

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.

LET THE PEOPLE CONSIDER.

It was with a sad heart that we read in some of our denominational papers a letter from the Corresponding Secretary, addressed to "Applicants for Foreign Mission Work," in which he informs them that no new appointments can be made to the mission fields at present, and gives the reason for this decision. What is the reason? Simply this: the churches have not furnished the money needed to support the present force. And that is one sad feature in the case. Another is that after God has sent his Spirit into the hearts of men and women, calling them to go and carry the news of salvation to the lost, and they have answered the call with a "Here am I; send me," they should have to stay at home, and perhaps engage in work, in the prosecution of which they may become so entangled by various alliances as to be compelled to stay at home altogether.

But there is to our mind a sadder feature still in this failure of the churches in their duty, of which we wish to speak briefly. It is this: For years past our fathers and ourselves have been pleading with God to send his Spirit into the hearts of some of our ministers and call them to go to foreign fields. Petition after petition has gone up to the throne of God from family altar, from prayer-meeting, from pulpit, from assemblies of our people, burdened with this one need of men and women to go to foreign lands as ambassadors of the Lord. At last God has answered these prayers. Choice men and women, by dozens and scores, have heard the call of the Spirit and have said, not only to the Lord, but to the churches who have prayed for them: "Here we are, ready and waiting to go."

In this time of the manifestation of God's power in calling and of men's consecration in answering to the calls, what is the attitude of the churches? How are they acting toward God and toward these consecrated men and women? To God they seem by their actions to say, "You are over-doing this matter. We prayed for missionaries, but we didn't want so many, and we cannot accept so many." To the brethren and

sisters they say, "You must wait. We have other things to attend to; after these are attended to, we will consider the matter of sending you to the fields abroad."

The churches—yea, the members of the Baptist churches of the South—are dilly-dallying with God and God-called men and women in this great matter of foreign missions. Our people ought to be so impressed with God's gracious answers to their long-continued prayers as to furnish from time to time, as needed, all the money required to send to the field every approved man and woman who offers for the work. Thus would they show their appreciation of God's goodness and prepare the way for still greater blessings from his hand. Let our people but respond to the movings of God's Spirit, and how great things he will do for us and through us no tongue can tell and no mind conceive. But if we fail so to respond, will God waste the exercise of his power on us? Will there not come again a time when calls from the field and calls from the Board will go unanswered, because God has ceased to call, and because men and women have ceased to consider the claims of the foreign field? Let us consider these things.

UNTABULATED RESULTS OF MISSIONARY EFFORT.

That the results of missionary work can not be summed up in the statistics which are reported from the mission fields year by year, is a fact that needs only to be stated to be recognized by the thoughtful. And yet very many unthinking people estimate these results only by such statistics. They overlook or are ignorant of those ten thousand influences which are being exerted by the missionary and his work upon society, upon the family, and upon the individuals even who do not accept the teachings he brings. The whole social, intellectual and moral life of a people is affected for the better whenever the mission work is established in a land. Numerous illustrations of this will occur to every one who keeps informed upon missionary topics, but one has recently been afforded in Bombay, India, which is very forcible. A proposition was made to change the day of sailing of the English mail steamer from some day of the week to Sunday. This awoke a storm of opposition, not from missionaries, or even from Christians only, but from Hindus, Parsees, Jews, Mohammedans and indeed from persons of all religions, and none. A Parsee lawyer, speaking in a great meeting called to oppose this taking of the Sabbath for secular uses, described it as "the respectable, the beneficent, the humane Sunday of England," while a Hindu gentleman said that by the introduction of a Christian government into India, her people had been taught one of the grandest of Christian virtues—the observance of Sunday as a day of rest.

The Christian Sunday, the Christian school, the Christian hospital and asylum, these and a hundred other outgrowths and attachments of Christianity, are, along with the truth itself, working great and untold changes among the heathen of all lands. The heaven is at work leavening the whole lump.

In a line with what we had just written comes the following, which we find in the *Missionary Herald*, and which shows how the leaven of Christian truth is working among the youth of India:

We have recently received a copy of a letter sent by a Brahman student in a mission school, addressed to a Hindu newspaper in reply to its declaration that the increase in the attendance on mission and day schools arose from selfish motives, and that the pupils attend school only to win the favor of their teachers. We quote at length from the letter of this young man, inasmuch as it shows how the leaven of Christianity is spreading, as well as the difficulties in the way of Hindu youth who would become Christians. This Brahman youth says:

"I am a student in a mission school. Myself a Brahman, most of my friends are of the same caste. For seven or eight years we have all been receiving instruction in the Bible an hour daily, and have been taught by well educated instructors. If it is true that we are not at all impressed by the truths of this religion, then what is the import of the words: 'If need be, close the high schools, but don't allow them to come under the control of the missionaries?' What is the reason for establishing the new sects of the Brahmo-Somaj and

Prarthana-Somaj? The leaders of these sects have no conception of the extent to which we have been impressed by Christianity.

"I mention a few points in which this influence may be seen. We do not believe in our senseless rules about ceremonial purity. Looking on festivals as mere holidays, we take no pains to observe them religiously. We are convinced that ablutions and pilgrimages can afford no relief to the sin-burdened. We think there should be spiritual union with God. Knowing that there is salvation only through the one sinless Saviour, we long to accept him, and with this in mind we offer prayer in secret to him, morning and evening. If this is not 'being impressed,' what is it?"

"But how hard it is to make a public profession! Not only must we leave father, mother, relatives and loved friends, but they all become our bitter enemies, as though we were guilty of some terrible crime. To escape this really needless suffering, although we do not embrace this religion openly, still, not doing so, we undergo mental agonies, night and day. When this suffering becomes unbearable, feeling that something is better than nothing, and in order that we may pray openly, we are impelled to join the Prarthana Somaj (The Prayer-Somaj), and to-day there is a considerable number of such students belonging to that body. Later on, however, feeling that these sects are not of God, but devised merely with a view to meet the present state of things, we weary of them. Then indeed our condition is a sad one. This, Mr. Editor, is not my condition alone, but that of many, and as these experiences have come to us only as a result of a study of the Bible, when editors of other papers say, 'These boys are prompted by selfish motives, and attend Sunday-schools only to secure favor,' we can but be amazed at their obtuseness. Are all those boys who attend Sunday-schools the recipients of scholarships? When it comes to be understood that becoming a Christian implies no mere change of outward circumstances, but a change in faith, then the extent of the secret influences working on us will be perceived. That such a time may come soon, we pray Almighty God."

THAT APPEAL FROM TUNG CHOW, CHINA.

We desire to call special attention to the appeal of the Tung Chow church to Southern Baptists, which will be found on another page of this paper. Mrs. Crawford suggests that the appeal be read first at the Convention and then published in all our denominational papers. We feel, however, that just now is the best time to publish it—requesting all our denominational papers to copy it. We so conclude, because the gifts of our churches to foreign missions between now and the Convention will determine, in large measure, the question of sending reinforcements to our missions during the coming year. If the churches send up money enough to enable the Board to meet all its obligations this year, in which such large additions have been made to our working force, the Board will be encouraged to go forward and send other workers out. Such giving will be the most practical endorsement the churches can give of the Board's policy of a steady increase of laborers, and will make them feel that in that policy they have the churches with them. But if the churches fail, the Board will be compelled to say, in answer to appeals of missionaries and churches in foreign lands, "The churches at home say 'No' to your appeals, and we must heed their voice." But we are hopeful of better things.

In a letter just received Bro. Powell says: "It is sad to think that the churches have so tied the hands of the Board that no new missionaries can be appointed for some time to come."

Will not the churches untie those hands and so bring joy to many hearts at home and abroad?

THE MISSIONARY REVIEW OF THE WORLD.

We are sometimes asked by brethren to suggest the best missionary periodical for a pastor's use, one from which he can get such general information concerning the great missionary movements of the day, as would be of service to him in keeping his people informed and interested in the work. Without hesitation, we would recommend the one whose name stands at the head of this article. We know of no other that compares with it in the extent and variety of its missionary information. It claims to be undenominational, and so far as we can judge, maintains its claim, as it does that of being a missionary review of "The World."

We append the following notice, which will give some idea of the richness and variety of its contents, and will only add that any man who takes and reads his own denominational missionary publication and the *Review*, may keep himself pretty well posted on missionary matters:

The leading paper of the number is by Rev. James Johnston, of London, on "Protestant Missions a Hundred Years Ago and Now." The contrast is sharply drawn, and is a bright prophecy for the future. Dr. Pierson's first Letter from Scotland is given, and will be read with intense interest. There is a very remarkable paper on "The Charities of Germany," by Dr. A. H. Bradford, which is instructive reading. Dr. Steel, of new South Wales, has a ringing article on The Jubilee of the New Hebrides Mission. J. Hudson Taylor rings out a clarion appeal "To Every Creature." Secretary Ellinwood sketches with skillful hand "The Credulity of Skepticism." Then follows a graphic picture of pioneer Missionary life in Alaska, which will thrill the reader. Dr. Starbuck gives another chapter of translations from the foreign Missionary magazines—a unique and valuable feature of this *Review*. And the Literature section closes with an account of the student uprising and work. All the other seven Departments are replete with facts, intelligence, correspondence, reports, International papers, Monthly Concert Matter, prepared by Dr. Ellinwood, and Editorial Notes on many live topics. It fairly epitomizes the Missionary World in its varied interests, ongoings and triumphs. We cannot see how one can read it from month to month and not catch its enthusiasm and be moved by its discussions and array of facts.

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DEAD, YET SPEAKING.

In remitting to the Corresponding Secretary the gifts of a missionary society in one of our city churches, for the Pingtu work, a lady sends along an envelope which came in, bringing the contents of a little boy's mite box. The grand-mother of the little boy is an active worker in the society and the mother would be, were it not for restraining influences. But she wanted the money her little deceased boy had saved up to go to tell among the heathen the story of Him, through whom her heart had been comforted when the child died. May the child's savings be for the saving of some child in China, and the mother's gift be for the making known to some distressed Chinese mothers Him who is the consolation of Israel—the giver of joy and peace and hope and comfort to the bereaved of the earth.

The hopelessness of heathen mothers in the loss of their children should appeal very strongly to the sympathies and prayers and gifts of Christian women.

HOW STAND THE ACCOUNTS?

We are approaching the end of the tenth month of our financial year, and we know that our brethren generally would like to know just the financial condition of the Board.

A comparison of the receipts for the ten months of this year with those of the corresponding months of last year, shows a gratifying increase for the former. On the 18th of February, 1889, the day the monthly report was made up for the *Journal*, the receipts were \$60,294.72. On the same day, 1890, the receipts were \$66,923.66—an increase of \$6,628.94. There are, however, some other figures, not so gratifying, which our brethren should also consider. The treasurer informs us that the Board now (Feb'y 18) owes \$23,709 57, while there are on file in his office notices of drafts from the missionaries amounting to \$7,000, all falling due in February. These amounts must be provided for, and the heavy expenses of the last two and a half months of the year met, by the contributions of the churches between now and the last of April. By earnest effort on the part of the brethren generally this can be done. We feel all the more anxious that it shall be done, as the doing of it will be an indication to the Board that the churches will stand by them in all advance movements they may make in the future. It will be a good thing for our work if the Board, after having sent out twenty-seven missionaries during the year, shall be able to report a clear balance-sheet to the Convention. How much better it will be if it should be able to show all expenses met,

and a few thousand dollars over, with which to equip and send out reinforcements to the needy fields. Brethren, help us to have it so.

CONGRATULATIONS.

We extend our hearty congratulations to Rev. E. F. Tatum and Miss Alice Flagg on the happy event of December 17th, whereby the two were made one. Such an event was in the air before either of them left this country, and we rejoice with them in the realization of their hopes. May they enjoy rich blessings from the Lord as they together work for him.

As Bishop Taylor, Missionary Bishop of Africa, could not be present at the meeting of General Missionary Committee of the Methodist Church North, a report of his work, prepared by him, was read, and was listened to with profound interest. Yet, when the subject of African missions was brought up for discussion, the general opinion of the Committee, says a correspondent of *The Independent*, was that self-supporting missions are not a success in any true sense of the word. The idea was that when a man is struggling to keep body and soul together, he cannot devote himself to preaching and teaching with anything like the effectiveness which a man may have who is supported, and has not the question of bread and butter to worry about. It was maintained, too, that self-supporting missions, so-called, are not self-supporting, but in reality, draw large sums of money from the people which would naturally come into the Treasury of the Missionary Society, but is diverted by a plea which, if it had a foundation in absolute truth, would make their gifts unnecessary.—*The Missionary*.

So, one by one, evidences are forthcoming that the wisdom of the churches has not been at fault in devising and maintaining the method of conducting their missionary operations by means of boards, appointed by, and responsible to, the representatives of the churches. Every now and then there is a hue and cry against boards, and new plans and methods are devised which are to accomplish greater results than have ever been accomplished by the boards. But the boards go on with their work, unmoved by the harsh criticisms that sometimes assail them, and all the while the good common sense of the people whom they represent sustains them, God blesses the work, and the all-accomplishing new methods fail and are forgotten.

This vast increase of our knowledge of the condition of the heathen world acts in a two-fold way on the Christian church. First, it excites interest in, and sympathy for, the poor and the perishing; and second, it awakens a sense of responsibility for those with whom we seem by our knowledge to be brought into personal relations. The question, "Who is my neighbor?" acquires a new meaning and a wider scope. Our fellow man who has fallen among thieves, is now found by the Samaritan spirit in the church, not on the way down from Jerusalem to the neighboring city, Jericho; he is found wounded by sin, and robbed of his divine inheritance by the idolatries of heathenism and the deceptions of the false prophet in all lands.

But as it was in the Saviour's day, so in ours, many are found to play the part of Priest and Levite—some pass on, heedless of the needs of the wounded ones, while others look on the wounds and then pass on. How few are depriving themselves of their own comforts to relieve the distress of these wounded ones? How is it with you, reader?

The hostility of the natural heart to God is not shown among the heathen as long as only his unity and spirituality are presented to them. It is when God in the flesh, Jesus Christ, is declared to them as their Saviour and King, that they evince their determination to reject God. When the "short Aryan Catechism" was made up some time ago in India by plagiarisms from the Westminster Shorter Catechism, such questions as, What is the chief end of man? and What is God? were put and answered exactly as in the original. But when it came to the question of leaving all mankind to perish, the Aryan Catechism said: "God, out of his mere good pleasure, did enter into a covenant of grace, to deliver mankind out of the estate of sin and misery, and to bring them into an estate of salvation," but omitted the essential part of the answer, "by a Redeemer." Everywhere on this earth the stone of stumbling is Jesus Christ.—*Exch.*

All the greater necessity for the missionaries to devote themselves entirely to the preaching of "Christ crucified," * * * the power of God and the wisdom of God." Among the most cultured of the heathen the example of Paul (1 Cor. 1: 18-31) ought to be most closely followed.

FOREIGN MISSION JOURNAL

RICHMOND, VA., MARCH, 1890.

OUR MISSIONARIES.

SOUTHERN CHINA.

CANTON and vicinity.—R. H. Graves, Miss Lila 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, E. F. Wom, Miss Alice M. Flag, assistant pastor, Wong Ping Sun, chapel keeper—A. Hoon, Wong Yee Sun, section, P'ay Sian Su, Kinn San, T. O. Britton, Mrs. Britton, T. O. Britton, a licentiate, and chapel-keeper, Chinkiang.—W. J. Hunnex, Mrs. Hunnex, R. T. Bryan, Mrs. Bryan, L. N. Chappell, Mrs. Chappell.

NORTHERN CHINA.—P. O. CHIFOO.

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,* Wang Hien Minon.—O. W. 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. Abbeokuta, (P. O. Lagos).—W. W. Harvey,* Mrs. Harvey,* O. E. Smith, W. T. Lumbley, Mrs. Lumbley, and one assistant. Oyo.—Nicholas Papenough, L. A. Murray, native evangelist. Gana.—Jerry A. Hanson, native evangelist. Hausser Farm.—Albert Eli, native evangelist.

ITALY.

ROME.—George R. Taylor, 52 Via Giulio Romano, J. H. Lager and Mrs. Lager, 52 via Giulio Romano. Rome.—Signor Paschetto. Firenze.—Signor Ferrarini. Milan.—Nicholas Papenough. Venice and Mestre.—Signor Belloni. Bologna.—Signor Colombo. Modena.—Signor Martinelli. Carpi.—Signor Pasulo. Bari and Barletta.—Signor Volpi. Naples.—Signor Basile. Torre Pelicciola.—Signor Malan. Cagliari, Sardinia.—Signor Arrasasich. Iglesias, Sardinia.—Signor Corasu.

BRAZIL.

RIO DE JANEIRO.—W. R. Bagby, Mrs. Bagby, 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.—O. 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. Mosely, Mrs. Mosely, Miss L. C. Oshannon, Mrs. J. P. Duggan, Jose M. Cardenas, Julia Virginia Varris, and three colporters. Paraiso.—A. B. Rudd, Mrs. Rudd and Miss Balle. Jalisco. Aguila.—R. Muller. Mazuisa and Rio Grande District.—A. C. Watkins, Mrs. Watkins and P. Rodriguez. Progresso and Juarez.—S. Dominguez. Matamoros and Central.—J. G. Chastain, Mrs. Chastain and Porfirio Rodriguez. San Rafael and San Jacinto.—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 on each of our missions is five cents, except Mexico, which is two cents.

FROM BRO. T. C. BRITTON.

SOOCHOW, CHINA, Jan. 9, 1890.

Dear Brother Bell:

We have closed our first year's work in China. Surely the Lord has been good to us and greatly blessed us in bringing us safely to our chosen field of labor, and permitting us to make a beginning in our work for him.

In the midst of the new and varied scenes, experiences and duties, we can truly say it has been the happiest year of our lives. And for all that we have been enabled to do and to enjoy, we thank our Father in heaven.

MOVING TO SOOCHOW.

We made preparations, and on October 8th, taking all that we had with us, left Shanghai for Soochow, our present home. We were glad when the time came for us to start, for our hearts had been set on this special station for some time and we were anxious to be here.

As perhaps you know, Soochow is about ninety miles west of Shanghai. We made the trip in two days, arriving October 10th. We were soon settled down in our rented Chinese house, which we found comfortable except in cold windy weather, the ventilation being rather much at such times.

HOUSE BUILDING.

On our arrival we found the work on our house already begun by brother Herring, who had been here about a week. Then I took up the work of looking after the building. The Chinese workmen are so unreliable that they must be watched daily, if the work is to be done well. This has been my principal work ever since; and it has taken most of my time, the building being about two miles from where we now live. It has not been altogether a pleasant task, but hope it will be a benefit to me in giving me a clearer insight into the character of the Chinese, and preparing me better to work among them. On account of the abundance of rain in the fall, and some other hindrances, the work has progressed slowly. It is going on more rapidly now and we hope to be able to move into the middle or last of February. Brother Herring has been here twice to help in the work, and his assistance has been valuable in many ways.

Our place is in the heart of the city. The house is all foreign except the roof, which is built according to Chinese style. It has four rooms 15x17 feet, two below and two above, hall and verandas. We are highly pleased with the plan. Hope it may be a comfortable abode for us during many years of labor among these people. We shall ever be thankful to Mrs. Yates, who furnished the money to build it.

THE CHURCH.

We have now nine members in our church—seven natives. Most of them are faithful in attendance on Sunday. Two families of the native members hold family prayer. The native preacher told me that they had given nothing for the support of the church, etc., in a long time. But when I tried to show them their duty in this respect, they took hold of the matter like they had been taught to give, which I have no doubt Dr. Yates did.

The native preacher preaches three times during the week, and twice on Sunday, and spends some time each day in a little room on the street, where he converses concerning the doctrine with those who come in. Mrs. Britton and I attend services at the chapel regularly on Sunday morning. I have been preaching to the people some every week—generally on Sunday. Although my vocabulary is very limited, it is a great joy to me to use what I have to speak to them for my Master. The people always come into our chapel when the doors are opened for preaching, but there are seldom more than one or two, besides the members, who stay during the whole service. I attend preaching as often as I well can in order to keep the people quiet, so that they can hear the Word. Most of those who come are quite respectful, and when I tell them, they will sit down quietly and seem to give attention. We are anxious to get them to remain during the whole sermon. We have communion every Chinese first Sunday.

STUDY.

Mrs. Britton has been keeping up her study of the language. I have not been able to study more than about one hour per day. Have found great help toward learning to speak the language in my intercourse with the people, while looking after the work on the house and attending to my other duties.

OTHER WORK.

I have sold about five hundred tracts in the section of our chapel. These tracts show when each Sunday comes during this year, and announce our place and time for preaching. They also contain an article of religious instruction. I have also sold a few copies of portions of the New Testament. The people seem no more anxious to buy our books than they do to hear our doctrine. But notwithstanding their carelessness in regard to the gospel, and the many other obstacles in the way of reaching them, we feel very much encouraged and happy in our work here.

This is our week of prayer. We have been meeting at the homes of the different missionaries, having a special subject for each day. It is indeed pleasant and helpful thus to meet with our brethren and talk over and pray for the success of the Master's cause.

I enclose my quarterly report for the fourth quarter.

Mrs. Britton joins me in best wishes for you and all the members of the Board.

Yours fraternally,

T. C. BRITTON.

FROM MISS KNIGHT.

Dr. H. A. Tupper:

My Dear Brother—I have learned recently that provision for my support in China has been made, or is being made, by Christmas offerings collected by the Executive Committee and sent out under direction of our Foreign Mission Board. Most heartily do I thank those who have made this movement in behalf of my support, but decline to accept the Christmas offering for myself. Hope it may please the dear brethren of the Board to send out another woman to be with me in my work, supporting her with the Christmas offering. The Chowan Association, my own brethren and sisters, many of whom I know and love with all my heart, have promised to support me. I am their servant, laboring under the direction of the Foreign Mission Board. May the Lord make the servant worthy of his hire. I should like this statement to be made in the Journal, because many people, seeing the envelopes for Christmas offerings with my name (or what was meant for my name) thereon, may think that I am getting two salaries. I wish also to make this statement: I want no money sent to me in private letters. Wish everything which is meant for me to come through the Board. The brethren and sisters at home may write me just as many bright and encouraging words as they will, and I will give them a thousand thanks for every bright sentence which they may write, but I shall not be glad of any money which is not sent through the Foreign Mission Board. I want the Board to be released from debt. I was brought up to believe it is such a fearful thing to be in debt that it hurts me to my heart's core when I think that the Board of our Southern Baptists have a heavy debt weighing upon them. And how can they help being in debt when they are called upon for so many things and comparatively so little provision made for those calls.

Believe me, brethren, I shall call for as little as I can conveniently make out with and be able to answer all obligations. I have been counting pretty closely. Have not yet called for anything in addition to salary, and believe I shall not do so. As to reduction of salary, the following figures will show my reduction:

Expenses of traveling and moving to Pingtu, \$70.10; Building material, for repairs at least, \$90; Carpenters' and Masons' work, not yet done, about \$20; Teacher's

salary, \$60 annually; House rent, annually, \$35. Total, \$295.10, Mex.

Those things mentioned above are generally provided for missionaries by the Board, are they not? I provide them for myself, and this is my reduction of salary.

I have said nothing about books to be used in studying the language; up to this time I have not spent much for books, having used some which were on hand, and have had some prepared by my teacher, but shall soon have to provide myself with a very expensive book.

I have said nothing about traveling expenses for this year; all these things added together will be about as broad as the \$300 reduction is long, and perhaps a little broader.

We have some things which seem discouraging to contend with, but I believe the good work will continue to go on until China shall be brought to bow and worship before the King whom we adore. We are full of hope.

Yours in Christ,

FANNIE S. KNIGHT.

PINGTU, CHINA, Jan. 6, 1890.

P. S.—I haven't time to rewrite this for the *Biblical Recorder*, but wish the same statement concerning my salary to be made in that paper also.

F. S. KNIGHT.

A VISIT TO JAPANESE TEMPLES.

MRS. J. A. BRUNSON, KOBE.

(We welcome Mrs. Brunson to the list of writers for the Journal. We hope she will let our readers see something of Japan and the Japanese through her eyes.—ED.)

Kobe, JAPAN, Dec. 26th, 1889

Dear Journal:

We have been in Japan nearly two months. My observations and experiences have been too numerous and varied to touch upon them all, so I shall content myself by relating what I saw in one afternoon. At my request our teacher, who is a Christian young man, consented to go with us to visit the temples. He called for us at 2 o'clock, and we set out on our expedition. First we went to one very near our home, dedicated to Buddha. At the foot of a flight of steps leading up to the eminence on which the edifice is erected, stood a large square basin hewn from stone and filled with water, in which the worshippers bathe their hands before entering the sacred building. On the upper step leading into the temple were many sandals, left there by the worshippers within. Standing on the piazza and looking in at the door, we discovered what to us was a novel yet distressing spectacle. The light from the door and stained windows fell upon an altar holding vases of flowers and large brass candle-sticks, similar to those seen in a Roman Catholic cathedral. Two priests were seated near the altar, one in front, the other at the side. Their bodies were swaying back and forth, keeping time to most unmusical and indescribable sounds, for they were totally without meaning to our ears. The congregation was seated upon the floor, which was covered with matting. Most of them were women, several of whom had their babies tied upon their backs, as usual. One youngster was amusing himself with the berries his mother had given him to play with, scattering them upon the floor. She was busily engaged in chatting with the woman who sat near her. In fact they all seemed to be having quite a social time, laughing and talking with each other, evidently leaving the emaciated chanters at the altar to pray for them all.

We next turned our steps towards

THE TEMPLE OF THE ANCESTORS,

where funeral services are held for the dead. It is situated upon a hill, near the foot of which I perceived a box-like concern, the front of which was made of lattice work, thus permitting the curious to peep through and obtain a glimpse of the interior. I did so, and beheld a large image of a god, together with trappings used at funerals. A little farther on was a rough table, on which were sitting four earthenware bowls, containing little burning sticks, sending up wreaths of white smoke. This was the incense burnt for the souls of the dead. A picture hanging back of the table represented the Buddhists' hell. The scenes portrayed reminded me of those in Dante's Inferno. Some were writhing in flames, others being dipped in caldrons of boiling liquid, &c. On the right, overlooking the whole, sat the stern judge, recording in his book the deeds of men done on earth, passing sentence, and meeting out rewards and punishments according to deserts. Surely there is something within the conscience of man that tells him the soul is immortal, and in the world to come must be accursed or blessed, happy or miserable, according to the life led here.

We wound our way up to the temple, and found that it only had three walls; none in front; consequently was always open. A gilt image of Amida, the god of hell, stood near the altar, which was ornamented with two uncouth jars, containing pine branches. A table was standing in the middle of the floor, upon which the box containing the deceased was placed during the funeral ceremonies. An old lamp swung from the ceiling, which was covered with dust, and seemingly used very rarely, if ever. The papering was torn from the walls in places, and the plastering was falling off outside. We asked our teacher if it had not been built a very long time. He replied, "Oh, no; the children have abused it." At the back of this temple stands the crematory, where many of the bodies are burned. The men who do the work are called "Umbo," a most degrading and insulting epithet. They belong to the very

lowest class in Japan, and are said to resemble demons rather than human beings. Cremation is always performed at night. The ashes are placed in a box and buried. A large cemetery surrounds the temple. Those who are not burned are buried sitting up, so the grave is always a little square mound, in the centre of which is placed the monument.

We now pursued our way for some distance right into the heart of the Japanese quarter of the city. As we entered the grounds of the Nanko, the last one we visited, our guide turned to us and warned us against pickpockets. The walk leading up to the temple was crowded with merchants selling wares of various descriptions. The grounds immediately surrounding the temple were quite attractive. There were flowers, little ponds and time-worn rocks covered with moss, arranged in the rustic and artistic manner in which the Japanese particularly excel.

On each side of the entrance were two huge rocks, serving as pedestals for two huge animals carved in stone. Numerous lanterns and shrines stood near. However, we could not enter, as the door of the temple was closed, but a bell hung just in front of it, which is rung by the worshippers when making their offerings.

A picture on exhibition within the grounds attracted our attention. It represented the disastrous flood, which brought such destruction in Gojo, a province in South-western Japan, not long ago. Hundreds of shrieking wretches were hurled in the eddy river, dashed against the rocks, and swept to swift and inevitable death, in the grasp of the mad waters. I shuddered at the horrible scenes, and turned sadly away, thinking of the many whose lives had gone out without the light of the gospel, and of the millions more now groping in darkness blacker than midnight, and who will be summoned before the great Judge of all the earth, to report "no one cared enough for our souls to come and tell us the good news of how we might be saved."

O, Christian men and women, who are to have the greater punishment, at the last day, those who died as they had lived, without the knowledge of Christ, or those who knew, yet did not take measures to enlighten these?

It is said that there was never a more auspicious time in the history of this nation for the propagation of Christianity than now—one strong proof of which is the neglected condition of many of the temples, once kept in such magnificence. Some of them have actually been suffered to fall almost to decay. Let us, then, redouble our efforts and pray more fervently for the salvation of Japan.

SOPHIA B. BRUNSON.

FROM BROTHER POWELL.

SALTILLO, MEXICO, Feb. 10, 1890.

Dear Brother Tupper:

I reached home on the 8th, after an absence of fifteen days, during which time I traveled twenty-eight hundred miles. I visited Guadalajara and preached for brother Wilson. Miss Maberry went with me to Mexico city and thence to Patos, where she has opened school. She spent two months with sister Wilson, assisting in the work. They wished her to remain longer, but the time had arrived for her to begin in her new field. I suppose that brother Chastain will go to assist brother Wilson, as that was the decision of the Mission. But really we cannot afford to spare a single one from this field.

From Mexico I went to Puebla, Orizaba and Cordoba. The latter city is in the tropics. I saw fields of coffee, groves of oranges and bananas, and acres of pineapples. I also saw coconuts, melons and other tropical fruits in great abundance. I saw white harvest fields ready for the sickle of God's reapers.

It is sad to think that the churches have so tied the hands of the Board that no new missionaries can be appointed for some time to come. We are having fine meetings here. Brother Mosely baptized the converted priest the next day after he returned from his trip with me. He is now preaching to crowded houses every night. We are praying that light may burst into many darkened minds, and that they may be led into the living way. Pray for us.

I have been in the clutches of the Royal Russian Grippe for some ten days, but you know it takes more than one Russian to stop me from going. Next Sunday I hope to witness the baptism of some fifteen in Matehuala. Then I will go to Patos, Paraiso, Viesca, San Pedro and Lerdo. Oh, that I might be in two places at the same time!

The two schools have opened real well. I suppose I will take my vacation some five years hence in a trip to Europe.

With kindest regards from all, I remain

Yours fraternally,

W. D. POWELL.

FROM REV. Z. C. TAYLOR.

BUSY REAPING.

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

Dear Sir and Brother—By the pressure of time and duties I find it impossible to make out annual report by this steamer. Will say that brother Lins, of Pernambuco, was suspended on account of want of ability alone to direct the work successfully. Brother Socrates Borborema, an intelligent young brother, was substituted in his place, though to be with me here.

For want of time and means I failed to visit those places last year, i. e., Pernambuco and Maceio.

I go to day to Jacobina to baptize several persons and preach. Oh, for more workers! Oh, for a few hundred dollars to visit all the places where persons are desiring baptism, and are waiting for the coming of the kingdom.

Is it possible for the Board to give Bahia Mission \$250 as a special fund for me to visit four or five places where calls come to me to go and baptize? The door is wide open now. Our impotence is the more felt. Exchange continues against us. An instituting Bible readings among lay brethren and sisters which is producing fruit. Please appeal loudly for Brazil. The time is upon us. Will God's people accept the great opportunities now offered us? Last week separation of Church and State was decreed! Full liberty of worship is now conceded us!

Our press is up and our tracts, &c. are hailed with delight. Preaching *viva voce* is the power of God, but we are going to sow the land with gospel seed on the printed pages, to work where we cannot, and while we are absent.

My heart and soul are fired with enthusiasm for the prospects of the salvation of great numbers of this people. Your prayers, means and men. All well.

Yours in Christ,

Z. C. TAYLOR.

FROM MISS STEIN.

Dear Dr. Tupper:

Not long ago my heart was made to overflow with joy at the good news contained in a long letter from Mrs. Sanford, of Canton. She wrote me of the conversion and baptism of Ah Ho, the girl whose feet I undressed soon after going to China, and for whom I have been praying all these years. Ah Ho's brother was baptized at the same time. He, too, has been an object of many prayers. How anxiously I am waiting to hear of the conversion of their mother! Many Christians have prayed for her, as well as for the children, and now we have the daughter and son to help us pray. I feel sure the mother, too, will give her heart to Christ.

I am very happy in my work here. My mother is with me, and is a great comfort in many ways. We had thirty-five Chinese to spend Christmas evening with us. We had music and singing. One little girl and boy sang very sweetly in their own language.

The school is doing well as to numbers now. There has been only one conversion among my pupils since I came here. I am hoping, praying and working for others. I spent a month last summer at Dr. Hartwell's, in San Francisco, and very much enjoyed working among the Chinese women there. What a goodly number of baptisms in Canton last year!

May the good work go on and on!

Very truly,

S. E. STEIN.

FROM BRO. POWELL.

MATEHUALA, MEXICO, Jan. 17, 1890.

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

I reached this city on the evening of the 15th. In one hour a fine congregation had assembled to hear the preaching of the Word. To-night we expect to have two rooms crowded. Bro. Chastain is now out buying and borrowing a number of extra seats. Traveling on a Mexican pony was a new experience to my friend Romero, the converted priest, who accompanied me from Saltillo.

The first night we spent at a miserable rancho. Wife had thoughtfully supplied us with an ample supply of provisions, so we had an excellent supper. Then I took out my Catholic Testament and read and preached to the people who sat around the fire built in the centre of the hut.

At ten o'clock the owner of the rancho put a raw-hide on the dirt floor and invited us to share it with him, which we gladly did.

It was two thousand feet above Saltillo, and consequently very cold. The wind whistled through a thousand cracks. As we had only one blanket each we slept with our clothing on.

At two o'clock in the morning we saddled our ponies and pushed on to San Rafael. We had an overflowing congregation. We remained two days, and I baptized three believers.

We next visited San Joaquin, where all the people are members, and where it is always a pleasure to preach, for the people are such earnest listeners.

En route to Galeana we were compelled to climb Potosi mountain. It was a new experience to Bro. Romero, who had always been accustomed to ride in a carriage. We started before daylight, and thus were enabled to eat dinner on top of the mountain, ten or eleven thousand feet above sea level. The crest of the mountain, some four thousand feet above us, was covered with snow.

We had crowded houses in Galeana, and two were baptized. The meetings in Santa Cruz were enthusiastic; one was baptized, and another received for baptism. On my return next month a church will be organized, if the Lord wills.

In Galeana Bro. Chastain met us and preached a most excellent sermon, which will be long remembered.

We next visited Raices, where we had a fine audience, and feel that much good was done. Three girls from here go to Madero Institute, and three from Galeana.

Now we turn towards Matehuala, a hundred miles away. We reached here at six o'clock in the evening of the second day, and at seven o'clock, just one hour later, were preaching to a house full of people. The Lord is with us, and we hope for some ingathering. To-night the hall, the yard, and the street were full of people.

Bro. and sister Chastain are doing with their might what their hands find to do. I have baptized fifty-six since last May. Love to all. Pray for us.

Affectionately,

W. D. POWELL.

FROM MISS MOLLIE McMINN.

FIRST IMPRESSIONS.

(We have the pleasure of introducing Miss McMinn to our readers this month. Some of them have heard us relate some of her experiences in her call of God to go to China, and will be the more pleased to make her acquaintance through the *Journal*.—ED.)

CANTON, CHINA, Dec. 2d, 1889.

Rev. T. P. Bell: "The Lord keep you in the hollow of his hand" was the parting benediction which I received in my last letter from you! He has, Bro. Bell. Although I have, since then, bid adieu to home, loved ones and native land, and crossed the great deep, yet in all this I realized that I was "kept in the hollow of His hand."

I have been quite well and exceedingly happy. At present I study five hours per day. But my progress is by no means flattering. If you should ask me what, of all the strange things in this strange and wonderful land, impressed me most when I first arrived, I should answer without the least hesitation, "The earnestness of the native Christians." At first it affected me to tears to hear them sing the praises of our Redeemer. The name of Jesus was the first word I learned to recognize in the Cantonese.

I do want to add one more word about the inadequacy of the number of workers here. If you would only visit the field so that you might realize it! But I have written to the Missouri people asking them to pray the "Lord of the harvest" to "send forth laborers into his harvest" for verily "the fields are white and the laborers few." I FEEL SURE THAT THE LORD WILL HEAR AND ANSWER THAT PRAYER. I long to be able to begin work myself.

The days are not all bright in a heathen land. But we know that it is only "the shadow of His wing" that brings the dark days. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." "He shall cover thee with his feathers, and under his wings shalt thou trust." How sweet are these promises when one feels that she is a stranger in a strange land.

I am sorry to be able to write more about the work, but I really know very little of it myself. Hence my letter is mainly personal. I want to express my appreciation of your letters. You never close without a "The Lord be with you," "The Lord guide you," or "The Lord keep you in the hollow of his hand." While this is little, yet it adds a spiritual tone to the necessarily short business letters, of which you must have so many to write. May the Lord bless and guide the members of the Board in the performance of their arduous tasks! I am afraid we do not pray for you as we should. You will rejoice with me to know of the change of mind which my parents made in regard to giving me to the work here. They were quite willing to have me come when I left. The Lord answered that prayer which we made and why may he not answer the one which we now make for more workers? HE WILL.

Your sister in Christ,
MOLLIE McMINN.

AN APPEAL TO SOUTHERN BAPTISTS FROM THE CHURCH AT TUNG CHOW, CHINA.

TUNG CHOW, Dec. 27th, 1889.

Dear Bro. Bell:

I herewith enclose a letter from our church to all Southern Baptists. The clerk seems to have had some difficulty in knowing how to address it, and so sometimes writes as if talking to the Foreign Mission Board, sometimes to the Convention, and again to all Southern Baptists individually. If it could be read to our next Convention and then published in the *Journal* and all other Southern Baptist papers, it would be seen by a goodly number of those to whom it appeals.

We are in our usual health, and are busy with Annual Reports. The new recruits are rapidly acquiring the language and we are looking forward with delight to the time when they will be able to enter into full work. Send twenty-four more like them, (only a larger proportion of men) before you think of calling a halt.

Yours in Christ,
M. F. CRAWFORD.

THE APPEAL.

Shan Tung, Tung Chow Baptist church, to the Venerable (or Honorable) American Southern Baptist Convention—to all the Pastors, Deacons, Teachers, Brethren and Sisters, greeting.

Our little church always remembers that the prosperity or retrogression of the religion of our Lord depends not upon man's strength, but solely upon the power of the Lord. Although thus speaking we cannot say that none of the responsibility is upon us, because the Lord said: "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved." He also said: "The harvest is plenteous but the laborers are few: pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." In view of this, now is the time when the disciples of our Lord cannot refrain from praying that he will send forth many laborers. We therefore beseech your venerable (or honorable) body, upon seeing these our words, not to look lightly upon our appeal but to earnestly consider the great needs of the "Middle Kingdom." Under heaven there is not a nation with so large a population as this, and while your venerable body is sending heralds to preach the gospel to the various countries, remember that in due proportion when one is sent to any other country at least one hundred should be sent to China, [The

original reads "one thousand" but I suggested to the clerk when he handed it to me for translation that "one hundred" would be nearer the mark. He reluctantly consented to the change, though it has not been made in the original, or been thus read for the church's approval—M. F. C.] Not only are our people more numerous, but the superstitions and forms of heathenism are more firmly fixed, and more difficult to move. Truly here is the stronghold of Satan. Every year hundreds of myriads of our people sink to eternal destruction. Disciples of Jesus cannot refrain from pitying these perishing. Therefore on the 2d day of the 11th moon of the present year, our little church unanimously decided by vote to write this letter beseeching the venerable (mother) church to send more preachers to China to proclaim the saving religion of Jesus, that we may with our own eyes see the doctrines of our Lord abundantly prosper. We also beg that your venerable body (denomination) will pray for us as babes unable to stand of our own strength. Also a word of exhortation from you would greatly cheer our hearts. It is only on account of the urgency of the case that we claim a little of your attention and make this appeal. We lay our petition at your feet. Written on the 4th day of the 12th moon, (Dec. 25th, 1889,) all the church uniting.

Translated for the church by M. F. Crawford, Dec. 27th, 1889.

FROM MRS. TAYLOR.

GOOD NEWS AND AN EARNEST PLEA.

BAHIA, CAIXA 24, Jan. 25th, 1890.

Dear Journal:

Mr. Taylor left on the 14th of this month on a missionary tour; his principal point being Jacobina, the city where he had so encouraging a visit last year. Brother Emiliano came down, bringing most encouraging accounts of the progress of the Gospel in his native town, Jacobina. He is a most worthy Christian, an elderly man and a lay member, but one whose heart is so full of the love of Jesus that he can but constrain his old friends to share in his new found treasure. So Mr. Taylor returned with him. Our young editor and general assistant, Socrates Borborema, accompanied him. He is a choice young man, and all who know him prophesy a bright future for him. Mr. Taylor expects to baptize several on this trip. He went armed with several marriage certificates, for you know, in this enlightened (?) country, half of the converts have to be married before they can join the church. Mr. Taylor hopes to be back by the first of February. Bro. Borges is now in Bahia, his health necessitating his being under medical care, having had recently a stroke of something like apoplexy. We regret very much his having to leave Alagoas, there being a very considerable interest there at this time.

You have doubtless heard of this of the separation of Church and State in Brazil. So we now have entire religious liberty, a thing we have long sighed for. What a pity our ranks are so weak we can utilize so few of the immense opportunities this throws open. Brazil is now one of the most hopeful mission fields in the world, an immense republic soon to be flooded with European immigration. As a strategic point, it presents many of the features of our "Great West." One dollar expended now will be worth fifty twenty years hence; one missionary may plant the seed that twenty may reap. But I did not intend to write anything in the begging line. I generally leave that agreeable business to Mr. Taylor.

KATE S. TAYLOR.

GOD'S TENTH.

BY REV. A. J. GORDON, D. D.

In touching the question of giving, we touch the most vital point pertaining to the consecration and spiritual power of the church. In saying this, we speak from experience, as we certainly speak according to Scripture. "Bring ye all the tithes into the storehouse," and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Here, plainly, the giving of tithes is made the condition of an abundant outpouring of the Spirit. Prayer, testimony, effort, self-denial—how often do we hear these duties mentioned as summing up and fulfilling the requirement of tithes! But "tithes" means money or other property of equivalent value; and the effusion of God's Spirit is here made contingent upon bringing in these tithes, and paying up these dues to God.

A tenth of his income was required of the Jew to be set apart, and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the first fruits, not the dregs and leavings. And while the amount is not specified in the New Testament, the same principle is carried over. "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him."—(1 Cor. xvi. 2). Here is consecrated giving—laying by in store—a certain sum set apart, and made sacred to God's use, and which thereafter one should no more think of using for himself than he would think of taking the same sum from his neighbor's pocket. And here is proportionate giving—as God hath prospered him." Ought the proportion to be any less under the gospel than under the law? Surely not when we remember that we have as our exemplar one who, "though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich"; and that we have the precept of this exemplar, which no ingenuity can explain away, "If thou seest that he of you that forsaketh not all that he hath cannot be my disciple." In the light of such high standards, who can say that at least we ought not to give one-tenth of our income to the Lord?

if any Christian who has never tried it will make the experiment, conscientiously following it through to end in prosperity and in adversity, we predict for him two surprises. First, he will be astonished at the increased amount which he is enabled by this method to give to the Lord; and, secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him. For observe that here is an instance where the Lord actually makes a challenge to his people, and sets up a test case, saying, "Prove me now." Taking this Scripture in connection with others, we find that there are two points to be demonstrated.

1. That faithful and proportionate giving will be rewarded with superabundant spiritual blessing. The statement does not require proof, since experience has stamped it already as an axiom. Other things being equal, that Christian who opens the broadest outlet for charity, will find the widest inlet for the Spirit. The health of a human body depends upon its exhalations as well as upon its inhalations. It is reported that a boy who was to personate a shining cherub in a play, on being covered over with a coating of gold-leaf, which entirely closed the pores of the skin, died in consequence, before relief could be afforded. Woe to the Christian who gets so gold-leafed over with his wealth, that the pores of his sympathy are shut, and the outgoings of his charity restrained! He is thenceforth dead spiritually, though he may have a name to live.

2. That faithful and proportionate giving will be rewarded with abundant temporal prosperity. This is a saying hard to be received, but it has the emphatic support of Scripture. "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—(Prov. iii. 9, 10). This is but one specimen of many in the Old Testament: "Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom."—(Luke, vi. 38). Do we believe these words of our Lord? and can we question that they refer to abundant temporal returns in recompense for abundant giving?

Let us now throw light upon this subject from a few inserted leaves from a pastor's note-book.

One says:

"I knew a widow of limited means who was remarkable for her liberality to benevolent objects. But a sad change came into her by an unexpected legacy which made her wealthy, and then her contributions began to fall below the amount of her straitened finances. Once she volunteered: now she only gives when importuned, and then it is as meagre as if the fountains of gratitude had dried up. Once when asked by her pastor to help a cause dear to her heart in her comparative poverty, and to which she gave five dollars then, now she proffers twenty-five cents. Her pastor called her attention to the surprising and ominous change. 'Ah!' she said, 'when day by day I looked to God for my bread, I had enough to spare: now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means: now I have the guinea means and the shilling heart.' It is a fearful risk to heart and soul to become suddenly rich. This is one of the reasons why God lets many of his best children acquire wealth so slowly, so that it may not be a snare to them, may not chill their benevolence; that, when wealth comes, the fever of ambitious grasping may be cooled, and that benevolence may overtake avarice."

Now the only way to avoid this peril is to cultivate two habits, and let them grow side by side—the habit of economy and the habit of charity. If one's economy grows steadily and alone, it will tend to dry up his charity; if one's charity grows steadily, it will dry up his means, unless balanced by the other virtue of economy. Therefore let both grow together, then our giving will increase just in proportion to our getting.

But let us introduce another illustration furnished from a pastor's observation:

"A parishioner, who was a dear friend, read his pastor a page from life's history to this effect: When a small boy, he gave his heart to Christ. He was engaged in a brickyard to carry clay, often on his head, for twenty-five cents a day. Then he vowed that one-tenth of his income he would give to his God. This he conscientiously did, and prosperity followed until his income was \$10,000; and then the trial of his life came, in which he went down in financial disaster. He would not give one-tenth of \$10,000. He c. h. faith balked. He said, 'After disaster had swept all away, I learned what I had not known before—that it is easier to give one-tenth of \$72 than of \$10,000. A man is truer to God who works for twenty-five cents a day, and has less temptations and more strength to meet them, whose income is \$6 a month, than \$8333.' He regained wealth, but it was in strict compliance with the vow of his youth, which his disaster enabled him to fulfil until his death."

Here is an instance of negative proof: viz., that "there is that withholdeth more than is meet, and it tendeth to poverty." The positive proof would no doubt fill volumes, were it written out.

There is a Christian league in this country, banded together to promote systematic giving. It brings every member into covenant to keep a strict account with the Lord, and to render him one-tenth of the income. An annual report is made by each member, giving a statement of his business and spiritual prosperity. The secretary recently told us that the results have been surprising, even to the most sanguine advocates of the tithe system;

that not only has the income of the missionary societies receiving the funds been greatly increased, but that, out of thousands entering into this league, all but two or three have reported greatly increased business prosperity. Are there not some things to be proved which we have not yet dreamed of, either in our philosophy or our mathematics?

We give another instance from a well-known life. We find the statement in print, and believe from what we have heard, that it is substantially correct:

"Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along, he met an old neighbor, the captain of a canal-boat, and the following conversation took place, which changed the whole current of the boy's life:

"Well, William, where are you going?" "I don't know," he answered; "father is too poor to keep me at home any longer, and says I must now make a living for myself."

"There's no trouble about that," said the captain. "Be sure you start right, and you'll get along finely."

"William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home."

"Well," said the old man, "let me pray with you once more, and give you a little advice, and then I will let you go."

"They both knelt down upon the tow-path, (the path along which the horses which drew the canal-boat walked); the dear old man prayed earnestly for William, and then gave this advice: 'Some one will soon be the leading soap-maker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will yet be a prosperous and rich man.'

"When the boy arrived in the city he found it hard to get work. Lonesome, and far from home, he remembered his mother's words and the last words of the canal-boat captain. He was then led to seek first the kingdom of God and his righteousness, and united with the church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one-tenth; so he said, 'If the Lord will take one-tenth, I will give that.' And so he did; and ten cents of every dollar were sacred to the Lord.

"Having regular employment, he soon became a partner; and after a few years his partners died, and William became the sole owner of the business."

"He now resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and instructed his book-keeper to open an account with the Lord, and carry one-tenth of all his income to that account. He prospered; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then gave the Lord two tenths, and prospered more than ever; then he gave three-tenths, then four tenths, then five tenths."

"He educated his family, settled all his plans for life, and gave all his income to the Lord. He prospered more than ever."

"This is the story of Mr. William Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die."

Perhaps in these instances may be found the true solution of a great question: How shall we get the means to give the gospel to a lost world? It is no longer a question of men to go, but of money with which to send them. And the money is in the hands of Christ's professed disciples—enough and more than enough for all demands. If wrong habit has so shut up their hearts that they cannot be persuaded to give it, let us try at least to educate the next generation differently. And may it not be that the best system of education which can be devised is this of training Christians to set apart one-tenth of their income for the treasury of the Lord?—*Amer. Bap. Miss'y Union*.

MISSIONARY HEROISM.

The story of the work of Mr. Paton on the island of Tanna, New Hebrides, is thus commented on by *The Missionary*:

It was in this field, shrouded in black darkness and beset with perils, that Mr. Paton was called to live, most of the time alone. The courage demanded for this is of the highest type known among men. Not Stanley in his march through the Dark Continent, not Havelock in his campaign against the Sepoys, had to face such dangers, under circumstances so depressing, as those which encompassed Mr. Paton on every hand. The missionary was indeed "In deaths oft." At one time a savage furiously rushed on him with an axe; a Kaseru-min chief snatched a spade with which the missionary had been working, and defended him from instant death. The next day a wild chief followed him about for four hours with a loaded musket, which was repeatedly levelled at him. Mr. Paton looked up in unceasing prayer to the Lord Jesus, spoke kindly to the savage, and the deadly hand was restrained. One night the missionary was waked three times to hear a chief and his men, armed with muskets, trying to force the door of his house. God so frustrated their purpose that the next day the report went round that those who tried to shoot the missionary were "smitten weak with fear." That the report was not far from the truth was shown by another incident. The leading men of the island determined to have a sacrifice and a great feast. The victims, who were also to be the "villains," were seven native men, along with the missionary and his helpers. Before

daylight the seven men, as they came forth from their huts, were shot and clubbed to death. Then a band of armed men, the killers, advanced towards the mission premises. Mr. Paton barely had time to lock himself, with the teachers and their wives, in the mission house, when the savages arrived. Cut off from all human hope, the little band of Christians set themselves to prayer. All through that morning and far into the afternoon they heard the savages tramping round the house, whispering to each other; and hovering near window and door. Again the hand of God kept the murderers back, and towards sunset they withdrew. On one occasion, when two savages attacked Mr. Paton with their great clubs, he was saved by his two dogs, which, quick as lightning, sprang at the faces of the men, and baffled their blows. Indeed, there was almost no form of death which did not threaten the missionary. Poison was sold to him for food; spears were pointed at his breast; the killing-stone was thrown at him, and he was saved by the branch of an overhanging tree. He was enticed to the goat-house at night, to find himself in the hands of a band armed with muskets. He was met on the road, and encircled in a deadly ring of men, who urged one another to strike the first blow or fire the first shot. At the last, when the mission church was set on fire by night, with the reef fence which connected it with the mission home, and armed savages stood without ready to kill Mr. Paton and those with him as they came out, an awful tornado of wind and rain checked the fire, and struck panic into the murderers' hearts. "That is Jehovah's rain," said the terrified savages. "Truly their Jehovah God is fighting for them and helping them! Let us away!" And they all disappeared in the hush.

Had Mr. Paton been a man of less steady faith, or of inferior courage, or had he been a man less loving and kind, doubtless he would have perished. Again and again faith and love brought him off safe. As he confronted the cruel weapons raised against him, he would calmly remind the savages of his unremitting good works among them; he would assure them that, if they killed him, he would at once be happy with Christ, but that the wrath of Jehovah would come on his murderers. And time after time the lurking sense of the meanness of ingratitude and the dread of a great God held back the fierce hands. The faith of the missionary in the hour of peril seemed almost changed to sight. Says Mr. Paton in speaking of one of these times: "My heart rose up to the Lord Jesus; I saw Him watching all the scene. My peace came back to me like a wave from God. I realized that I was immortal till my Master's work with me was done. The assurance came to me as if a voice out of heaven had spoken, that not a musket would be fired to wound us, not a club prevail to strike us, not a spear leave the hand in which it was held vibrating to be thrown, not an arrow leave the bow, or a killing-stone the fingers, without the permission of Jesus Christ, whose is all power in heaven and on earth. . . . I could understand how Stephen and John saw the glorified Saviour as they gazed up through suffering and persecution to the heavenly throne. Yet I never could say that on such occasions I was entirely without fear. Nay, I have felt my reason reeling, my sight coming and going, and my knees smiting together when thus brought close to a violent death, but mostly under the solemn thought of being ushered into eternity and appearing before God. Still, I was never left without hearing that promise in all its consoling and supporting power coming up through the darkness and the anguish, 'Lo, I am with you always.' And with Paul I could say, even in this dread moment and crisis of being: 'I am persuaded that neither death nor life, . . . nor any other creature, shall be able to separate us from the Love of God which is in Christ Jesus our Lord.'"

FIJI ISLANDS.

Rev. James Calvert gives the following striking figures concerning the work of God among the Fiji Islands:

"With only nine white missionaries, we have 3,505 native preachers; fifty-six ordained, who take full part in the work of the ministry with the English missionary; forty-seven catechists, 983 head preachers, with 1,919 ordinary local or lay preachers. There are 1,268 chapels and other preaching places, twenty-eight English church members, 27,097 full native church members. These are well cared for by 3,480 devoted class-leaders. There are 40,718 scholars in our 1,735 day and Sunday schools taught by 2,526 teachers; and 101,150 attendants on public worship. The jubilee of the mission was lately held. Fifty years previously there was not a Christian in all Fiji; now not an avowed heathen left. Cannibalism has, for some years past, been wholly extinct; and other immemorial customs of horrible cruelty and barbarism have disappeared. Though poor, the people are most liberal in contributions for carrying on their own work—building all the schools and chapels, teachers' houses; and they give generously at much personal sacrifice, to the general mission funds. Had it not been for the business calamities that have come upon Fiji, as upon most parts of the world, the mission promised well ere this to have been self-supporting. Their deep poverty is borne well, and the riches of their liberality abound. Their religion is a grand and powerful reality in very trying circumstances."

ITALY.—Ten thousand Italian priests have secretly signed a petition to the government praying for protection against the tyranny of the Vatican. They have been promised assistance by several deputies, who will plead their cause in Parliament.

EXECUTIVE COMMITTEE

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.

CLERK—Miss Annie W. Armstrong, 10 East Fayette St., Baltimore, Md.
TREASURER—Mrs. J. F. Pullen, 10 East Fayette St., Baltimore, Md.
EDITOR—Miss Alice Armstrong, 1433 McCall St., Baltimore, Md.

Prayer-Card Topic for March, 1890.

THE COLORED PEOPLE.

"Teach me thy way, O Lord, and I will walk in thy truth." Missionaries, S. B. C., 47. Institutes for instruction of preachers, deacons and others, held in the different States.

Study Topics.—Present condition and spiritual needs. Their natural claim on Southern Christians. Evident preference for Baptist doctrine. Is Rome on the alert to profit by our neglect? Will the Christianization of the American Negro affect Africa?

The suggested leaflets for the month, for the use of missionary societies and converts of missions, are "Trifling with a Great Trust" and "House Top Saint." The first is a compact and startling comparison between the resources and expenditures of the United States, and the gifts to Christian missions. "When Christ cometh, shall He find faith on the earth?" If faith be evidenced by works, and giving be the most tangible form of works, the showing of this tract is a most lamentable answer to the question. The "House Top Saint" illustrates the quaint, simple, yet triumphant faith of "aunt Sibyl," whose assurance that she is "a mighty powerful saint, one of the kind that makes Satan shake in his hoofs," may prove a practical help to less stalwart faith. In ordering the above tracts, please remit 4 cents in stamps, to Maryland Baptist Mission Rooms, 10 E. Fayette St., Baltimore.

CHRISTMAS OFFERING TO PINGTU.

Report from Foreign Mission Board, February 13.

Alabama.....	\$43.89
Arkansas.....	23.20
Florida.....	68.12
Georgia.....	380.39
Kentucky.....	21.71
Louisiana.....	58.50
Maryland.....	217.26
Mississippi.....	285.61
North Carolina.....	22.57
South Carolina.....	10.67
Tennessee.....	131.63
Virginia.....	25.93

While the above is all the money as yet (to February 13) reported to the Foreign Board, it is by no means the total of collections. Next month, we hope to have a much larger showing and would ask Central Committees to forward the money to Richmond as soon as practicable.

In this connection, an incident is appropriate and most encouraging. One society returned 14 envelopes, whose contents netted \$43.26. Not only was this generous amount secured, but its reflex blessing on the givers was even greater. In forwarding the amount to her Central Committee, the writer adds: "I do thank God that our society is moving on in interest and in work. I know the 'Christmas Envelope' plan has done more to bind us heart and hand than any other work we have ever done. I am sure the prayers of 14 hearts are sincerely offered with the money."

QUARTERLY REPORT FROM TREASURER OF WOMAN'S MISSION SOCIETIES.

Georgia, \$4,228.99; Kentucky, \$522.24; Louisiana, \$238.05; Maryland, \$905.03; Mississippi, \$3,189.92; Missouri, \$1,363.38; South Carolina, \$1,028.05; Texas, \$1,341.93; Virginia, \$1,283.70.

Of the above amounts contributed to several objects, the following was sent to the Home and Foreign Boards:

STATES.	Home Missions.	Foreign Missions.	Societies and Bands.	New Societies and Bands.
Alabama.....	\$100.25	\$785.95	.....	1
Arkansas.....	10.20	108.75	.....	3
Florida.....	10.20	108.75	.....	3
Georgia.....	537.09	387.94	.....	88
Kentucky.....	134.85	494.81	.....	404
Louisiana.....	232.20	430.06	.....	81
Mississippi.....	297.68	720.37	.....	24
North Carolina.....	67.25	441.89	.....	21
South Carolina.....	116.74	952.01	.....	38
Tennessee.....	.....	.....	.....	.....
Virginia.....	.....	.....	.....	.....

Mrs. J. F. Pullen, Treas'r.

NEWS FROM THE STATES.

Alabama.—Many of the pastors are expressing deep interest in Woman's work and promising hearty co-operation with its newly formed Central Committee. **Arkansas.**—Has large faith in the growth of missionary interest and effort through the dissemination of mission literature. **Georgia.**—Efficient work is doing through the labors of Mrs. Walker, State organizer. A Chinese Sunday-school in Atlanta is

prospering. **Louisiana.**—Reports large distribution of literature, and desires the mite barrels. While regretting, for the unification of the work, that much of the money for Woman's Societies is not reported to Central Committee, it is a subject of gratitude that the contributions are increasing. **Maryland.**—The quarterly meeting of W. B. H. M. was addressed by Rev. I. T. Tichenor. He also held a conference with the Executive Committee in reference to work for the next conventional year. "An Evening in Japan," for bands, was a most successful effort. **Missouri.**—While the mission interest is advancing, the deplorable lack in the Foreign Mission treasury is a standing rebuke to Christian covetousness. **Mississippi.**—The quarterly report of W. M. S. shows 19 societies organized through the efforts of Mrs. Nelson, besides 5 Sunbeam societies and three Sunday-schools. **South Carolina.**—Is making earnest effort to enlist the children in mission work. Children may be easily won and led, but competent leaders are the demand of the hour. **Tennessee.**—Central Committee is busily at work. Missionary interest has been deepened in the Mary Sharpe College through the Christmas envelope collection and exercises. **Texas.**—The thorough and efficient preparation by the Local Committee of Memphis for the W. M. S. meetings is being held up by the *Texas Baptist Worker*—woman's organ—as a model for Fort Worth.

ANNUAL MEETINGS.

Florida.—In connection with the State Convention held at Monticello January 24, Woman's Mission Societies of Florida held a mass meeting for women. Interesting and encouraging papers were presented and reports read from the different societies. Miss Day, returned missionary from Teloo-go, India, made a very interesting address. Almost all of the societies reported subscribing for and reading missionary journals. On the 25th a children's meeting was held and Miss Day again spoke.

Virginia.—Annual meeting of Central Committee held February 16. Encouraging exhibit made of last year's work—36 new societies formed; \$4,869 raised for the different Boards of the General Baptist Association, almost doubling the contributions of previous year. The Nickel Fund, a gift of 5 cents from each member for current expenses, urged upon the attention of the whole State, as a method of greater efficiency in work. A Board of Managers appointed for the Mission Rooms. The Christmas offering still open for contributions.

ANNUAL MEETING OF W. M. S. AT FORT WORTH.
 May 9th, 1890. The Executive Committee is busily at work making arrangements for the program of meetings at Fort Worth, Texas. To gratify an expressed desire and a felt need,

A QUESTION BOX will be instituted, to be conducted by one of large experience in the practical details of mission work. To insure thoughtful consideration and wise decision upon all questions put, a request is herewith made that any one desiring information on a topic that might be of general interest, would forward the question to the Ex. Committee, 10 E. Fayette St., Baltimore, whence it could be sent for an answer to the person best informed on the subject presented, the answer to be delivered at the opening of the Question Box at Fort Worth. This method secures variety as well as valuable assistance. It will not, however, cut off the opportunity for later questions that may arise at Fort Worth; though the value of mature thought that may be obtained by the former method will be at once appreciated by all.

LEAFLETS.

A grant of leaflets from both Boards has been equally distributed to Central Committees of the various States. We have before recorded the generosity of Mr. Mial Davis, of Litchburg, Mass. It gives us extreme pleasure to publicly thank Mr. Thomas Kane of Chicago, who, as "Layman," has invariably responded to every request for leaflets published through his liberality, also prepaying expressage. "Thanksgiving Ann" and "Christian Giving" have been supplied gratuitously in large numbers throughout the South, to the W. M. Societies. He is a practical believer in "tithes," a tenth belonging to the Lord, and his ability to give has increased with the faithfulness of his stewardship.

RECORDS.

Mr. Samuel Colgate, of New York City, is doing a large and valuable service to the Baptists of the United States in providing a fire proof building for the records of Baptist Societies, National, Sectional, or State. The annals of Baptist history and progress will thus be preserved. A file of the reports of Woman's Mission Societies, Aux. to S. B. C., with the three leaflets which preceded the formation of the general organization, has been forwarded to this careful custody.

SCRAPS PICKED UP.

Boston is the "hub" of the liquor traffic with Africa. "During the last ten years the China Inland Mission has doubled its stations and out-stations in China." In the next three years the Southern Baptist Convention ought to more than double its stations and out-stations in all the fields in which its missionaries are at work. And it could be done, if the spirit of consecration were upon the people. The Southern Presbyterian Foreign Mission Board has sent two missionaries, one white and the other colored, to open up a mission in the Congo country. Imperial permission has been granted to build a railroad from Peking to Hankow, China, a distance of

800 miles. Sir William Hunter, K. C. S. I., said, in a recent address before the British Baptist Missionary Society: "The native Protestant church in India has ceased to be an exotic, and if the English were driven out to-morrow they would leave a Protestant native church behind them." The American Board of Commissioners for Foreign Missions (Congregational) report for 1888-89, 93 stations and 1,023 out-stations. They have 514 American missionaries, of whom 178 are ordained ministers and 144 ladies, other than missionaries' wives. Eleven of the ministers and seven of the ladies are physicians. The churches number 360, with 33,220 members. The missions of the American Board in Central Turkey are enjoying a season of refreshing from the presence of the Lord. There is some hope entertained that the Czar of Russia will interpose to check the persecution of Christians in Russia. When in Copenhagen he read a book on this subject which seemed to have awakened him on the subject.

BOOK NOTICES.

MEDICAL MISSIONS, Facts and Testimonies to their Value and Success. Compiled by W. J. WANLESS, M. D.

This little pamphlet of forty pages is full of facts gathered from official reports and other authentic sources, concerning the work of medical missionaries in heathen lands. With some of the facts given we were familiar, but the reading of the little tract has given us an enlarged idea of the work as a whole. We could wish that with its record of marvelous results accomplished by these medical missionaries, this tract could be widely circulated among our people. We may give some extracts from it at some future time. It is published by the "Missionary Echo" Publishing Co., of Toronto, Canada, but can be procured in the U. S. from F. H. Revell, Publisher, 148 Madison St., Chicago, or 12 Bible House, Astor Place, N. Y. Price 50 cents a dozen.

ESTABLISHMENT AND DISESTABLISHMENT; or Progress of Soul Liberty in the United States. By J. L. M. Curry, L. L. D. American Baptist Publication Society, Philadelphia.

The main object of this tract is to give a brief yet clear statement of the progress of the idea of the separation of State and Church in the various States going originally to make up the United States, and of the final development of this idea in the constitution of the United States and in the constitutions and laws of the various States. Incidentally much other valuable information bearing upon the main topic is given.

Mr. Winchester, in coming from China across the United States, had his heart stirred within him at seeing three or four churches in small villages of from four to seven hundred inhabitants, while he thought of the "magnificent parish of Pao-tung-fu with its three millions of precious souls." "Oh, if I can but give the people here a look at that distant work and people as I see them, they surely will know no limitations to their service in behalf of foreign missions."—*Exch.*

Very many people know of the things which Mr. Winchester would teach them, but they are not willing to deprive themselves of comforts and luxuries of life in order to save those perishing millions. Even the liberal souls among them have so many objects presented to them at home claiming their gifts, that but a small part of these can be spared to help save the heathen. A church steeple, a useless ornament, often serves to hide from a Christian's view a whole province of China, though in it are millions of souls, and church music will command more of his benevolent contributions than a hundred million heathen souls. We need more of Christ's spirit that we may see as he sees.

THE REGIONS BEYOND.

Paul rejoiced that he was called "to preach the gospel in the regions beyond, and not to boast in another man's line of things made ready to hand." "So that from Jerusalem and round about Illyricum I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation; but as it is written. To whom he was not spoken of they shall see; and they that have not heard shall understand." In the home-land, with a pious ancestry, pious parents, pious families, pious friends, pious Sabbath-school teachers, pious pastors, pious churches, the air breathed is "holiness to the Lord." Under such circumstances the influence of a minister upon a new convert is reduced to the minimum, for many agencies (humanly speaking) have a share in bringing a soul to Christ. In the "regions beyond" the minister has few valuable co-laborers in the work. Here it is the freshness of the salvation morn, with no gospel hardened sinners to sit under the sound of the glad tidings, the dew-drops of grace glistening in the rising

sun, and the joyful notes of sacred song for the first time wafted on the bracing air. There is a true romance of missions, the pioneer life in hoary lands of superstition, where, as our Lord could say, "Lift up your eyes and look on the fields," and what a sight, "they are white already to the harvest."—*H. C. DuBose in The Missionary.*

A HINT.

"Stir up the gift that is in thee," was an apostolic injunction which is as needful to-day as it was eighteen hundred years ago; it is also as true that to some are committed ten talents, to others two, and to another one. Some ladies were once airing their capabilities for earning a livelihood, should sudden misfortune befall them. One said that she could make bonnets, another that she could make dresses, and so they quite luxuriated in the air-castle of competence to rise upon possible ruin. Only one of the party seemed unconscious of possessing any talent for work, but she modestly suggested, "I can do without." Whether this is the highest or lowest round of the ladder of service we leave our readers to conjecture. We only state the fact that has been advertised, that by one week of self-denial the Salvation Army raised six thousand dollars.—*Selected.*

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, 1858, (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 Jan. 20, 1890, to Feb. 19, 1890.

ALABAMA.—W. M. Soc. of First ch., Montgomery, for Bible work in China, by J. B. Gerald, \$30; Sunbeams of Second ch., Birmingham, for Zacatecas, by W. J. Baird, \$3.50; L. M. Soc. of Woodlawn, for Pingtu, by Mrs. J. L. Johnson, \$5; L. M. Soc., Town Creek ch., by Miss A. Charles, \$3.10; Tallahassee ch., by Geo. E. Brewer, \$2.60; St. Francis, Verber ch., S. and L. A. Soc., by H. W. Caffey, \$1; by W. B. Crumpton, Sec., (of which 10 cents for China, \$1 for Japan, \$7.50 for Pingtu, and \$5.25 for heathen women in China,) \$23.26. Total, \$315.38. Previously reported, \$3,646.88. Total this year, \$3,962.24.

ARKANSAS.—L. M. Soc., of First ch., Little Rock, for Pingtu, by Mrs. T. L. Lindsey, \$15; W. M. Soc., for Pingtu, by Mrs. A. C. Cindup, \$3; 12 Baptist Baskets, for Pingtu, \$2.60; Warren ch., by N. O. Benson, \$1.25; L. M. & A. Soc. of First ch., Texarkana, for Pingtu, by Miss Nannie Mullins, \$4; by Mrs. E. Longley, for Pingtu, \$15.35; by J. B. Searey, V. P., \$74.55. Total \$114.35. Previously reported, \$1,123.33. Total this year, \$1,237.68.

FLORIDA.—A mother and her three little boys, \$2; by T. P. Bell, from Mrs. W. A. Lindsay, Mount Vernon, \$3; and from collection at State Convention, \$34.70; by W. N. Chaudoin, Tr., (of which \$42 for Pingtu,) \$95.60. Total, \$135.52. Previously reported, \$370.54. Total this year, \$506.04.

GEORGIA.—A friend, Forsyth, \$3; by Baptist Baskets, for W. A. L. Ragby, \$12; West Point ch., by H. T. Woodard, \$11.70; a member of Greensboro ch., by H. H. Moore, \$4.00; Mrs. A. C. Collier's class, Albany, for Adoo, \$11.70; Sunbeams of Tuffy ch., Savannah, by W. B. Royall, \$3; L. M. Soc., of First ch., Atlanta, for Mexican girl, by Mrs. W. T. Akers, \$7; by J. H. DeVotie, Cor. Sec., (of which five cents from Little Cornelius Flennan; \$3.05 for Bible-work in China; \$4 for Tung Chow; China; \$25 from W. M. Soc., First ch., Rome, for North Carolina; \$23.35 for Pingtu; \$1.38 for Japan; \$13.50 for Zacatecas ch.; \$5 for Brazil; \$5 for China; \$3 cents for Africa; and \$10 for printing-press for Z. C. Taylor,) \$94.41. Total, \$1,602.08. Previously reported, \$8,123.66. Total this year, \$9,725.64.

KENTUCKY.—Berk's Branch Sunbeam Soc., for H. P. McCormick's work in Mexico, by Miss Sallie Henton, \$6; L. M. Soc., East ch., Louisville, (of which \$7 for Pingtu,) by Miss C. Williams, \$22; W. M. Soc., Woodfield, for R. T. Bryan, by Mrs. L. G. Davis, \$4; Shelyville Sunbeams, for Zacatecas ch., by Miss E. S. Broadus, \$5.25; by Baptist Baskets, for printing press for Z. C. Taylor, \$1; A. K. Marshall, North Fork, \$5; Sunbeams of Forks of Elk-horn ch., for girl in Madero Institute, by Quaries Thompson, \$23.50; by J. W. Warden, Cor. Sec., \$43.17; Walnut st. ch., by Miss Delph, (of which \$40 for Miss Cabanilles), \$69.25; by Henry Bell, Powersville, for Italian chapels, \$2.20; W. M. Soc., of Paducah, by Mrs. O. C. Cary, \$10. Total, \$684.87. Previously reported, \$5,287.45. Total this year, \$5,972.32.

LOUISIANA.—By C. S. Farrar, New Orleans, \$9.25; Valence st. S. S., New Orleans, by Wm. W. Charlton, \$3.42; D. F. Head, Fortville, \$3; Miss Emily Hickman, Greensburg, for Pingtu, \$2.50; H. G. A. Turner, Tr., (of which \$3 for Africa; \$10.40 for Miss Moore; \$69.65 for Italian chapels; and \$56 for Pingtu,) \$83.10. Total, \$93.72. Previously reported, \$619.60. Total this year, \$713.32.

MARYLAND.—Franklin Square ch., Baltimore, (of which \$8 for Brazil,) by Joshua Levering, V. P., \$29.25; by Mrs. Eugene Levering, Tr. W. M. to W. Soc., (of which \$17.26 for Pingtu; \$100 for Rome, North Carolina; \$75 for Mexico; \$100 for Africa; \$60 for Japan; and \$41.27 for H. H. Graves' work in China,) \$583.53. Total, \$622.78. Previously reported, \$1,899.87. Total this year, \$2,522.65.

MISSISSIPPI.—Clinton ch., by George Whitfield, \$17.60; Sunday parties, by T. J. Milley, \$37.05; by W. H. Barron, Tr., Crystal Springs, \$123.30; by E. H. Keating, Sardis, for Pingtu, \$10; Tombigbee ch., for J. G. Chastain, by Wm. M. Odom, \$13; A. N. Assoc. for Adoo, \$11.70; Chapman, Tr., \$1; Crystal Springs ch., by W. H. Barron, \$12.50; Miss Soc. of Mississippi College, by O. M. Morris, \$12; Rock Bluff ch., by W. P. Chapman, \$10; L. B. Fancher, House, \$5; by J. T. Ourlan, S. C., (of which

\$101.58 for Pingtu; \$5.60 for Japan; and \$3 for Zacatecas ch.), \$350. Total, \$722.35. Previously reported, \$3,120.30. Total this year, \$3,842.74.

MISSOURI.—Boonville Sunbeam Soc., by Miss Alice Wright, \$5. Previously reported, \$5,355.80. Total this year, \$5,360.80.

NORTH CAROLINA.—Lumberton Sunbeam Soc., by E. K. Proctor, Jr., \$3.76; Hock Spring Miss. Soc., (of which \$1.05 for Japan; and 45 cts. for China,) by Miss N. E. Haynes, \$1.90; by J. D. Housh, Tr. Con., \$400; by A. H. Cobb, Tr. Western Con., \$51.09. Total, \$557.25. Previously reported, \$3,931.09. Total this year, \$4,488.34.

SOUTH CAROLINA.—Mt. Pleasant ch., by W. H. Pinder, \$12; Sunday parties, by F. O. S. Curtis, (of which \$17.07 for Pingtu; \$3 for Italian chapels, and \$1 for Mary Harley missionary,) \$23.07; Beulah ch., by J. P. Smith, \$3.30; Greenville ch., by W. W. Keys, \$17.80; Beulah ch., by S. Cosby, \$3.23; Yorkville ch., by J. G. Ferguson, \$3; Hartsville ch., by J. E. Miller, \$7.62; A. N. Assoc., Columbia, by T. P. Bell, \$1; by F. P. Scott, \$9.35; W. Turner, \$4.60; Beulah ch., by Moses Foster, \$10; Towamoc ch., by J. A. Hoyt, \$5.60; Greenwood ch., by J. T. Duckett, \$5.65; Sumter S. S., by J. S. Hugheson, \$13.45; Salsuda Assoc., (of which \$2 for Italian chapels,) by W. P. Cox, Tr., \$4.45; Welford ch., by R. N. McClinton, \$6.20; Y. P. M. Soc. of Batesburg ch., by W. B. Pickett, \$4.35; W. M. Soc. of Columbia, by E. Law, \$4.17; Ephesus ch., for Italian chapels, by P. I. Bostick, \$2; Camden and Mt. Olivet ch., by P. V. Bomar, \$18.25; Earnest Workers, Sunbeam Soc. and S. S. of 1st ch., Newberry, by J. S. Carville, \$10.85; Abbeville ch. and Sunbeam Soc., by W. D. Barksdale, \$6; Anderson Sunbeam Soc., by Miss J. P. Edwards, \$2.10; Miss M. E. McIntosh, Cor. Sec. of O. C., by J. Stout, (of which \$1,025.03 for Pingtu; \$53.80 for Japan; \$12.05 for Zacatecas ch.; \$29.44 for Mary Harley mission; \$3.15 for China; \$3.15 for Mexico, and \$3.20 for Brazil,) \$1,281.39; A lady of Mt. Creek ch., for Italian chapels, by J. L. Andrews, \$1.10; Abner's Creek ch., by J. E. Zell, \$10; Beulah ch., by J. G. A. Turner, \$4; by A. D. Stallworth, \$2.50; M. W. Hankin, Tazewell, \$4.55. Total, \$1,510.87.

Previously reported, \$2,695.24. Total this year, \$4,206.21.

TENNESSEE.—Winchester ch., for Pingtu, by Mrs. J. L. Johnson, \$1.65; Stanton ch., by A. G. Parrott, \$35.00; L. M. Soc. Newport ch., by L. W. Hooper, \$14.91; by Miss B. F. Murphy, Newport, for Pingtu, \$3.00; W. M. Soc. of Lascass ch., for Pingtu, by Miss M. Owen, \$5; by Mrs. Roger Eastman, Nashville, (of which \$18.25 for Pingtu, and \$3 for girl in Madero Institute) \$21.25; by S. W. Hampton, Tr. Big Hatchie Assoc., \$33.67; Immanuel ch., Nashville, for Pingtu, by E. M. Gardner, \$9; Golden Sunbeam Miss. Soc., Morristown ch., for Pingtu, by O. H. Willing, \$30; Philadelph ch., by A. O. Montague, \$5; by Miss M. C. and William V. V. of Central ch., Nashville, (of which \$13.35 for Pingtu, and \$1.50 for Maria Runties, at Madero Inst.), by Mrs. G. A. Lofton, \$14.85; White Bluff ch., by R. R. Dawson, \$1.45; Beulah Assoc., by G. W. Hall, \$23.80; T. Harris Tr. Bd. of Trustees of Dandridge ch., from Orono Fund, \$12.87; W. M. Soc., Jonesboro ch., for Pingtu, by Miss M. C. and L. M. S. S., \$1.80; Brownsville ch., (of which \$3 for Pingtu,) by Mrs. T. E. Glass, \$3.70; Brownsville S. S., by T. E. Glass, \$10; W. M. Soc., 1st ch., Knoxville, for Pingtu, by Mrs. J. B. Hall, \$6.33; Liberty ch., by A. O. Montague, \$2.43; by R. C. Kilzmillier, Fordtown, 65 cts. Total, \$3,418.62.

Previously reported, \$2,558.51. Total this year, \$3,244.62.

TEXAS.—Mrs. Sue A. Dollar, Gause, \$2; J. L. Smoot, by B. F. Clayton, for China, \$3; J. M. Carroll, Agt., (of which \$15.80 for Italian chapels, and \$65.80 for Pingtu,) \$752.23. Total, \$759.23. Previously reported, \$6,229.25. Total this year, \$6,988.48.

WEST VIRGINIA.—By J. J. W. Mathis, Ingleside, \$2.54. Previously reported, \$4.19. Total this year, \$66.73.

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CALIFORNIA.—Mrs. A. O. Peabody, South San Diego, for Zacatecas church, \$5.

Previously reported, \$27. Total this year, \$52.

PENNSYLVANIA.—Thos. A. T. and Emily J. Hanna, Falls of Schuylkill, Philadelphia, \$10.

AGGREGATE. \$10,882.36. Previously reported, \$5,981.55. Total this year, \$16,863.91.

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