes to Abeokuta, while

Bro. Lumbley goes, with Bro. Smith, to Ogbomoso.

Bro. Britton and wife have gone to Sooshow, China, to take charge of the interest at that place.

Let our readers carefully read the letters from our missionaries in this issue of the *Journal*. They are full of good news. Baptisms are reported from nearly all quarters, and the organization of new churches in several.

### PRAYER ANSWERED—PRAYER ASKED.

In September last, the Corresponding Secretary, in view of the large and growing debt in which the negligence of the churches was involving our work, issued a call to the friends of the cause to pray to God for help. He had called upon God's people for money, now he called on them for their prayers. In many places this call was heeded, and from many hearts prayers ascended to God for help in securing the money to carry on our work. The result showed that God had heard his people's prayers. Look at the November and December issues of the *Journal*. The receipts in the two months there reported amount to \$24,768.49. In the five months preceding the receipts had been only \$17,991.97.

However others may regard this result, the Board recognized the hand of the Lord in it, and with grateful hearts made acknowledgement of his goodness. God answered the prayers of his people, and answered them through his people. From many pockets, reached through the owners' hearts by the Spirit of the Lord, came the gifts to his treasury. Let all the people praise Him. But while we praise him for this past blessing, we would call upon our brethren for continued prayer to him for still further blessing. As in our own homes, we need daily bread, and daily pray for bread, so in carrying on this great work of clothing and feeding the missionaries, the Board, acting for all the people, needs daily supplies of means and daily prayer should ascend from the people for those supplies.

Brethren, because you have prayed once and God has answered once, don't stop praying. Instead of resting contented with having secured this one blessing, be encouraged by this to ask for yet more. God waits to answer your prayers. Can we not go to him as the psalmist of old, and pleading past help, implore present and future aid? "Because thou hast heard me, therefore will I call upon thee;" let this be our cry to God as we plead with him to help us to get means to carry on his work. Let our prayers be specific.

We need \$12,500 a month from now until the first of May to carry on the work now in hand, and in addition to this, there is a deficit of nearly \$30,000, which has been caused by the failure of the churches to send up enough money during the earlier months of the conventional year. This seems a large amount, and at first sight one might be tempted to say it is impossible for the Southern Baptists to raise that amount in that time. But if our people will call on God to help them to do it, the amount will be raised, the seemingly impossible thing will, by May 1st, have become the accomplished thing.

### TITHING AGAIN.

We are glad to know that our brief editorial on "Tithing," in the November number of the *Journal*, has attracted the attention of some, at least, of our readers, and set them to thinking about their duty in this matter. Since that article was written we have been pleased to meet two prominent laymen of this city, who regularly tithe their income for God's work. A few days ago, we heard one of them telling his experience. Among other things, he said that on one occasion, after he had determined to tithe his income, he went to church with a few dollars in his pocket, but knowing that he had paper coming due the next day in bank, which he could see no way of meeting, the non-payment of which meant ruin to him. A call came for money for some part of God's work. Should he give it? Wouldn't every dollar be needed to meet that paper in bank, and then there not be near enough? But it was God's money and he gave it. "And I thank God that he gave me grace to give it." Many times, he said, he had been tempted, in emergen-

cies, to withhold his tithe, but had not done so. God has prospered that man, and to-day he is an inspiration to his fellow Christians, as he gives again and again to every good object that needs help.

But here is a letter from a good sister in Alabama, giving some items that are of interest. She says: "There are three sisters belonging to our church who practice tithing and would not give up this pleasure. [Thank you for that way of stating it.—Ed.] I have practiced it ten or fifteen years. One of us is a widow, who sews for her money, and another is an orphan girl, dependent on her own labor for a living." "I hope the Lord will make duty plainer and make the privilege of giving sweeter, so that the Lord's treasury will overflow."

We will only add, the duty is plain enough and the privilege is sweet enough; what is needed is that men's eyes should be opened to see the duty and that they be persuaded to taste the sweetness.

### POINT WELL MADE.

That is a point well made by the Editor of *The Missionary* when he says: "If there has ever been a case in which a holy woman has taken a part in the affairs of the church, which belongs properly to man, it was because there was no man found willing or ready to take his own proper part." We have always believed that the woman's society movement was occasioned by the indifference of the men in our churches to the great work of missions. We further believe that the organization of these societies tends invariably to stimulate and develop the whole church in the work of missions. When the churches have been brought to see and do their duty in this matter, then, the necessity for their existence being at an end, these and all other societies will sink back into the body of the churches of which their members form part. The pastor who is afraid of the organization of a woman's missionary society in his church will find that he has failed to utilize a mighty power in his church, which used, would lift the whole church to a higher plane of life and work. And his church will hardly fail to fall behind other churches in its work.

### THREE MISTAKES IN ONE SENTENCE.

We have noticed recently in two of our Southern Baptist papers, the following statement: "Rev. H. P. McCormick, missionary to Brazil from our Northern Board, is reported as saying, 'The Presbyterians give more money to Mexican Missions than does the great body of Southern Baptists to the whole world.'"

We do not know whether Bro. McCormick made such a statement or not, but we do know that he is a missionary of our Board and not of the Missionary Union, and we know furthermore that he is our missionary in Mexico—at Zacatecas—and not in Brazil; and further still, that he is one of our best workers, and we are not willing to give him away. We think that brethren who edit our Baptist papers ought to be too well posted on our (their's as well) work than to make such blunders. This one is about as bad as one made last year by still another one of our papers, in speaking of "Bro. Moon's" work in North China. We thought every Baptist who knew anything at all about our foreign mission work, knew of Miss Lottie Moon. And, by the way, there is another error in the sentence quoted above. Our Northern brethren have no mission in Brazil. Our Board is the only Baptist body at work in that country.

Some people evidently do not read the *Foreign Mission Journal*.

### PRAY FOR THE FOREIGN MISSION BOARD.

The following article from the pen—we had almost said, and will say—from the heart, of Rev. John Stout, of South Carolina, we find in the *Baptist Courier* of December 5th. On reading it we felt constrained to write and thank brother Stout for it. The next thought was, it ought to be read by all our people. The readers of the *Journal* at least shall see it:

The Executive Committee propose to direct prayerful attention to the various fields and agencies of our missionary work, and the committee suggest that during this month our Foreign Mission Board shall be the special beneficiary of our prayers. It may be just a little startling to some to be

asked to pray for the Foreign Mission Board, so let us consider some reasons that would seem to put the matter in the clear light of duty.

The title "Foreign Mission Board" veils the personal elements of the Board. It is not a soulless corporation. It is composed of men of like passions with ourselves, whom we, through our proper representatives, have appointed to take in hand and conduct all the manifold business of our foreign missionary operations. They have generously accepted the great trust, and except as to those whose whole time we require—the Secretaries—their services are entirely gratuitous. The writer has had the privilege of attending a meeting of the Board, and an abiding impression was made upon his mind as to the value of their services to the denomination. Busy city pastors, whose every moment was precious; college professors, whose very appearance indicated the pressure of many cares; business men, with large interests claiming constant attention, came together cheerfully, and, devoutly asking for direction from the Father of all lights, gave themselves to the business we had laid upon them. It was impossible to doubt their single-minded devotedness to this. Their alert, cautious, patient interest was manifest; and they took home with them much care, for the committees on the various missions, on finance, on new fields, on applications for appointment, must meantime, between the regular sessions of the Board, consider matters, digest, decide, prepare to report for the action of the entire body.

(1) We should pray for these, our honored, generous, laborious servants, because they need our prayers. They have heavy financial responsibility. They annually receive a large amount—shall it be one hundred and fifty thousand this year? They must disburse that to the best advantage; it is consecrated money; it is the Lord's own. How great their need of "the wisdom that cometh down from above." They must devise measures for exciting and maintaining interest in the churches. They must remove prejudice and suspicion. They must employ agents. They must meet the varying views of co-operating bodies. They might well say, sometimes, "Brethren, pray for us.....that we may be delivered from.....unreasonable men."

How grave the questions of administration they must meet and decide!—questions concerning affairs at home and on the foreign field. Just contemplate for a moment these brethren in session to consider this question: "Shall we open a mission in Japan?" Imagine yourself called upon to answer that question! "Will the denomination sustain us in making so great an advance movement? Is the way open? Is God's hand really leading us?" How anxiously they must consider questions of this sort; and then, what a weight of responsibility is upon them in the appointing of missionaries! How much depends upon their action! Enquiries must be made—of whom?—as to health, temperament, mental competency, character, piety. The general direction of affairs in the field is in the hands of this Board. The policy of every mission must be determined. "Shall native helpers be employed? Shall a school be opened here or closed there?" How difficult for them to deny the heart-stirring appeals of missionaries for more men and more money. These at the front have been waiting for openings, watching the signs of the times, and lo! open doors appear on every hand. There is "a sound of a-going," and they cry out, "Come over and help us." Thirty men and women for North China!—thirty men and women for South China, immediately! Powell thrills us all as he tells of whitened fields in Mexico. Eager pleads for chapels in Italy. This is the day of grace for Brazil. And the few who stand for us on the dark continent say, "Will you leave us alone?" How hard to send back to all these appeals one firm and unvarying answer, "We cannot go faster than the churches will follow." The zeal of our Board must be tempered with holy prudence.

Relations between the missionaries must be regulated, and sometimes questions of the most delicate character arise. Our missionaries are a noble band—exceptionally sensible and practical and pious, let us say—but they are men and women. A moment's reflection will convince us that there are occasions when unusual care and sorrow are the portion of these dear brethren who control affairs on the field. They need our prayers that they may be kept awake, watchful, patient, hopeful, firm, strong, courageous.

(2) We should pray for the Foreign Mission Board because they ask us to pray for them. This is all they ask of us for themselves. They are sensible of their need of Divine direction and support, believe in prayer—are praying men—and they have again and again appealed to us, "Brethren, pray for us." They know that the work committed to them is spiritual, that spiritual power is essential to its success, and that that peculiar energy is a divine gift to fervent, united prayer. Lord, pour out upon thy people the spirit of prayer and of supplication for their brethren of the Foreign Mission Board!

(3) We should pray for the Foreign Mission Board because we need the reflex influence of our prayers for them. We may certainly hope that one result of our

praying for this Board will be a dismissal of the spirit of adverse criticism, and the exercise of a generous and practical sympathy. We cannot pray intelligently and with real interest without thinking about their onerous work; and as we think upon the confidential, delicate nature of much of the work they have to do, we shall see the necessity of reticence on their part; we shall feel the impossibility of their making full explanations of some things when blame may have been charged against them. They must sometimes bear in silence unjust reproaches. We shall learn, as we think of these things, to wonder at their patience, cheerfulness, persistence; and learn to bear, in a measure, their burdens in affectionate sympathy. Such praying cannot fail to draw our hearts nearer the work of our Foreign Mission Board—to identify us more closely with it; and so we shall enjoy the blessedness of becoming ourselves the agents through whom God will answer our prayer.

JOHN STOUT.

### Society Hill.

The current expenses of the Board in supporting its missions are going on all the time. When the collections are delayed until the close of the Conference-year our treasury is emptied by the monthly demands made upon it, and we are compelled to provide for current expenses by "going into bank." Our credit is good. We can borrow the money, but we have to pay interest. Early collections will stop this leak. The interest incurred by delayed collections would send several missionaries to the field.

Our readers have seen some such statement as this before in the *Journal*, with regard to our own work. This comes from the *Missionary Reporter*, the organ of the Southern Methodist Mission Board. "Early collections will stop this leak." So would they a leak from our treasury.

And the same *Reporter* adds:

Early collections are a strong guarantee of full collections. The preacher who delays his collections to the last quarter places them in jeopardy. A rainy Sunday, a day's sickness on the preacher's part, or some other contingency that may arise, may defeat his efforts. Full collections are essential to the efficiency and success of our mission work. If each preacher would make success at this point a matter of conscience, and begin early, and repeat his efforts until every dollar is raised, new life would be imparted to the missionary movements of the church.

And we say "amen," as regards our own work.

But we should remember that the Brazilian sinner is very much like the American sinner, and the Brazilian Christian is very much like the American Christian. His wickedness or piety often displays itself in a slightly different way. But it is the same sin that pulls men down and the same Christ that lifts men up, here and in the home land. There is the same need for patient dealing with the erring and for careful watching of the feeble. Therefore I pray you look at foreign missionary work as actual, commonplace Christian work. It is not strange. It is not peculiar. It is only one part of the great warfare of Christ's people against superstition and sin.—*Ex.*

A very plain, sensible statement of facts which very many people are apt to ignore. Many Christians seem to expect the missionaries who number one to half a million of heathen, to rout the devil's forces, horse, foot and dragons, in a year or two; and if they do not, the cry of "want of success" is raised. The same world, flesh and devil are at work in foreign lands as in this, and until we at home are overthrowing their power at lightning speed, don't let us require the missionaries to do it.

Of course, (early)Shaftsbury was a habitual giver. He despised the selfishness that expends itself in ample indulgence, and then seeks to atone for a life of luxury by "munificent bequests." He said there is no such thing, but there are munificent donations. He could not keep money in the face of human want, and only his frugal habits kept him from insolvency. He knew no value in money save its power to confer good; he held that to put it to an unselfish purpose stamps on human coin the image of God and makes it pass current for heaven's own merchandise.

A. T. P. in *Missy's Review*.

No "munificent bequests!" That is true. "When I am done with my money, and can no longer enjoy the luxury of having and spending it, I'll give God some of it, I"—but what is the use of discussing this. Most of our rich Baptists in the South have not yet risen to the height of leaving their money for the Lord's work, much less giving large sums during their lives.

What did you do for Foreign Missions in 1889?

## FOREIGN MISSION JOURNAL

RICHMOND, VA., JANUARY, 1890.

## OUR MISSIONARIES.

## SOUTHERN CHINA.

CANTON and vicinity.—R. H. Graves, Miss Lucia Whilden, E. Z. Simmons, Mrs. Simmons, Thos. McCloy, Mrs. McCloy, Mrs. J. L. Sanford, Miss Nellie Hartwell, Miss H. F. North, Miss Mollie McMillan, and twenty-one native assistants and Bible women.

## CENTRAL CHINA.

SHANGHAI.—Mrs. Yates, D. W. Herring, Mrs. Herring, R. F. Tatum, Miss Alice M. Flagg, assistant pastor, Wong Ping San; chapel keeper—A. Licentiate—Wong Yuen San; sexton, P. Y. Sian Su. Kowloon.—T. O. Britton, Mrs. Britton, Teu-ney Shung, a licentiate, and chapel keeper. Hankow.—W. J. Hunter, Mrs. Hunter, R. T. Bryan, Mrs. Bryan, L. N. Chappell, Mrs. Chappell.

## NORTHERN CHINA.—P. O. CHEFOO.

TUNG CHOW Mission.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss Lottie Moon, Miss Fannie S. Knight, T. J. League, Mrs. League, Miss Laura G. Hart, Miss M. J. Thornton, Miss Wang Hien, Mrs. W. H. Pruitt, Mrs. Pruitt, G. P. Bostick, Mrs. Bostick, Mrs. Davault.\*

## AFRICA.

LAGOS.—W. J. David, Mrs. David, P. A. Eubank, Mrs. Eubank, O. C. Newton, Mrs. Newton, Miss Alberta Newton, with four native assistants and teachers.

OGOMOSHAW.—L. O. Murray, native evangelist. Ogbomoshaw.—Jerry A. Hanson, native evangelist. Hausser Farm.—Albert E. L. native evangelist.

## ITALY.

ROME.—George B. Taylor, 52 Via Giulio Romano, J. H. Eager and Mrs. Eager, 52 Via Giulio Romano. Rome.—Signor Paschetto. Pinerolo.—Signor Ferraris. Milan.—Nicholas Papengouth. Venice and Mestre.—Signor Bellonci. Bologna.—Signor Colombo. Modena.—Signor Marzelli. Corti.—Signor Fazio. Bari and Barietta.—Signor Volpi. Naples.—Signor Basile. Torre Pellice.—Signor Malan. Cagliari, Sardinia.—Signor Arbanaesch. Iglesias, Sardinia.—Signor Cossu.

## BRAZIL.

RIO DE JANEIRO.—W. B. Hagby, Mrs. Hagby, E. H. Soper, Mrs. Soper, Miss Emma Morton. Bahia.—Z. O. Taylor, Mrs. Taylor, J. A. Barker, Mrs. Barker. Macao.—Senhor Lins. Pernambuco.—Senhor Joao Baptista. Minas Geraes.—G. 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. Cabanias, Mrs. J. P. Duggan, Jose M. Cardenas, Miss Virginia Varris, and three colporters. Parras.—A. B. Rudd, Mrs. Rudd and Miss Salie Hale. Tula.—J. D. Muller. Aguascalientes and Rio Grande District.—A. C. Watkins, Mrs. Watkins and P. Rodriguez. Progresso and Juarez.—S. Dominguez. Matamoros and Cdral.—J. G. Chastain, Mrs. Chastain and Porfirio Rodriguez. San Rafael and San Joaquin.—Gilberto Rodriguez. Galeana.—Jose Maria Gomez. Rayones.—Felipe Jimenez.

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

## STATE OF JALISCO.

Guadalajara.—D. A. Wilson, Mrs. Wilson.

## JAPAN.

J. W. McCollum, Mrs. McCollum, J. A. Brunson, (Sallie R. Brown missionary,) Mrs. Brunson. Address—Bluff 151, Kobe, Japan.

\*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 MISS LOTTIE MOON.

## REAPING.

PINGTU, October 17, 1889.

Rev. Dr. H. A. Tupper:

My dear Brother—You will be pleased to know that a church has been organized at Saling, a village about ten miles from Pingtu city. I was disappointed that more were not ready for baptism. A number of women are interested; some of them, I hope, are converted. What is very remarkable, is the way the truth has seized hold of the young women. Not only in families where the men are interested, but in families where there is little opposition and even persecution, young women are eagerly studying Christian books. One very fine young woman is steadfast, though every member of her family opposes except a younger sister, who was once interested, but has fallen away. In another family the young daughter holds out against the bitter opposition of both her mother and grand-mother. In connection with the baptism of one young woman there was a wonderful manifestation of God's over-ruling providence. She had lately been married into a heathen family and her mother-in-law was full of suspicions. She came, however, to see for herself. On the day of the baptism, perhaps an hour and a half before it was to take place, this heathen mother-in-law came to me and said, "Have you examined my daughter-in-law?" I said that I did not know that she wished to be examined. "Yes," she said, "she is so eager and anxious about it that I have had to do her work for her." Here the young woman appeared and confirmed her mother-in-law's statement of her wish to be baptized. After her baptism, her mother-in-law was all kindness, remaining at home to receive her when she should return from the baptismal waters. The young woman's father spoke of it as a case in which faith had removed a mountain. It had been simply inconceivable that this woman should consent to her daughter-in-law's baptism, yet, of her own accord, she preferred the request for her. Another providential circumstance was the absence of the young husband, who would have opposed. Another young woman who was baptized had evidently gone through much mental suffering. She is to be married in a short time into a heathen family, the time of the marriage

having been hurried up expressly to prevent her receiving Christian instruction. She feels that she may be going to great persecution and oppression on account of her faith. She resolved to follow her Lord in baptism, cost what it might. It was a joy to see her radiant face after the ordinance. While the little church was being organized she sat beside me. Impulsively she threw her arms around me and said, in whispered words, how could she ever thank me aright for having come to tell her the good news of salvation. Her whole soul overflowed with joy. In the evening, at prayers, I asked her to lead, and I never heard such a prayer from Chinese lips—rarely from any lips. She seemed in the very presence of God, talking with him face to face, with filial reverence pouring forth her deep thankfulness, pleading to be kept from sin, imploring with intense anxiety the conversion of her heathen neighbors and friends, and asking God's blessing upon the missionaries. I expect her to be a great power in the large village to which she goes. Already one village is opened by the marriage of the young woman whose mother-in-law asked baptism for her. We made a call there on the day of our return to the city and were received with most eager cordiality. The mother-in-law is herself interested now, and I am to go back and spend several days. I look for her conversion and that she will become a Christian leader in her village. She is a fine, frank woman, strong, decided and energetic. Once converted, she would be a power for good. One of the beautiful things about this movement, is the eagerness with which those who are interested tell the good news far and wide. It is like a protracted meeting where Christians are deeply stirred for the conversion of their friends and relatives. One very interesting case is that of an old man of eighty, a learned teacher, for whom his daughter and son are anxious. He has not spoken to this daughter for twenty years, but now he asks her earnest questions about the way of salvation. As yet he has seen no missionary, but I am to make a visit to his village, and expect to talk with him. It is a somewhat difficult case. Some forty years or more ago the old man was guilty of the fearful sin of putting away his wife for no cause and bringing in another woman whom he had enticed away from her husband. The wronged wife lived on to old age in the same court-yard with her supplanter, and because her daughter refused to recognize the interloper as her mother, the father refused all communication with her. Now, in their old age, these two guilty people feel that they have sinned. The woman is afflicted with a loathsome disease, which she says is God's judgment on her. The old man is eagerly asking what he must do to be saved.

The movement is spreading in all directions. New inquirers are constantly being brought in. It was feared that the baptism would shock Chinese prejudice and that there would be a falling off of interest. Instead, four new inquirers of excellent character presented themselves that very day. One of the men baptized told me that he had sat up half the night after his baptism instructing two of these new inquirers. As to the men already baptized, and the women, too, they have had a basis of moral training for years in the "Venerable Heaven Sect." The former leader of that sect at Saling preached at his own charges for twenty years and built up a following of about forty men and women. They propagated their doctrine secretly, being afraid of persecution. Now, they glory in persecution, and a common saying among them is, the more one is persecuted the stronger he becomes. One young woman of whom I had great hopes has proved an exception, however, to this rule. Married into a heathen family, at first she was firm, but, on the death of her father-in-law, wearying of the struggle, she fell into idolatry. When the two young women, her close friends and companions, were baptized, she was deeply stirred. As we returned from the water, she walked with me, and I spoke some solemn words about the great sin into which she had fallen. Later, she shut herself in a room alone, threw herself on a "kong," and wept bitterly.

The leader of whom I spoke above is a most admirable character, humble, godly, sincere. Wherever he goes in the prosecution of his business, he never fails to speak a word in season. He gives whole days to instructing inquirers, entertaining them often at his own expense. His open, free-handed hospitality has often put me to shame. It seems to me that all these years God has been leading him. Now, from a most joyful Christian experience, he speaks to his neighbors and friends of this great salvation. I have never seen brighter evidences of sound conversion than in the case of this man and of the young woman to whose prayer I alluded above.

On the morning after the baptisms, the second brother of this man was asked to lead in prayer. I was touched by one part of his prayer. He said, "The Chinese are as sheep without a shepherd," and he prayed the Holy Spirit to move upon the hearts of pastors in America to come and take the oversight of this flock.

If there were men on the spot to push the movement, I believe we should have such wide-spread gatherings as the English Baptists have had and are constantly having. They baptized one hundred and twenty this fall, and have besides four hundred learners.

Yours sincerely, L. MOON.

## FROM BRO. McCOLLUM.

FIRST TIDINGS FROM JAPAN.

YOKOHAMA, JAPAN, Bluff No. 2.

Dear Dr. Tupper:

We safely arrived here on the 5th, and came ashore. Since then the time has been spent, as you directed, in meeting the missionaries of the Northern Board. We were

most cordially received; in fact, one could see no difference in our reception and that of the missionaries sent out by the Northern Board. There were six of them. We were most cordially invited to a conference of the missionaries, and were treated with all the kindness possible.

Dr. Ashmore, whom you know, said to tell you they were going to stand by me out here, and as far as they could, by Brunson. (He is head and shoulders above any man among them.)

We have been here about a week now, and think that we ought to begin our study. But before doing this we want to locate as near our territory as possible. So Brunson and I will make a trip this week. We have decided to make our headquarters at Kobe for a few months, as that is adjacent to our work. All the missionaries on the field concur with us that it is best to remain there for a year. Nagasaki is being strongly urged upon us as a centre at which to locate, but we are going to be as prudent as possible and try to be sure of our ground. We will be forced to have a house somewhere while we study both the language and the field, so we think, with the advice of the brethren of the Northern Board, that we had best remain in Kobe for the first few months. The Northern Board have work south of Kobe, but the missionaries on the field, i. e., the southern field, have not been advised, as we are, that they are to work north and east of Kobe. Bro. Thompson, who is located at Kobe, and is treasurer of the missions down there, thinks it highly conducive to the success of the work, that we should take the south and they the north of the island.

Write to me here at Yokohama, and it will be forwarded to me if I am not here. We are shut out of the interior now for a short time by the excitement prevailing over the "treaty revision," i. e., we cannot live in the interior.

We are all well, and cheerful and happy. Love to brother B.

Yours in Christ, J. W. McCOLLUM.

[The address of brethren McCollum and Brunson, will be Bluff 151, Kobe, Japan.—Ed.]

## FROM BRO. BOSTICK.

PROTRACTED MEETING IN CHINA—TWO CHURCHES ORGANIZED, &amp;c.

My Dear Bro. Bell:

On the 28th ult., I left here in a shienz for Hwanghien, twenty miles west. I passed through some lovely country, after passing over a range of small mountains that separates the two places. I reached Hwanghien about sundown and found Bro. Pruitt and family well and happy. Hwanghien is a beautiful and wealthy city of perhaps 75,000 people, situated in one of the most fertile plains of China. On the last Sunday in September, brother Pruitt and I organized a church in one of the villages near the wall of this city, consisting of thirteen members who had taken letters from the Tung Chow church. Bro. Pruitt has, I think, done a good work here, and I trust that great results will come from his work. He is doing some good and faithful preaching. He is striving very hard to get these Chinese to realize that the gospel means much more to those who accept it truly than food and raiment. I fear that much that is being done in the name of religion in China does not cause those who are gained as disciples to look much above this as a general thing. I am persuaded that much of what is being done in the name of missions is not really leading men to a saving knowledge of Christ. I am glad to see that, so far as I have met them, our workers here are disposed to take the old, old way of doing their work. Bro. Pruitt seems very determined now to give to these people the gospel and leave results with God. I made a little talk at this organization, but brother Pruitt had to talk it over, as I said it in an unknown language to those who heard it.

On Monday brother Pruitt and I left with one shienz and a mule to go eighty-seven miles to Saling, near Pingtu City, to teach the men for awhile, where Miss Moon has done such a noble work. Our journey was through a most beautiful and fertile valley, lying between the sea and a range of mountains. It is about five to eight miles wide, and is literally teeming with human beings. I could often sit on my mule and count around in full view from ten to twenty-five villages. Let it be remembered all the while, that all the Chinese live in villages and cities. These villagers are now harvesting their crops and putting in their wheat. They use a drill for their wheat that puts it in as nicely as I ever saw it done, and this instrument was perhaps old when our country had not heard of a drill. They are real neat farmers. They generally get two crops a year from most of their land. In some regions through which we passed they raise a great abundance of peanuts and sweet potatoes. They have also some fine fruit, especially grapes. We took it rough and tumble on our journey, stopping at Chinese inns and eating Chinese food for the most part. At Saling we remained eleven days, and had services nearly every night in the dwelling of one of the interested ones. It was built of mud, with the ground for the floor, two doors and one small window, and was covered with straw and mud. Two other small rooms opened into this one. The room in which brother Pruitt preached was about 10x12 feet, and I have seen jammed into these three rooms 75 or 80 persons, listening to preaching. About 40 attended regularly, representing four villages, and most of them seemed to be interested. There are about eight or nine persons who can read well now who did not know a character when they first met our missionaries two years ago—one of them a man forty-eight years old, and several girls—and for a woman to know how to read in China is as remarkable as for

a woman in America to read Greek and Hebrew. Six of these professed faith in Christ, and were received for baptism after a very searching examination as to their evidences of a new life. Four of them were men and two young women, one whose heathen mother-in-law came with her and asked that she be baptized. When the girl was asked if she could keep the Sabbath, she replied, "It will be a pleasure to do it," and the mother-in-law added, "Yes, I will give her the time to do it." These six were baptized in a lake near the village on Sunday afternoon, and then organized into a church, making the fourth church in this mission. The order at the baptism was remarkably good. Probably 200 people witnessed it. Miss Lottie Moon, who has done most of the work in this section, was present in great joy. Miss Knight was also present.

Will not all the readers pray for this little band? They have much to encounter in real persecution. Oh, how I do pray that this may be the beginning of a mighty work in that section.

Besides these nightly services, Bro. Pruitt preached several times a day, either in our room at the inn or on the street of some neighboring village. Many people heard the Word of God, and he has said, "My word shall not return unto me void." How this promise does comfort me! Probably a hundred would visit our room in a single day, and it was remarkable how well they listened.

These people at Saling had not had a visit from a missionary for four months, and yet they kept up regular service, studying the Bible together every Sunday, and all this before any of them publicly professed to be Christians! Can America beat that, and especially when those meetings called down the wrath of their neighbors upon them?

We returned from Pingtu by a different route from that which we went. I travelled in the journey 225 miles, and passed near no missionary of the Cross except brother Pruitt, at Hwanghien! That means that I passed through a region representing nearly 3,000,000 of people with only this one foreigner to tell them of Jesus. Oh, how we need men for this section. May God stir the hearts of his people to send them.

Mrs. B. and I are making some progress in the study of the language. May the Lord graciously send other helpers. We are looking anxiously for the arrival of Bro. League and party.

Affectionately yours,

G. P. BOSTICK.

Tung Chow, China Oct. 23, 1889.

## FROM BRO. C. C. NEWTON.

A HOPEFUL OUTLOOK—A SAD DEATH.

LAGOS, W. AFRICA, Oct. 22, 1889.

Dear Dr. Tupper:

Since my last I have been so busy that I hardly know where to begin.

We began the study of Yoruba on Monday after our arrival, and I have kept myself pretty close at my work ever since. I don't know but I may be said to be somewhat absorbed in the study. I am much interested in it, partly because of its strangeness and curiosity, but more because it is an obstacle that must be overcome before I can hope to meet any large measure of success in giving the gospel to this people. I am preaching through an interpreter in all our regular services, but pushing the study of the Yoruba as my main work. Preaching through an interpreter is too slow and uncertain of hitting the mark.

Between October 2d and 11th, I made a visit to Abeokuta, going along with Bro. Eubank, as he moved up, for a better acquaintance with the general work. As I become acquainted with the working of this mission, I must say that I am gratified with what I may call the success of Central African missions in the past few years. I had thought that but little had been done in Africa but have fevers and brood over failures, but I find that to have been a mistaken view, for much has already been done, and well done too. I am persuaded that few men in any land have done in the same length of time a better work than David, Eubank and Smith. True, their's is all foundation work, but that kind of work has to be done everywhere—much more in Africa. In building, much of foundation work is done where no eye beholds it but that of the Master builder. So it has been here through all these years.

Our congregations at church, Sunday-school and prayer-meeting are growing in numbers and interest. Several have called on us for instruction out of the Scriptures within a few days. Rev. Stone and many of his members have visited us. They treat us with great kindness. At their earnest request I preached to them once. Three hundred people were present, and heard with apparent interest. In company with Mr. Stone I have called on many of his people. We are praying the Lord to guide in the management of the difficult matters thrown upon our hands in this field, so that the work shall be no longer hindered. Pray for us.

Our day-school is encouraging now. The teachers are showing more interest in the salvation of the heathen children under their charge. Last night, at the prayer meeting, the principal teacher requested that special prayer be made for the children in his school. There are one hundred and fifty children in our school. It is a matter for regret that so few girl-children go to school. We have found no remedy for this. The girls are kept at home to work. We shall give this school much of our personal attention when we are further on in the language. We have great hope of good to come to our work in Africa through this school. We have little hope of permanent good to Africa without schools. We must have schools where the children are taught Jesus along with some other things that they must know.

Last Thursday death visited the mission-house and laid his hand on one of our number. Sister Smith, the beloved wife of our brother C. E. Smith, of Ogbomoshaw, after a short, but severe illness, passed peacefully to her rest. She was taken with a malignant fever only four days before, Friday morning, after services in the chapel, our little missionary group, accompanied by a very large number of natives, followed her remains to the cemetery and laid them in a deep grave.

Yesterday morning Bro. Smith, with Bro. and sister Lumbley, set out on their journey to Ogbomoshaw. They go in a canoe up the Ogune river as far as Abeokuta, and thence across the country to their place. The river is high, and that part of their journey which is on the river must be slow.

We are all quite well and hopeful as to the outlook for our work. My family is alone now in Lagos. We might feel lonely if we did not have so much work to do that we have not time. Ask the churches to pray specially for our work here.

We thank you for your kindness to us, I am, &c., Very truly,

C. C. NEWTON.

## FROM BROTHER POWELL.

FINE MEETING OF THE ASSOCIATION.

SALTILLO, MEX., Nov. 29, 1889.

Dear Brother Bell:

We have just closed the most glorious mission meeting ever held in Mexico. Besides having all the Coahuila Mission with us, except Mrs. Watkins, we had present brother and sister McCormick, of the Zacatecas mission, brother Wilson of the Guadalajara mission, and also brethren Steelman, Westrup and Green, missionaries of the American Baptist Home Mission Society. Besides these, all of the native ministers and workers in the Republic except three.

First we had a meeting of our Association, Nov. 15th. Brother Cardenas was re-elected Moderator, brother Pablo Rodriguez, Secretary, and brother Moseley, Treasurer. The missionary made a most encouraging report for the past year; two churches organized, and seventeen baptisms in connection with his work. We raised three hundred and sixty dollars for home missions, and three hundred and eighty dollars for foreign missions for the incoming year. The Association meets next year in Musquiz. General Education, Ministerial Education, Temperance, Literature and Religious condition of our churches were discussed.

The entire day following was occupied in the annual meeting of the Coahuila mission. It was decided that the missionaries should remain in their respective fields, except Miss Maberry, who goes to Patos. At a joint meeting of the Coahuila, Zacatecas and Guadalajara missions, it was resolved to earnestly request the Board to immediately appoint an able man to assist brother Wilson in his work in Guadalajara and the State of Jalisco. It is hoped that this matter will have that prompt attention which it deserves and demands.

For many months we have been agitating the matter of the formation of a foreign mission society. I am glad to announce that the matter has now been consummated. On Saturday night last we adopted a constitution, and elected officers. All the Baptists in the Republic entered into the organization. Brother Francisco Trevino was elected President, Brethren Steelman, McCormick and Westrup, Vice-Presidents, Prof. Cardenas, Secretary, and Bro. Moseley, Treasurer. On yesterday P. M. we had a most enthusiastic missionary meeting, when six hundred and eighty-five dollars were raised in cash and reliable pledges with which to support the work. We propose to adopt as our field Guatemala, Costa Rica, San Salvador or Honduras. We propose, of course, to send as our missionary a native Mexican, and believe that this will greatly aid us in developing the Christian character of our people.

In a general meeting of all the missionaries of both Boards we determined to publish a Baptist Hymn Book for the use of our churches and congregations. We also agreed to tax ourselves for the support of a tract fund. We have a press and will publish our tracts in New Laredo, and thus avoid paying the heavy duties for the introduction of our paper and other things needful. Important changes were made in the direction of publication of our paper, *La Luz*, which will make it one of the best in the Republic. This paper is supported by taxing each missionary twenty-one dollars per annum.

During all of this time the Theological Institute has been in session; and the different American missionaries have delivered well prepared lectures on subjects which had been previously assigned them, to our native ministers. These lectures have been highly appreciated and will accomplish untold good. Bro. Moseley conducted the Institute, and will follow it up with a Correspondence School. Last night Bro. Moseley baptized a physician, and on the previous Sunday night he baptized three persons.

This morning six of the American missionaries left for their respective fields, tomorrow others will go, as the Theological Institute closes this P. M. We all feel greatly blessed by this the most representative Baptist meeting ever held in the Republic. We have been greatly strengthened spiritually by our opportunities for conference and prayer.

I suppose Bro. Moseley has written to you of the commencement of Madero Institute on the night of the 14th inst. About six hundred people were present, and the girls acquitted themselves nobly. Pray the blessings of the Lord to be upon us as never before.

Yours fraternally, W. D. POWELL.



## FROM DR. GRAVES.

## A VISIT TO THE COUNTRY.

After being kept closely at my books for four months in Canton, I decided to visit two of our country stations; both that I might be refreshed by a change of work, and that I might look after our country work and visit the brethren. As companions, I had brethren Fung Chak and Lee Yin, both of whom have spent some years in America. These brethren are both good singers, and made the time pass very pleasantly by singing pieces in Gospel Hymns No. 5, brother Fung sometimes accompanying himself on the accordion.

We went on shore at the towns, and sold tracts and talked to the people. A head wind delayed us somewhat; so that instead of reaching Shiu Hing on Saturday as we hoped, we did not get in until 8 o'clock Sunday morning.

As this is my old tramping ground where I worked 25 years ago, I was especially interested in noting the changes. The Chinese do change tho' they change slowly. Along the river bank were telegraph poles, Shiu Hing being on the line from Canton to the border of Annam. Then in the river were numerous stern-wheel passage boats, which have almost superseded the boats worked by oars. The Chinese have taken an idea from the steamboats seen on some of our shallow rivers in America, and sometimes on larger ones too, but instead of working the wheel by steam they work it by a tread-mill. Some fifteen or twenty men, hired at fourteen cents a day, work the tread-wheel merrily and propel the boat at a fair degree of speed. In thus adopting and adapting, the Chinese have shown one of their national traits of character. While not inventive, they show practical wisdom in putting foreign ideas in Chinese dress.

At Shiu Hing I preached to the church and presided at the Lord's supper. The church here has no pastor at present, but brother Lo Kwok, who returned from Borneo in poor health, is acting as pastor, and the brethren seem inclined to give him a call.

On Monday I spent several hours at the chapel preaching and talking. As a theatre was going on we found it difficult to get an audience. However, the monthly distribution of money to one hundred blind people took place that day, and quite a number of them accepted our invitation to come in, and most of them listened quite attentively.

Early Tuesday morning our boat turned its bows down stream, and I left the mountains for a visit to Ku Tseng, a station near the sea coast. Brother Fung Chak was left at Shiu Hing to do some country work in that section, while brother Lee Yin accompanied me. We had a head wind, and kept in the middle of the river to get the benefit of the current, and so went ashore at one town only, where we sold a few tracts. In the afternoon we ran on a rock in the middle of the river, but no serious damage was done.

Wednesday was a busy day. We visited four towns and sold between 800 and 900 cash worth of tracts. The first place was Kam Li, an important market town on a narrow stream about two miles from the main river. There are shops and dwellings all along one side of the stream, while the main town is on both sides. The people gave us a kind reception, but were somewhat noisy in the main town. I preached to them for awhile, and stopped at the roadside and talked several times. I was agreeably disappointed here, as the people used to be very rough. It was market day at Foo Waan, the next place we visited, and we sold a number of books. A shower of rain interfered somewhat with our work. We had a wet afternoon, and got quite wet going to the fourth place we visited. However, we succeeded in selling a number of books.

On Thursday we visited four towns, and sold over 1,100 cash worth of tracts. Koo Lo, the first town, is an important place, the center of the tea trade for the Canton teas. The men in the large tea stores treated us very cavalierly, and would have nothing to do with our books. Many others, however, were quite friendly, and we had a pleasant reception. It was quite different though at Ho Tsuen, the next town we went to. As soon as I reached the town, about half a mile from the river bank, a man who seemed to have some brief authority, rudely ordered me away, saying it was not allowed to distribute Christian books in the place. I paid no attention to him, and was asked into a pleasant little place and requested to explain our religion. I tried to do so, but found the men did not want to listen, but merely to trifle with me. So I left them and went on. Not many of the people were inclined to buy, but during the course of a long walk, I succeeded in getting a few to listen to me, and to purchase some tracts. Brother Lee Yin and my cook went to another part of the town and met with a similar reception. Raising silk worms seems to be the chief industry. Like most of the wealthy towns in the silk country, the people who owe their prosperity to trade with foreigners are quite hostile. Now, as of old, it is the poor who receive the gospel. The wealthy and prosperous towns and districts almost always reject it. In the afternoon we landed at two more towns, Sha Hua and Kom Chuk. The people were generally indifferent or rude, but by perseverance we sold a number of tracts. I felt quite tired at night from exposure to the sun and long walks, but felt pleased that we had succeeded in bearing our testimony to a number of men, and offering the gospel to the people in the hundreds of tracts which they purchased. Let the brethren at home now join us in praying for God's blessing on the seed sown.

The next day we hastened on, as I was anxious to reach our station at Ku

Tseng by Saturday. We passed the large mart of Kong Moon, but did not stop, as there is a Christian chapel there, and the people have had many opportunities of hearing the gospel. I, too, was feeling quite out of sorts after the work of the preceding day.

In the afternoon we came into a new region of country, the rich alluvial lands near the mouths of the West river. Here the lands reclaimed from the water are surrounded by substantial dykes often built of stone. Within the dykes are fields of sugar cane, rice, palm trees and oranges, while the banks are planted with bananas. The palm leaf fans of commerce are all raised and made in this section. We saw boats loaded with the green leaves, and the country reminds one somewhat of Egypt with its palm groves, and the use made of the palm stalks. I never saw as fine rice as that growing in these tide lands. I measured one stalk 7 feet high, and this was not an exceptional one, but wide fields were filled with the tall waving grain almost ready for the harvest. This district (San Yi) is noted for its delicate, sweet, juicy oranges; and though they are scarcely ripe yet they are now quite sweet and juicy.

After anchoring for the night in an arm of the sea, we reached Ku Tseng (Ancient Well) at 10 A. M., on Saturday. I went to the chapel and met some of the brethren. We have six members here, and there are several inquirers. Many of the men from here have gone to California, and they are generally well disposed towards us tho' quite indifferent to religion. You hear a few sentences of English from many of them who seem to be glad of an opportunity to air their English. When I offered a man a tract, he replied in the language of some lesson book, I presume, "It is of no use unto me." I was greeted several times with "Hello, there!"

In company with the assistant here, and brother Lee, I tried to sell some books, but we disposed of very few, as the people are pretty well supplied.

Sunday was market day, and we had good congregations of attentive listeners. I preached twice, and the Chinese brethren three times to the heathen in the morning, while I preached again to the Christians in the afternoon. We also had a number of heathen in to witness our Christian service, and some of them listened very attentively. There are also several Chinese here who are members of Presbyterian or Methodist churches, having joined in America. We have a school here of some 20 to 30 boys.

At night we had another service which quite a number of heathen attended, and some seemed interested in the exposition of Mark xiv.

I have never visited this station before, but am quite encouraged at the outlook. The field seems ripening for the harvest. We have a school teacher here who also preaches, and a preacher, brother Lam Kaw, who is supported by friends in Chicago, at no cost to our mission. During the tour we had generally good weather. Some of the days were quite hot, and I wore a white linen coat all the time excepting two days when we had rain. As in America, the flowers showed their Autumn tints of yellow and purple. Scarcely anything is in bloom but the asters; occasionally I saw a purple labiate, and the sky-blue *commelina* and a white *portulaca* or *convolvulus*, while a yellow *tysonia* was occasionally quite abundant. There are no fall tints here as at home, no rich tinted yellow, red and brown leaves; all the landscape is green—the darker shades of summer, and not the light tints of spring.

We returned to Canton on October 24th, after an absence of fifteen days. Head winds detained us, and we were away a day or two longer than we expected to be.

R. H. GRAVES.

## FROM BRO HERRING.

## COPIOUS RAINS—FAMINE THREATENED.

Dr. H. A. Tupper, Richmond, Va.

Dear Brother—This is the thirty-seventh day it has been raining. Yes, it has rained every day—if not in the day-time, at night—for thirty-seven days. The consequence will be a mighty famine in this land. This great plain, that was laden with a beautiful crop of rice, is largely covered with water. There will be another opportunity for the civilized world to show their humanity to this people. There is another Yellow river famine on hand, too. When we look upon all this suffering, we feel like crying unto the Lord for their relief; and yet we know He means their good; and, certainly, if the suffering and death of thousands become the occasion of the salvation of tens, it will be an unspeakable blessing. We hear that they seem to be on the eve of great spiritual blessing where the famine was so sore last winter. This rain—we have had about three months of it this year—greatly hinders our out-door work. I took advantage of the great excitement in the minds of the people and their praying for fair weather, and wrote a tract on that subject. Mr. Tatum and I have distributed 5,000 of them. They have been read by at least 25,000—for it was a striking theme—and every one who read it knows something of our gracious God and the everlasting gospel. It is one thing to distribute books and another to get them to read them.

Mr. and Mrs. Britton are moved to Soochow, and are happy in their work. Their house is going up.

We look for the new missionaries about the 5th of November; we only guess from everything we catch on to, how many there are in the party. Mrs. Herring has had them all to entertain, and never knows how many there are, and sometimes they were in the house before she knew they had started from America. Now, we love to have them, whether they are ours, or only passing through, and we would have them,

even though the inconveniences were multiplied a dozen times; still, it is hardly fair to the house-wife to give her no notice. They (the missionaries) expect the Secretary to do it, and the Secretary expects them to do it, and neither does. [We thought the *Journal* always told for a month or two beforehand who were going and what their destination. But we will remember Bro. H.'s request.—Ed.]

We are all well.  
Yours faithfully,  
D. W. HERRING.

Shanghai, Oct. 25, 1889.

## FROM MISS LOTTIE MOON.

TUNGCHOW, September 20th, 1889.

The young Emperor of China is already manifesting the character of a wise and progressive ruler. One of his first official acts is a decree lately issued commanding the construction of a grand trunk line of railway, beginning at Hankow, running north through Honan and Shantung, and terminating at a point not far distant from the Imperial capital. The reason given for this decision is that no country can be great without railroads. Provincial governors are ordered to issue proclamations to the people informing them of the Emperor's purpose. It is impossible to forecast the far-reaching influence of this "new departure." The most gratifying circumstance, of course, is the proof given. In the very beginning of his reign that *Kuangshu* belongs to the party of progress, the party that has always been friendly to foreigners.

In Peking, no doubt the influence and example of the Marquis Tseng, late ambassador to England, has had much to do with the marked change in the attitude of the higher classes. His cordial social relations with foreigners has begun to be imitated in high quarters. For instance, the British Ambassador was intending to give an entertainment and intelligence was conveyed that ladies of high positions would accept, with eagerness, if invitations should be sent them. It is said that the Chinese guests were much astonished at the magnificent style of living; seen for the first time, in the house of the once despised "barbarian."

During the summer, there was a grand naval review of Chinese men-of-war at Peking, with electric lights and other modern improvements. A good many of the foreign community were invited to dine on the Admiral's flag-ship. (The Admiral is an Englishman.) A lady who was a guest on this occasion wrote to a friend in warm terms of the pleasure of meeting Chinese gentlemen, her experience, heretofore, of Chinese life, having been confined to the common people.

All around we see evidences that prejudices are giving way. Not long since, a young man of the better class living here in Tungchow, one of whose relatives is a *Hanlin* in Peking, applied to Mrs. Crawford to be taught English. He said that he did not wish to learn for business purposes, but simply to get access to English books. Mrs. Crawford had not time to teach him, but Mrs. Bostick kindly promised to give him a daily lesson. (He is a pay pupil.) He has made rapid progress and his teacher praises him highly. His modest and gentlemanly, never manifesting that conceit which has made intercourse with the class to which he belongs so intolerable to foreigners.

A somewhat amusing episode in his conversation with Mrs. Crawford has been related. He inquired, with regard to a member of the mission, as to whether she had a school or was engaged in evangelistic work. On being told that she was not in school work, he remarked, contrasting our mission in general terms with the Presbyterians: "They teach the sciences; you preach the gospel." He went on to say that he wished the sciences and that was why he desired to learn English. He was not aware, in stating the difference between the two missions as they appeared to him, that, in our opinion, he was paying us the highest compliment that could be bestowed. There was once in Judea a Great Teacher, who did not "teach the sciences," but whose glory it was that "to the poor the gospel is preached."

A few days ago, in a village just outside the city, I was asked about burning to the dead. In the course of the conversation, my interlocutor told me that when Gen. Li, who was stationed here some years ago, gave a grand funeral to his brother, he did not burn paper and incense at the grave. The man added, "He is in the church," basing this statement on an inference from the failure to burn to the dead. The official in question is a fine man and very progressive. It was very probably largely due to him that the difficulty, some years ago, about the Whonghein house, was brought to a satisfactory conclusion. He is not a Christian, but he visited Dr. Crawford when here and accepted a New Testament from him. He is the man by whom foreign engineers are employed to work the Pingtu Gold Mine. His son, I think it was, among others, was learning English from one of the ladies at the mine. The ladies of the general's family were very friendly and sociable with the foreign ladies who lived at the mine, though neither could speak the language of the other. They managed to communicate by signs.

It is a little difficult to close a letter without reference to Pingtu. Miss Knight and I are expecting to spend the winter there and we hope to have Miss Barton with us. On the theory of Chalmers, as quoted by Pierson—"in all benevolent work one woman is worth just seven and a half men"—we may regard Pingtu as being abundantly supplied with workers. No doubt the "intelligent Hindu," cited by the same authority, had a basis of truth in his remark that "if these women reach the hearts of the women of our country, they will soon get at the heads of the men." Nevertheless, there are certain practical awkwardnesses

and inconveniences—not to speak of very heavy burdens—in a mission composed only of women. Must we still plead in vain for men for Pingtu?

L. MOON.

## FROM BRO. BAGBY.

## REAPING.

RIO JANEIRO, Nov. 2nd, 1889.

Dear Dr. Tupper:

I must write a few lines to tell you of our work, how cheering it is and full of promise. For the past six months our congregations have gradually been increasing and the interest growing.

We have been encouraged by a spirit of activity and faith among the believers, which strengthens and nerves us continually. They are wide-awake and very hopeful about the work. We have just been cheered by the conversion of four persons, one of whom was baptized last Sunday and three await the ordinance to-morrow. This will make *seventeen* baptisms so far this year. Before the year is out we hope to report some eight or ten more here and possibly a good number at *S. Aleixo*, where we have recently been working and where God seems marvelously to be opening the way for a great work of grace. I have made two visits to that place recently, and never saw such eagerness for the gospel anywhere. During the last visit I preached five times to large crowds, many of whom came long distances afoot, in the rain and mud, to hear the glad tidings of salvation! All seem deeply interested, and many really to be seeking salvation. Over forty indicated a desire to be saved and a determination to follow Christ on the last night of our stay. One man professed conversion and asked for baptism. We look for a harvest of souls there very soon.

Our health is quite good. I have far more work than one man can do and much must be left *undone*, while the cause suffers *loss*. Oh! that we had *two more men* in this great city and for the work in the province of Rio, around us. Doctor, what are we to do? Is the Board not going to keep at least *two men* at Rio? *Bro. Soper* does not expect to return here. I suppose he has written you about his future work. Mr. Arthington of Leeds makes a great offer to us. I know not what the conditions are. Hope it may turn out gloriously for the furtherance of the gospel in South America, and that the Board may be able to accept the great trust. Even if *Bro. Soper* does not go into that new work, he does not wish to work here, or indeed, any where on the coast.

Now what are we to do, Doctor? *By all means* the work in Rio must be kept up. It is now on a firm foundation and is truly prosperous. It is going forward, and the Board will never regret what it spends here. *Bro. Barker* will have told you about our work, and how extremely important it is. It is the *titulus* of the empire. To abandon or neglect our work here now would be a *blow to our whole work in the empire*, and would be *flying in the face of Providence*.

But one male missionary cannot keep up this work. *Two, at least*, must stay here. I plead, Doctor, for another man at once for this city. The Methodists have *four* single ladies and *two* married men here, and native pastor. The Presbyterians (North) have three men (married), besides their native pastor and two colporters.

I know living is dear, but not more so for us than for them.

I am greatly concerned about this matter, and earnestly beg the Board to send us a new worker in the beginning of the coming year, say *March*. As it is, if I were stricken down or compelled to leave the field, *there is no one to take my place*. This is a grave matter, and demands the Board's prayerful consideration. I hope and pray that they may give it their attention *at once*.

I cannot close without telling you how much we think of Miss Morton, and how thankful we are to God for sending us some one so eminently fitted for the work. We are greatly pleased with her in every way. She is well, and is making rapid progress in Portuguese.

With warm regards, and praying the Divine guidance over the Board, I remain

Yours faithfully,  
W. B. BAGBY.

## CHEERING NEWS FROM BRO. TAYLOR AT BAHIA.

BAHIA, November 13th, 1889.

Yesterday we were visited by an elderly man who lives forty leagues interior. He came to be baptized, according to the New Testament. He heard the Presbyterians some 20 years ago, and has been reading the Bible ever since. He gives a very good experience of change of heart. His conclusion on baptism is the result of study of the Bible and extract of ours which fell into his hands a few months ago. There were eleven baptisms in Bahia and adjoining stations in October. For two Sabbath nights past all our seats were filled, and we have not yet issued public invitations.

Z. C. TAYLOR.

## A CHINAMAN'S GRATITUDE.

We hear a great many unfavorable things said about the Chinese with regard to their untruthfulness, ingratitude, grasping selfishness, intense love of money, and so forth. And no doubt many of these things are true of them, as those of them who come to this country, perhaps feel to be true of Americans. But that the finer feelings find place in their bosoms and expression in their acts, is equally true. It is always a pleasure to record instances of this, as offsets to the many instances that are recorded of the opposite kind. We have the pleasure of presenting

a case to our readers, the like of which is not often heard of in our own country. Love, gratitude, self-sacrifice for gratitude's sake, all find beautiful expression in the act described in the letters herewith given. A missionary now at home, writes:

Dear Dr. Tupper:

The enclosed letter is from a Chinaman, who, when an orphan child seven years of age, was placed in Mr. —'s charge. I took care of him nearly seven years, and upon my leaving China the first time, I procured him a situation. He proved a good business man, but for several years led a reckless life, yielding, apparently without conscience, to temptations which beset every English speaking Chinaman. In one thing there was an exception. He would not be led into idolatry. On the occasion of his marriage, his heathen relatives prepared for full idolatrous ceremonies. But, instead of prostrating himself before the tablets of his ancestors, he remained standing, and said, "Mrs. — has been a mother to me. I shall prove my filial devotion by following her instructions to the end of my life." Almost gigantic in size and strength, he was not interfered with, and the ceremonies were concluded in a rather one-sided manner. After this he was master of the situation. He placed his wife, a pretty girl of sixteen, in my care, providing her with every luxury she could ask, saying: "She is ten years younger than I am, and it would be a shame not to make a pet of her." When I left China the last time he seemed almost heart-broken. He wrote to me once or twice, then lost my address. He has held his present position for ten years or more, and the sum he has sent me probably represents the earnings of two years; yet, how modestly he mentions the gift. If you can stimulate interest in the China mission by making use of his letter, or any of the facts, I shall be glad; more so, however, if it can be done without mention of my name.

Yours sincerely,

TIENTSIN, 5th October, 1889.

My Dear Mrs. —:

It is a long time since I have wrote to you or hird of you. the caise was I have lost the envelope which you have sent me, so I did not know how to direct the letter; and I have asked many people and tried many ways to get the direction of you, but I cant get it, so the idea of sending you letters is laid aside, untill last July. I was in Cheefoo last July, and tried to get some news of you; there is nobody knew in Cheefoo, so I went up to *Tun Chowfoo* to ask Mrs. — whether she knew anything of you. She said that she did not get any letter from you for some time, but she thniked that you have not much money. I am very glad to hear that you are in good health, but I am sorry that we have lost the hope of seeing you again, but we shall meet again in heaven. When I got back to Tientsin I have asked Mr. Cousins (my master, the agent of J. M. & Co.) to see this money is sent to you for me. I hope this money will do you a little good.

I am still working for J. M. & Co., in Tientsin.

Please to send me a picture of yours, and of Mr. and Mrs. L. with your answer, for I did not get the picture which you have sent me. My wife is still always sick. She send her love to you and Mrs. L. Good by my Dear Mam. I shall write to you again some time. God bless you.

Yours Obedient,

HETZY.

It seems that the eulogists of Father Damien, who laid down his life among the lepers of Molokai, have gone considerably beyond the true mark. The last report of the Hawaiian Board of Health shows, says the *Independent*, that there were seven hundred and forty-nine lepers in the district of Molokai set apart for them. There are two Protestant and two Catholic churches among them. One of the Protestant churches has two hundred and twenty-five members, the other has over a hundred members. The idea of giving to Father Damien the credit of revolutionizing the care of lepers is laughed at in Hawaii. These unfortunate people, were cared for before he came among them, and are well cared for now. The report of the Board of Health makes no mention of Father Damien, but it "cannot say enough of the inestimable and disinterested services to the sick rendered them by Mr. J. Dutton, who is a trained nurse, and came to the settlement on his own account, for the purpose of living with the lepers and devoting his life and entire time to their benefit, and who may be seen busied from morning to night cleaning and healing the many sores of the lepers, and administering to the other ailments of the sick, and very much to the satisfaction and comfort of the sick."

It is made clear that the contagion of leprosy comes from the violation of the laws of cleanliness or morality. "Father Damien did not shrink from becoming a leper. On the contrary, he rather desired it and the martyr's crown it would bring. It is notorious, that in his care of lepers, he did not take the ordinary precautions of sanitary cleanliness to prevent his taking the contagion. Others who take these precautions do not contract the disease. There seems to have been in him something of the old church spirit which courted martyrdom."—*Ex.*

Well, well, we are sorry to have so pretty a story spoiled, but there are some consolations in this case; where one man was brave enough to have gone, we rejoice to know many went and are laboring. It is now in order for the Romish church to canonize this priest, who became a leper because he wouldn't keep himself clean.



## EXECUTIVE COMMITTEE

—OF—

## WOMAN'S MISSION SOCIETIES

Auxiliary to S. B. C.

Motto: "Go Forward."

10 East Fayette St., Baltimore, Md.

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

VICE-PRESIDENTS—Arkansas, Mrs. S. A. Forbes; Florida, Mrs. L. B. 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. F. B. Davis; Virginia, Mrs. W. E. Hatcher.

COR. SEC'Y—Miss Annie W. Armstrong, 10 East Fayette St., Baltimore, Md.  
REC. SEC'Y—Mrs. J. F. Pollard, 10 East Fayette St., Baltimore, Md.  
TREASURER—Mrs. J. F. Pollard, 10 East Fayette St., Baltimore, Md.  
EDITOR—Miss Alice Armstrong, 1423 McCulloh St., Baltimore, Md.

## Prayer-Card Topic for January, 1890.

## THE INDIANS.

"Bow down thine ear, O Lord; hear me, for I am poor and needy." Missionaries, S. B. C., 15. Levering Manual Training School an educational and Christianizing power. Policy of the Home Board to urge self-support in church work and Gospel evangelization by the Christian Indians.

Study Topics.—Indian population, U. S. Indian characteristics and religion. Treatment by the government. Has the Gospel been sent to all? Are missions to Indians successful? Condition of Indian women.

The two leaflets furnished with the program for the January Missionary Concert of Prayer for the Indians are not specially written for us, as usual, upon our S. B. C. mission fields. Publications of the National Indian Association have been substituted. "Work for Indians," price 2 cts., (Maryland Bap. Miss. Rooms, 10 E. Fayette St., Balto.), gives a wide outlook on the needs of the Indians, their general condition and capability, our neglected duty and the work now doing through governmental and religious agencies. Selections from this leaflet would largely stimulate interest. The second leaflet, "Have You Known It All This Time and Never Told Us," price 1 ct., is a pathetic story which makes a strong appeal to Christian hearts.

December 12th, 1889, monthly meeting of Executive Committee, Mrs. Rowland presiding. A special season of prayer for Divine blessing on the Christmas envelope collection. The number of envelopes distributed last year was 29,075. To date the distribution has been much larger this year, and requests are still making in various directions. Nearly all the States seem to be taking hold with a will. The full number forwarded to each Central Committee will be given in the February Journal. Again we would urge the caution of carefully designating the gift from each Society, as "Christmas offering for Pingtu, China," that when it reaches the Foreign Mission Secretary it may be duly credited.

## STATE NEWS.

Alabama.—Mrs. T. A. Hamilton, Dr. Tupper's daughter, has been appointed President of Central Committee, with Mrs. Geo. Eager, a tried and successful worker in Virginia, as one of the Vice Presidents. As the Central Committee is not yet organized for systematic work, the Executive Committee, by request, sent personal letters to one hundred ladies in the State, enclosing the Christmas literature. One of last year's appointees to Pingtu through the Christmas offering was Miss M. J. Thornton, of Alabama. We hope for large interest in the work in her own State. \$600.00 each year is required for her support. Georgia.—has two State organizers at work: Mrs. M. M. Calloway and Mrs. W. S. Walker, formerly a missionary to China. Louisiana.—Mrs. J. L. Barrett, wife of the State Secretary, has been appointed Secretary of Central Committee, and will enjoy special facilities for her work, in travelling through the State with her husband. Missouri.—Mrs. Burnham writes: "We are much encouraged; there are twice as many new societies formed as in the same period of last year." Tennessee.—Mrs. Lofton has been elected President of Central Committee, and will urge the importance of a Vice President in every Association and a society in every church. Two columns in the Baptist and Reflector have been secured for the use of the W. M. S. of Tennessee. Texas.—In the interest of the Women Mission workers in Texas a monthly paper, *The Texas Baptist Worker*, has been issued, edited by Mrs. F. B. Davis, price 25 cents per annum. All of the other States are at work.

## TREASURER'S REPORT.

Kentucky and Georgia presented their quarterly reports too late for the regular issue. Kentucky's total was \$302.76, of which \$231.36 were for Foreign Missions and \$42.95 for Home Missions. Georgia's total was \$2,278.35, of which \$1,467.33 are for Foreign Missions and \$1,784.44 for Home Missions. Mrs. J. F. PULLEN.

## SOUTH CAROLINA ANNUAL STATE MEETING OF W. M. S.

On November 29th and 30th was held, at Florence, the annual meeting of Woman's Mission Societies of South Carolina. Through the kindness of Miss Coker, a most comprehensive and interesting account of the meeting has been furnished the Executive Committee, from which to make extracts. We could sincerely wish that space afforded the entire report. Fifteen delegates with other ladies as visitors, were presided over

by Miss McIntosh. Rev. Jno. Stout, who has been a strong, steady and helpful friend to the work from its beginning, made an opening address on Woman's work for the Lord, drawing his inspiration and instruction from Christ's teaching and example. The Treasurer's report showed a total for the year November '88 to '89, of \$4,003.10, contributed by 100 W. M. Societies and 28 bands or Sunday-schools, through Central Committee, for Foreign, Home, State Missions and Expense fund. There are encouraging evidences of increased interest in the Woman's work among the churches and pastors. Work among children and plans for greater efficiency in the efforts of Associational Vice Presidents were discussed. A paper on "Loyalty to the churches, obligations on Woman's Mission Societies," was read. Dr. Tichenor spoke gratefully of aid extended to the Home Board through support of Miss Cole in New Orleans. Since her withdrawal from the work through marriage, he urged an added interest in the Cuban Mission. The various hindrances to W. M. S. work were discussed, viz: indifference of some pastors, mainly through misunderstanding; lack of missionary information; infrequency of personal appeal. The plan of work adopted was: letters to pastors or prominent lady workers; visiting the churches; attending associational meetings and holding ladies' sessions when practicable. The helps advocated were: the pastors aid; the literature of Executive Committee and Maryland Baptist Mission Rooms, the Baptist Courier, Foreign Mission Journal and Home Field. Rev. Mr. Simmons gave a very interesting account of work in China, accomplished through S. B. C. woman workers, who are still there or who have gone to their heavenly reward. Of Miss Whilden's labor, who was obliged to return for her health's sake, he said: "They were most valuable and lasting, still held in warm remembrance by all with whom she came in contact." More prayer, as well as more money, is needed. Papers on State missions and children's work were read and plans to make monthly meetings interesting discussed. The spirit of the meeting was earnest, larger co-operation with each other secured and closer fellowship with the Master enjoyed.

The wooden barrels adopted by Executive Committee for missionary collections are on hand, subject to the orders of Central Committees, and designed for new Societies and those not already supplied with mite boxes. This notice is to correct a misprint in December column.

Prompt returns of Christmas offerings to the Foreign Board are desired.

## BOOK NOTICES.

COMPANY A. KENT'S BRIGADE. By Mrs. R. M. Wilbur. 12 mo, 208 pps. Price, \$1.00. Philadelphia-American Baptist Publication Society. Another of Mrs. Wilbur's wholesome books for boys, to keep company with "Hidden Foes" and "Harold's Helps."

SUPERIOR TO CIRCUMSTANCES. By Mrs. Emily Lucas Blackall. Published by D. Lathrop Co., Boston.

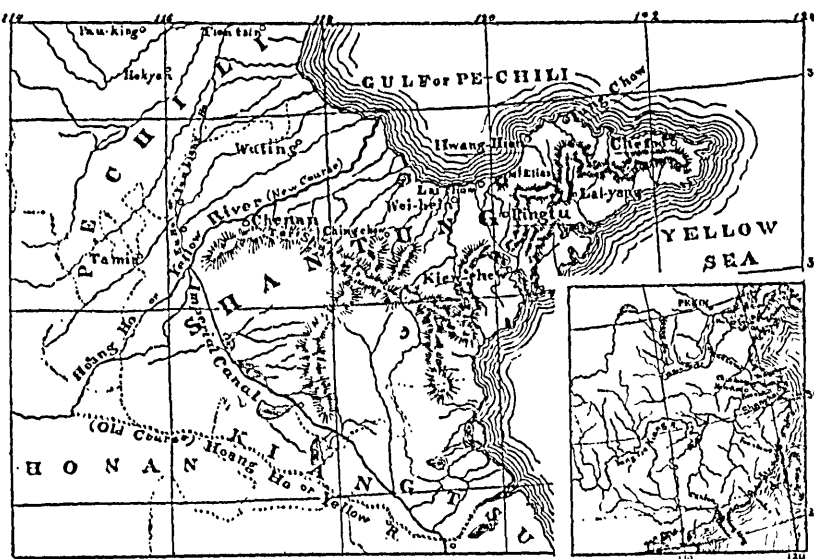
This is a neat volume of 275 pages, the work of a woman who has brought the best powers of her mind and heart to bear on some of the great social and religious problems of the day. They are discussed from the standpoint of a strong faith in God and a clear conception of the possibility of their best solution, through the active, consecrated labors of his people. It is a healthful book.

## SUNBEAM CORNER.

Number of societies organized, 353; amount reported to Cousin George since May, 1889, \$1,384.30. Send money to your State Treasurer, or to Rev. H. A. Tupper, D. D., P. O. Box 134, Richmond, Va. Report to Rev. Geo. Braxton Taylor, (Cousin George), 806 N. Carrollton Ave., Baltimore, Md.

Any one willing to attempt the organization of a Sunbeam society, will be supplied with Sunbeam literature upon application to Cousin George, (see above.)

First I want to congratulate our little messengers of light on their increasing activity and brightness. Compare the figures of last year with those of the present and the difference is considerable. Mrs. Chapman, representative of the Milledgeville, Georgia, Sunbeams, writes: "We are growing in interest and numbers." Growth is the evidence of life; there is no such thing as standing still in philosophy. Let us not retrograde. The new society at Brevard, N. C., reports these words: "The children have gone into the Sunbeam movement with a great deal of enthusiasm." Enthusiasm is the key note of success. Oh, for more of it. The Morristown, Tenn., Sunbeams seem to "have Christmas in their bones." Listen, "Our society is wide awake. We have sent \$10.00 to China, have quilted a beautiful quilt and sent to Indian Territory. We now have jugs fast filling with money and wish to break them Christmas." I like the ring of this report. It sounds energetic and business like. From Mrs. John Chandler, Clanton, Ala., I have the following—"When I saw that you had introduced the name Sunbeams for the children's missionary society I was delighted and used my influence in changing our



We are glad to be able to present to our readers an excellent map of the North China country, in which our North China Missions are located. It is particularly valuable just now, in view of the effort being made by the ladies to raise money for the support and enlargement of the work at Pingtu. It is hoped that a large amount will have been raised by the Christmas offerings, and that they will be promptly forwarded to the proper persons, and carefully designated. Let the meetings of the ladies in January be well attended and full of spirit. Let much earnest prayer accompany the gifts. Read the letters of Miss Lottie Moon and Bro. Bostick in this issue, and see how God is blessing the work supported by the women of our churches.

"Little Workers" into Sunbeams." We are glad to welcome the "Little Workers" among us, and hope that they will deserve both names as they work in our ranks. Grand Junction, Tenn., sunbeams have made \$12.00 since September. This is excellent. We would like to know their financial methods. In the "land of flowers" at Sumterville, the Sunbeams try the penny investment plan. "The boys sell lemonade and peanuts, and the girls embroider and crochet and sell their work." They report \$10.41 as the result of this plan. Knob Noster, Mo., comes to the front with two meetings each month, and the Secretary says: "Our meetings are very interesting and are especially so when we have a Sunbeam Lesson." The Halifax "Cousins" (Va.) "eagerly watched the Journal for a word about themselves," but they were not even allowed a corner in the last issue, nor were any of our sunbeams for that matter, and so we must not feel badly. One sunbeam says "I have gotten eight subscribers for the Foreign Mission Journal." Let all our sunbeams go and do likewise. Two of our sunbeams are praying over the question as to whether they ought not to give themselves as missionaries.

## THE TIGER AND THE MISSIONARY.

BY REV. A. HAEGERT.

One evening in February, 18—, after tea we had worship and commended ourselves, our friends and well-wishers and the mission to God. We were all well, and dreaded no evil. There was no money in the mission-box, which is not always the case, and we were at peace with God and men. After worship I had to go outside, and right under the window was a tiger, about twelve feet off. My first thought was to turn and flee; but fearing that he would jump on my back and shake me by the neck (as the cat does the rat) till I was dead, and, seeing that I was too near to flee, I resolved to walk straight up to him, and begged Jesus to go with me and preserve me. The tiger had already been to the cow-house and scratched a hole to get at the cows and calves. The walls, however, were thick and hard; so after scratching about nine inches deep he gave it up as a bad job. Now he came to the house seeking his supper, and no doubt thought he had found it when he saw poor me walk up to him, not knowing but what in a moment more I might be in his mouth. What a blessed thing that my soul was safe in my Saviour's keeping!

On the verandah was lying my Scotch dog, green from Scotland. He had never seen a tiger before; he had never looked in a picture-book; the village dogs might have told him many a tale of fiends and relatives having been carried away by tigers, but my dog was a white man's dog, and he would disdain talking to those low fellows in the village; so he rushed at him and barked furiously. The tiger had never seen impudence like this before. He was a man of war, and had taken his prey from his youth, and had always seen dogs taking to their heels much faster than he cared for; but here was a rough and hairy-looking stranger, with a deep base voice, bearding him to his face. He snarled at us and went a few steps on one side, and I made a shave between the wall and the tiger, praying all the time. When passing him I expected every moment that he would paw me, and felt nervous. After walking about twenty yards I realized that I was safe and thanked God. I thought, "Poor doggie, you will pay with your life for your master's safety." Tigers and leopards are very fond of eating dogs; so I whistled for him. To my great joy he came, wagging his tail, and turning round barked again at the far-off tiger.

Does not the holy Book say: "The angel of the Lord encampeth round about them that fear Him." Probably he gave him a crack with his wing and told him to find

his supper somewhere else. Blessed be God, who has given us the angel of the covenant to watch over and keep us all the days of our life! (Isa. lix. 8, 9.)

## SELF COMPLACENCY.

It is generally known that into the competitive examinations in China, which formerly tested only the student's knowledge of the Chinese classics and his skill in composition, there have recently been introduced questions of foreign science and mathematics. It is rather amusing to see the manner in which the Chinese literally excuse themselves for this departure from ancient methods. In a memorial sent up to the throne some years ago on this subject the following occurs:

"The idea that it is wrong to abandon Chinese methods and follow in the steps of Europeans may also be dilated upon. It is to be remarked that the germ of Western science is in fact originally borrowed from the heaven-sent elements of Chinese knowledge. (1) The eyes of Western philosophers having been turned towards the East, and the genius of these men being minutely, painstaking and apt for diligent thought, they have succeeded in pursuing the study to new results. For these they have usurped the name of science brought from over-sea, but in reality the methods (of their philosophy) are Chinese methods. This is the case with astronomy and mathematics, and it is equally so with the other sciences. China has originated the methods which Europeans have received as an inheritance."

Yet the Chinese are not the only people who think, with the Irishman, that "one man is as good as another, and better too." We do not know where we could find a higher pitch of self-complacency than is seen in the writings of the chief authority of the Shinto religion in Japan. He says: "Morals were invented by the Chinese because they were an immoral people; but in Japan there was no necessity for any system of morals, as every Japanese acted aright if he only consulted his own heart." Mr. Moody tells of his having gone through a great prison and found only one man who confessed that he had done anything wrong. Only the Holy Spirit truly convicts of sin and makes men humble.—*The Miss'y.*

Since the beginning of 1889, there have been over 1,000 baptisms in the Ongole district, and 471 in the Vinukonda district. Dr. Clough, of Ongole, reports the baptism by himself of 420 during the month of February. He sends the following striking account of a visit at Ravalporam, a village thirty miles from Ongole. When he reached the village, on account of peculiar circumstances he pitched his tent at a spot where, unknown to himself at the time, a fakir some twenty-five years before had prophesied that a teacher from God would at some time pitch his tent, who would bring a message to the people from God. It seems this fakir who made the prophecy ordered the people to keep three big pots of ghee, (clarified butter), and give them over to the teachers whom God would send them. So when Dr. Clough pitched his tent on the designated spot, the people brought the pots of ghee and asked him what he was going to do with them. He took them, and stuffing old rags into each of the pots, lighted them, making a great blaze throughout the night. This attracted the people and they came in crowds, and the golden opportunity was seized for preaching Christ. Hundreds heard the word of salvation in the light of this blaze, before which the idols were brought out and broken in pieces. The preaching was continued until dawn, and for some days subsequently. It was a remarkable scene, and it is believed many saving impressions were produced.—*Bap. H. M. Monthly.*

"God moves in a mysterious way, His wonders to perform."

He used the astrology of the East to bring worshippers and givers of gold to the infant Christ. And he prepared through an unknown and perhaps heathen fakir, for the coming of his messenger of life to this heathen village, and his reception by the people.

CHARLESTON S. C., Nov. 8th, 1889.

Rev. Dr. H. A. Tupper:

My Dear Bro:—Several persons have written to me for the book "Two Centuries," stating that they saw a notice of it in the *Foreign Mission Journal*, but did not know the price. Will you please state in next issue of the *Journal* the price of the book, \$1.15, by mail.

Very truly yours,

R. W. LIDE.

## 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."

## FORM OF BEQUEST.

I hereby give and bequeath to the Foreign Mission Board of the Southern Baptist Convention, chartered by the Legislature of Virginia by an act approved February 23d, 1838, (here insert the amount, if in money, or description of other property, real or personal), for the purposes contemplated by said Board.

## Notice to Contributors.

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

## RECEIPTS FOR FOREIGN MISSIONS.

From Nov. 18, 1889, to Dec. 16, 1889.

ALABAMA.—J. L. Ray, Knoxville, \$3; By Mrs. D. H. Montgomery for Mrs. M. F. Crawford, from L. M. Soc., Woodlawn, \$8.70; and from Woodlawn Sunbeams, 80 cents. Total, \$12.50. Previously reported, \$2,961.22. Total this year, \$2,973.72.

ARKANSAS.—Gen. Asso. W. Ark and Indian Ter., by E. L. Compere, \$30; By Mrs. L. J. Tharp, Sec'y, for girl in Madero Institute, \$26; By J. B. Searcy, V. P., \$96.07. Total, \$152.07. Previously reported, \$898.18. Total this year, \$1,050.85.

FLORIDA.—Shiloh ch., Plant City, by E. W. Norwood, \$10. Previously reported, \$271.30. Total this year, \$281.30.

GEORGIA.—Union Asso., by Jas. D. Zorn, \$27.55; North Georgia ch., by W. H. Gault, \$20.00; By E. L. Blount, \$5; L. M. Soc., Albany, by Mrs. V. H. Gilbert, \$8.83; First ch., Augusta, by L. M. Soc., \$97.81; Enon ch., by T. H. Stout, \$3.95; L. M. Soc., First ch., Atlanta, for Mexican girl, by Mrs. W. T. Akers, \$7; By J. H. De Vette, Cor. Sec., (of which \$3 for C. W. Pruitt; \$3.90 for Mexico; \$6 for Brazil; \$3 for C. W. Taylor; \$3 for Zacatecas ch.; \$25 from L. M. Soc., 1st ch., Rome, for Miss Maberry, and \$400 for Sallie R. Brown missionary, Japan,) \$720.00. Previously reported, \$6,583.11. Total this year, \$7,423.35.

INDIAN TERRITORY.—New Hope ch., by W. C. Rice, \$3.55; Enon Asso., by C. W. Henderson, \$5; Total, \$8.55.

KENTUCKY.—Providence ch., by A. W. Macklin, \$34.50; L. M. Soc., of Hopkinsville ch., by B. P. Eager, \$20.65; By J. W. Warder, Cor. Sec., \$89.91; By M. W. Soc., of Broadway ch., Louisville, by W. M. D. Thompson, \$37.70; W. M. Soc., Paducah, by Mrs. C. O. Cary, \$5. Total, \$760.66. Previously reported, \$3,648.50. Total this year, \$4,409.46.

MARYLAND.—Little Workers Mission Band of 7th ch., Baltimore, for Lily E. Anderson, in Canton school, by Mrs. H. C. Kilmer, 50 cents; Immanuel ch., Baltimore, by A. C. Fule, \$113.59; Lee St. ch., Baltimore, by Miss Lou Moody, \$14.27; By John A. Terling, V. P., \$4.47. Total, \$732.93. Previously reported, \$1,233.18. Total this year, \$1,966.87.

MISSISSIPPI.—By E. Z. Simmons, from Blue Mountain ch., \$14.65; and from Ripley ch., \$4.80; Heidelberg ch., by H. M. Long, \$6.65. Total, \$26.90. Previously reported, \$2,033.79. Total this year, \$2,060.69.

MISSOURI.—By Miss Emma Houchens, Sturgeon \$2.50; By E. Z. Simmons, as follows: from Lamont ch., \$3; from brother Smith, Kansas City, \$1; from D. G. Young, Greenfield, \$5.07; First ch., St. Joseph, \$10.00; Chung Chuk, by H. G. Walker, \$62.50. Total, \$78.67. Previously reported, \$4,361.23. Total this year, \$4,440.36.

NORTH CAROLINA.—Miss. Soc. of Judson College, Western Convention, by Miss A. Draughon, \$3; Lumberton Sunbeams, by E. R. Proctor Jr., \$3.25; Greenville ch., by J. W. Wildman, \$5; By A. H. Cobb Tr. Co., \$12.15; By J. D. Houshall, Tr. St. Co., \$1.00. Total, \$25.65. Previously reported, \$3,542.84. Total this year, \$3,568.49.

SOUTH CAROLINA.—Mrs. Rebecca Hickson, of Williston ch., by D. W. Key, \$2; T. E. Hinman, for Chinking missionary, by S. M. Richardson, \$4; Cedar Grove ch., by E. R. Thackston, \$4; A. E. Colwell, Alcolu, \$5; Chester S. ch., by T. J. Irwin, \$9.25; Timmonsville ch., by S. B. Richardson, \$4.25; Green Pond ch., by W. H. Waters, \$1; Savannah River ch., by I. Peoples, \$122; Bethel ch. and S. S. (of which \$35 for Italian chapels), by E. Z. Simmons, \$26.60; Three ladies, by W. J. Pringle, Sumter, \$3.30; Greenville ch., by C. D. Stradley, \$23; Girls of Four Holes ch., for Italian chapels, by T. M. Talphin, \$22; Cross Road ch., by G. W. Ely, \$1; Fee Dee Asso., by G. A. Norwood, \$174.55; By A. S. Thomas, V. P., \$13.50; By T. M. Bailey, Cor. Sec., \$48.27. Total, \$497.43. Previously reported, \$4,021.89. Total this year, \$4,519.92.

TENNESSEE.—L. M. Soc., Murfreesboro ch., by Mrs. M. E. Nuckolls, \$25; Mrs. Sasser, Middleton, by E. Z. Simmons, \$1; L. M. Soc. and Willing Workers of Central ch., Nashville, by Mrs. G. A. Lofton, \$23; Mrs. R. E. Nowlin, Martin, \$1; Lascas ch., by J. T. Saunders, \$5; By R. J. Williamson, V. P., \$26.80; E. F. Duncan, of 3rd Creek ch., \$1.25; Holston Asso., by R. H. Dungan, \$35; L. M. Soc. of Clarksville ch., by Mrs. Fred Smith, \$13.15; Nola-chucky Asso., by J. B. Jones, \$16.05; Northern Asso., by J. N. Yaden, \$3. Total, \$171.05. Previously reported, \$2,384.36. Total this year, \$2,555.41.

TEXAS.—A friend, for Africa, \$1.95; Sunbeams of 1st ch., Galveston, by Miss J. Parker, \$7.50; Richmond ch., for Zacatecas ch., by J. A. Duncan, \$20; A friend, Itasca, by C. O. Hitting, \$5; By J. M. Carroll, Agt., (of which \$2.60 for Italian chapels), \$899.68; Staples ch., by E. Z. Simmons, \$14.00. Total, \$951.63. Previously reported, \$3,574.32. Total this year, \$4,525.95.

VIRGINIA.—E. M. Tydemann, Richmond, \$4; A friend, Richmond, \$1; Boynton Sunbeams, by E. L. Toone, \$3.00; A friend, 70 cents; Girls' Soc. of 1st ch., Richmond, for girl in Madero Institute, by Miss Julia Williams, \$50; Mrs. R. B. Gills, Shepherd, for Italian chapels, \$4; W. Wildman, \$2.60; A thank offering, Richmond, \$1; A friend, Richmond, \$5 cents. Total, \$145.88. Previously reported, \$6,497.28. Total this year, \$6,643.66.

CHINA.—Anne Verlander, \$100.

AGGREGATE.—\$4,615.04. Previously reported, \$12,740.46. Total this year, \$17,355.50.