

The Chinese church had fifty-nine members and forty-five probationers. The boys' orphanage had twenty-six inmates, six of whom had been baptized. The press had printed 2,447,638 pages. The *Malaysia Message*, ably edited by Miss Foster, was found a valuable adjunct to the work.

The Anglo-Chinese school had an average attendance of five hundred and seven. The present statistics of the mission are as follows :

Foreign missionaries, 13 ; assistant missionaries, 11 ; missionaries of the Woman's Foreign Missionary Society, 3 ; with 21 native workers. There is 1 native ordained preacher and 7 unordained, with 22 other helpers. The number of members is 252 ; of probationers, 96, making a total of 348. Average attendance on Sunday worship is 530 ; there were 35 conversions during the year. Thirty-eight adults and 19 children were baptized. There are 4 high schools with 1073 pupils ; 15 other day-schools with 369 pupils ; 39 Sunday-schools with 983 pupils : 30 orphans are cared for. The mission had 1 church valued at \$6000 (Mexican), and 2 parsonages valued at \$13,700 (Mexican). The orphanages, schools, hospitals, book-rooms, etc., are valued at \$53,000 (Mexican). The amount collected for self-support was \$35,375.

CHRIST'S TEACHING ABOUT MONEY AND THE RULE OF CHRISTIAN GIVING.

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Ever since the Christian public was startled by the publication of the famous prize essay, "Mammon," by Dr. Harris, the rule of giving a tenth part of their yearly income for charitable and religious objects has largely prevailed among Christian people. Some of the more generous have given a fifth and a few have given larger proportions of their substance. Good was done by the discussion of the subject, the greatest benefit being the more extensive habit of setting apart a stated sum for what are called strictly Christian objects. As to the adoption of the Mosaic or rather patriarchal law of tithe, there is reason to doubt the propriety of introducing a legal principle into the Christian Church. It is a question if it has not stunted the liberality and stereotyped the amount given for charitable and religious objects. As to the application of the law of a tenth or even a fifth, which comes nearer to the Jewish taxes for charitable purposes, to the incomes of all classes alike, there is no doubt whatever that it is unjust and injurious both to the individual and the object. It was well enough for a nomadic race or an agricultural people, but it is altogether inapplicable to a commercial age, when the vast difference between fixed annual incomes and incomes which are yearly increasing or decreasing have to be dealt with.