

FOREIGN MISSION JOURNAL

Published Monthly by the Foreign Mission Board of the Southern Baptist Convention.

"ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH. GO YE, THEREFORE, AND TEACH ALL NATIONS."

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All communications in reference to the business of this Board should be addressed to H. A. Tupper, Corresponding Secretary, Richmond, Va.

FORM OF BEQUEST.

"I hereby give and bequeath unto the Southern Baptist Convention, formed in Augusta, Georgia, in the month of May, 1845, and chartered by the Legislature of the State of Georgia, by an act passed and approved December 29th, 1845, (here insert the amount, if in money, or 'subject,' if other property, either real or personal,) for Foreign Missions."

THE HOLIDAYS.

Let us sweeten this season of gladness by the moderation and generosity of extending our good wishes and gifts beyond ourselves and our personal friends, into the broader circle of poverty and woe, in which the majority of our race are so wretchedly lying. Our heart sickens at times as we hear of the most lavish expenditures of no practical utility, while our Jesus among the nations vainly implores for the crumbs which fall from the table of luxury and extravagance. It would be a wise thing for us to show each other, and our children, during this festal season, how to heighten the use of God's benevolence by our own benevolent sharing with the poor and perishing, the good things of God's providence. Thus would there be a merrier Christmas and a happier New Year.

OUR SUNDAY-SCHOOLS.

Let us be careful lest in training our children in the Sunday-school to contribute merely to their own support, we be merely strengthening in them the already strong principle of self-love, at the expense of the weaker principle of benevolence and love for others. Churches should support their Sunday-schools, and let the children give to benevolent objects. With such education, the next generation would do a thousand-fold more for the cause

of Christ than is now done. Let teachers, superintendents and pastors, give due attention to this subject, and fall not in a matter in which such momentous and far-reaching consequences are involved. A deadlier evil can scarcely be conceived than the wrong training of immortal and accountable spirits. No grander work is possible than the moulding of imperishable beings to be and to do like him who said: "My meat is to do the will of him that sent me."

Since writing the above the following, in the *Missionary Magazine*, has fallen under our eye:

"What are the Sunday-schools doing for the cause of Foreign missions? A few are closely identified with this work, and are making regular and liberal contributions to carry it on. But very many, a large majority of them, give nothing whatever for missions, either at home or abroad, and never have the cause brought before them in any way, that they may be instructed in missions, and enlisted in contributions to the great benevolent enterprises of the day. This is wrong and grievous. In their making contributions every Sunday, as nearly all of them do, simply to supply themselves with books and papers, and other things in Sunday-school work, conducive to their own gratification and welfare, they are being taught and confirmed in sheer selfishness."

1880.

In our youth we read a letter from a venerable man, which was published in a newspaper of our native city, dated 1880. The far-seeing man projected himself in the future, and described many things which, at the time, were thought extravagant and chimerical, but which have really come to pass. We remember, among other things, that the time was depicted as a period not only of great progress, but of great prosperity. This comes to mind, as on every side we see the evidences of advancing prosperity in the land. The crops are good; the people are cheerful; there is more specie in the United States than in any country in the world; and there is something in the very atmosphere of business and society which makes us feel that we are coming on "good times." History is only repeating itself. Seasons of depression and disaster are followed by periods of elevation and success. During our long and dismal spell of darkness, the lessons of economy and thrift have been learned. These may serve us now and save us, if not forgotten, from future business calamity. The heart of every lover of God should rise in gratitude to him for the incoming of these better days, with the prospect of yet better days and lives to come. But, let us not fail to give practical proof of our gratitude. The great causes of the Redeemer make necessarily large drafts upon our energies and benevolence. Let us not fall in the demand. Our institutions of learning, and our Seminary, must be sustained; our Sunday-schools and our churches should be well supported; and the waste places of our land and of the heathen world must excite our sympathy and Christian charity. Our Board should send out at least ten missionaries this year. If our observations and calculations are not at fault, they will be sent. The Board

have heavy obligations to meet; but, our people are more full of the spirit of missions than we have ever known them to be, and we feel sure that they will send up ample supplies to meet these obligations, and to press forward our work. Two of our missionaries are now on the deep; five others expect to depart within thirty days. The means are not at hand—but we trust God and our brethren. Brethren, as God has not forgotten you, do not forget us—rather, do not forget Him whose cause is the end for which He gives you these supplies. A recent trip through the South has filled us with the fulness of hope. If we are not capitally mistaken, glorious things are to be at least begun in this good year of our Lord, eighteen hundred and eighty.

BROTHER AND SISTER DAVID.

These earnest and devoted servants of God sailed from New York on the 8th of December, 1879, for their field of labor in Africa. Absence in another part of the country prevented the Corresponding Secretary from accompanying them to New York, and seeing them comfortably settled on ship-board for their long voyage. Brother David wrote: "Can you not get to New York in time to see us off? Sincerely do we hope that you will be back in time. If not, may God bless you in your work. Tell the brethren to pray that he who hath power over sea and tempest, may grant us a speedy and safe voyage to our African home and labor, so dear to both of us; and that God will make us instrumental in pointing many of the sons and daughters of that dark land to the Lamb of God. Tell them for the sake of the blessed Jesus, and the perishing heathen, to send brother and sister Simmons, with Miss Stein, to China at once." We feel assured that these earnest words will not fall unheeded on the hearts of our people. In answer to our prayers for missionaries God has raised them up, and now we will not make a mockery of our prayers by refusing to accept the answers of our own petitions.

SOUTH CAROLINA CONVENTION.

On November 20th this body met at Aiken, fragrant in our memory with some of the pleasantest associations of our younger life. Foreign Missions have imbedded themselves in the heart of the Baptists of the Palmetto State. Since the organization of the Southern Baptist Convention they have given to this work over one hundred thousand dollars. The Convention endorsed most heartily the call of our Board for five thousand dollars during the present conventional year.

Judging of the future by the past, the last dollar of this amount will surely be paid, unless the heavens fall or some other great calamity betide.

BROTHER DAVID.

Brother David writes from New York, December 4th:

"We have a Presbyterian missionary going out to Gaboon—a man seventy years old. Two young ladies will sail on the 15th inst. for Liberia."

DOES IT PAY?

While there were, last year, some seven converts to each of our preachers in the United States, there were some seventy converts to each of the missionaries in Asia.

FOREIGN MISSION JOURNAL.

RICHMOND, VA., JANUARY, 1880.

OUR MISSIONARIES.

CHINA.

AT TUNG CHAU—P. O. Chefoo.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss L. Moon, Woo Tswun Chau, (native pastor.)

AT SHANGHAI.—M. T. Yates, Mrs. Yates, Wong Ping San, (native pastor,) and one native assistant.

AT CANTON.—H. H. Graves, Mrs. Graves, Miss Lula Whilden, Yong Seen San, and eleven other native assistants and Bible-women.

AFRICA.

AT ANNEKUTA.—P. O. Lagos.—W. J. David, Mrs. David, and two native assistants.

AT LAGOS.—S. Oosby, of Colored Baptist Board, associated, and one native assistant.

ITALY.

AT ROME.—G. B. Taylor and Signor Cocordia.

" TORRE PELLICE.—Signor Ferraris.

" MILAN.—Signor Paschetto.

" MODENA AND CARPI.—Signor Martinelli.

" NAPLES.—Signor Colombo.

" BARI.—Signor Volpi.

" ISLAND OF SARDINIA.—Signor Cossin.

" VENICE.—Signor Bellondi.

" BOLOGNA.—Signor Basile.

BRAZIL.

SANTA BARBARA—SANTO PAULO.—E. H. Quillin.

NOTE.—Letters addressed to our missionaries in China should be endorsed via San Francisco. Those to Africa via England. Those to Rome, 27 Via del Teatro Valle. The postage to each of our missions is five cents.

FROM OUR SOUTH AMERICAN MISSIONARY.

THE ANGLO-AMERICAN SETTLEMENTS IN BRAZIL.

Dr. Tupper—We have just read a long editorial from your pen, on the Brazilian mission, with which we were so well pleased, that we cannot easily forbear adding some remarks by way of a postscript, in which we wish to take a glancing view of some of the Anglo-American settlements in Brazil. The subject is in every way entertaining and important, and will likely secure the attention of the readers of the JOURNAL. The sketch we design herein to set forth will necessarily be interesting to the Foreign Mission Board, inasmuch as it will present a vast uncultivated field, eminently adapted to missionary labor; and the tide of moving events clearly indicates that now is the time for its occupancy. It will also especially interest a number of citizens living in the Southern States, many of whom have given an expression in favor of emigrating to this country. We learn from our correspondents that perhaps the greatest barrier to emigration is the want of means to defray expenses to the port of embarkation. We who are living here, are in regular correspondence with the United States, and are enabled to judge, more or less correctly, the extent of the spirit of emigration that is now moving the current of the popular mind. Suffice that we say in this connection, that a neighbor reports to me to-day, that within the last two months he has received twenty-three letters from persons living in various States in the South, desiring information, in view of making Brazil their future home. This number, however, is unusual, and we do not refer to it as a precedent. A Baptist minister of Louisiana writes us that he could easily arrange 1,000 emigrants, if they had the means to pay transportation. Another friend writes from Texas, that he could bring with him a hundred families, if they were able to pay the expenses of the voyage. These examples are referred to only to represent some of many that are ever and anon borne to us by the mail packet from North America.

But enough of these wayside remarks. Let us now speak of those settlements which were to be the burden of this communication. The Anglo-Americans are widely scattered in the South, from the Amazon to the La Platta.

The North American traveller, in making explorations in Brazil, will rarely ever pass through a city without being addressed more than once in his "mother tongue." The aggregate number of North Americans in Brazil is not known, and for us here to form an estimate would most likely involve a very uncertain conjecture. There are perhaps more living in this province than any other. The principal settlement here is at Santa Barbara, and its surroundings. There are here four adjoining, yet separate communities, having an entire population of about 300 Americans, and perhaps 2,000 Brazilians, Germans, Italians, &c. The

Anglo-American is here permanently settled. He has here his church, and cemetery, his school, college, and Masonic hall, his farm-house, plantation, and machinery. He has here several denominational churches—Methodist, Presbyterian, and Baptist. The first and last have about the same numerical strength, while the other is somewhat weaker. He has here the regular ministry of one, and at times, two Methodist missionaries, while quite a number of Presbyterian missionaries here hold forth their regular ministrations. In the meanwhile he has but one Baptist minister—a "poor school master"—to present and defend the peculiar doctrines of his church. There are two other ordained Baptist ministers living in the Province, at no great distance from Santa Barbara; one of them has never preached in Brazil, although a veteran, and for years a pastor of a church in a populous city in the South; while the other has sheathed his sword, and is quietly sleeping at his post, devoting his time to agriculture.

In this immediate locality we have comparatively little wealth. Only a few Americans and a few Brazilians might justly come under the head of the *wealthy*. However, the Americans, almost unanimously, are advancing in property and worth, and are prosperous and independent; notwithstanding many of them came here poor and penniless—fettered with abject poverty—even asking alms at the hand of the Brazilian government for transportation. Whether from voluntary motives, or from pressing necessity—they clothed themselves with industry, and from self-interest they put on economy and perseverance, and soon formed an intimacy with the rich and inexhaustible agricultural resources of this tropical clime. Brazilians threw off the mask of restraining diffidence and came forward with the professions of the deepest friendship. The aristocrat of wealth and distinction, without apparent condescension, courted acquaintance, and reciprocated testimonials of respect with those poor strangers, who had sought in their midst an asylum from the tempests of adversity. The strong arm of Imperial protection was thrown around them, while a kind providence steadily walked in their pathway. Their prosperity and reasonable anticipations in life have at last been correctly told at the fireside of their long forsaken homes, and friends and kindred of early life have heard the story, and now a thousand hearts are beating with anxiety to have homes in the distant South, beneath a gentler sky; where the sun scatters his rays upon the breeze, and expels every extreme temperature; where the soft zephyr sports with perpetual foliage, and plays with floral beauty along the Southern Tropic; where the Southern cross gleams in the horizon, and the Majellan clouds march in silent grandeur in the distant firmament. Such are some of the facts involved in the history and locality of the Anglo-American settlement, wherein the Baptist Foreign Mission Board have recently established the Santa Barbara self-sustaining station.

The *Salinho* is a small settlement about twenty-five miles east of Santa Barbara. There are as yet but a few families living here, and they are all Baptists but one. There is a heavy Brazilian population living in their midst and around them. There a small church could be organized, and some good brother who is not afraid of labor can not only supply the church, but also follow his agricultural pursuits, and, with economy, will soon have the elements of a fortune lying at his feet. The lands here are very superior—well watered, well situated, and well adapted to all tropical fruits and productions; and with now and then an elevation upon which coffee is and can be successfully cultivated. In this particular it has precedence over the Santa Barbara neighborhoods. This is a picturesque country, and is destined ere long to embody a strong community of very prosperous Americans. The lands here, as well as elsewhere, can be bought from the Brazilians cheap, and on reasonable time. If any brother wishes to place his family in a career of life where prosperity will play upon their pathway, and where affluence will accumulate with the advance of years, here is one of those peculiarly favored spots on earth.

If some entire Baptist church, including pastor, deacons and clerk, were to emigrate and settle on these favored lands, and establish a large Baptist community, they would do a work that could never be forgotten, and by industry and economy under providence, would firmly lay the foundation of an earthly fortune that would shade their declining years and go down to posterity. Is there not a Baptist church in all the South that desires

to become missionary in its operations? Is there not a pastor endowed with sufficient missionary zeal to struggle with his brethren to effect this holy crusade?

Pericabo is a flourishing town of from 3,000 to 4,000 inhabitants, situated twenty miles southwest from Santa Barbara, at the head of navigation of the river Pericabo, and for the present, at the terminus of one of the southern branches of the Sao Paulo railroad. It is a commercial place and improving rapidly. There we have a few families, some of whom are sound Baptists, and who desire to be organized into a church. They are anxious to have a pastor to settle among them. It is a very pleasant place—comprising a very interesting community with which to mingle. Wealth, education, and refinement crowd the circle of life. A strong anti-Roman sentiment is here permeating all classes of society. The friends of reformation are here uncompromising in their advocacy, and ardent in their opposition. An educated and devoted missionary would do well here as to temporal interests, and have an unclouded prospect of success attendant upon his ministry. There is a large body of good land, lying near the railroad, three to four miles from town, well adapted to the cultivation of coffee, and which is now offered in market, in small quantities, at five dollars per acre. Here, if a minister would settle, with a few Baptist families, well selected from among his acquaintances, they would form a nucleus for future usefulness, and around them prosperity, with contentment, would fondly linger.

Botucatu is a promising town of perhaps 1,000 inhabitants. It is situated about 100 miles southwest of Santa Barbara. There we find a few Anglo-American families engaged in the production of coffee. Less than five years ago they sprang off from the Santa Barbara settlement, bought lands where they are now living, and by industry and perseverance, they have a fortune in their grasp. We have some noble Baptists living there and who are anxious to have a pastor and a church. They are trying to influence some minister to settle among them. The pastor would there do well and find a happy home. I am authorized by a brother living there to make this declaration. This is a very wealthy portion of the province, and the missionary who would settle there would be thrown into an elevated circle of Brazilian life—educated, polite, and high-toned. The production of coffee is there the leading element of agricultural enterprise. This is truly the near way to affluence—the short way to wealth.

Besides these, there are several other settlements in the Province. We have not spoken of Campinas nor Sao Paulo; in each we have many American families; nor have we spoken of Santos, Cananea, nor Assunguy, where there are many Anglo-Americans, composing quite a number of respectable families. The last two places are entirely destitute of the ministry.

In conclusion, let us address more especially the Baptist ministry in the Southern States. In the event that any of you are impressed with the cause of your Master—ready to obey the Macedonian cry, and to preach the gospel to this benighted people—suffer me to drop a few thoughts by way of suggestion. If you come to Brazil you have the Portuguese language to learn. This is your greatest difficulty, and yet it involves an indispensable necessity. If, however, you are conversant with Latin or Spanish the difficulty will be greatly obviated, and the knowledge of this language will be easily acquired. It has been truly said "that the Portuguese is the Latin's eldest daughter." It sustains a nearer identity to its classic original than any other language in Europe. The pronunciation is, however, essentially different, and here lies the immense difficulty. But six months of study and practice will remove every impediment, and open to you an expansive field for useful operation. Many doors stand open to receive you; many hearts will beat in unison with yours; many prayers will mingle with yours at a common altar.

If you come, remember the dwelling that stands hard by the Anglo-American church; here you can learn the language and pay expenses in pulpit offerings.

E. H. QUILLIN,
Pastor of the church.

Santa Barbara, Sao Paulo, }
October 18th, 1879. }

THE Baptist Missionary Union sent out fifteen missionaries on the 11th of October last.

LETTER FROM DR. GRAVES.

CANTON, Sept. 1st, 1879.

Dear Dr. Tupper:

You will be glad to hear that God continues to bless us with accessions to our church. I am sometimes surprised by applications for baptism coming when I am not looking for them.

On August 24th I baptized three. One of them was Wong Shing, youngest son of our deceased native pastor, Wong Mui, and the others two women from the Aged Women's Home. Yesterday, 31st ultimo, I baptized two men—one from Shek Kok, and the other from Tsing Yuen. They both gave a very interesting relation of experience, and, though neither of them could read well, being in the lower walks of life, yet there seemed to be no doubt of the fact that a spiritual work had taken place in their hearts. There are two more applicants for baptism from the North River Stations, but as they will stay to our Bible-class, I have deferred their coming before the church until we have an opportunity of becoming better acquainted with them. There are several women in Canton who desire baptism—one of them was before the church, but was delayed, as we found she did not have a clear enough comprehension of saving truth. I think it is more the obtuseness of old age than the want of a sincere heart.

My class begins its autumn session to-morrow.

I am now having the care of house-building, but brother Tso Sune, who returned from Demerara, takes much of the care off of my shoulders by watching the workmen. Of course I have to visit the building every day, but I do not have to stay there all the time, and so have my time for more direct mission work.

Sept. 8th. Since writing the above, the mail has arrived, bringing the welcome news that the Board have definitely determined to send brother Simmons and Miss Stein this year. I hope they will be able to leave by October. The house is to be done by December 1st, and that will be just in time for them to go into it. We hope their departure will not be delayed. Miss Whildon expects to leave Swatow to-day, and to be with us this week. She writes that she now feels quite well and strong again. She goes to her work with such intensity and incessant toil, that she needs a thorough rest now and then.

My class has begun with a good attendance—over twenty.

Give my Christian regards to the brethren of the Board, &c. Mrs. G. joins me in sending Christian love.

Your brother in Christ,
R. H. GRAVES.

LETTER FROM MISS STEIN.

HAYES' STORE, Madison Co., Ala.,
December 5th, 1879.

Dear Dr. Tupper.—This is to inform you that I am still anxiously waiting to know when I am to get off. I can bear the suspense better since I am teaching; but though I enjoy my work here, my soul yearns for a work quite different—that of laboring wholly for the Master. I have been teaching two months, and my patrons are anxious to know if I can remain with them until after Christmas. They often say that *this is China* enough for me, but I think not. I have heard Baptist preaching but once since coming here. The text was, "And lo! I am with you always, even unto the end of the world." The sermon seemed preached just for my benefit. I almost felt that some one had told the minister all my trials and disappointments; but he was a stranger to me, and did not know that I was in the State. I hope on his next meeting day to get a large number of subscribers for the JOURNAL.

I have an interesting little school. Most of my pupils are old enough to become Christians, and I pray the Lord that by words or actions I may induce them to accept Christ as their Saviour. The thought of their teacher leaving them to spend a life-time among the heathen seems to impress them deeply, and they come to me with many questions about it. I can but feel that the Lord was good in bringing them and me together. But now I so much want to get to my work in China, and I trust that in a very short time I can go. Let me know just as soon as you can what time you expect me to leave, that I may be able to give satisfactory answers to my patrons about remaining.

Pray for me that I may be very useful in my Master's vineyard.

Yours truly,
S. STEIN.

LETTER FROM BRO. COLLEY.

MONROVIA, LIBERIA, W. AFRICA,
September 30th, 1879.

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

My Dear Doctor—As you no doubt will be expecting me before I can arrive, I write to inform you of my progress homeward. After sailing about one week on my way, I began to suffer so severely from an affected liver that I was compelled to break my passage, and get the aid of a doctor.

Having paid my fare through to Liverpool, on board one of the lines of steamers, I am kept waiting for the opportunity to continue with a steamer of the same line, according to their rules. Though I must wait for the steamer, yet the great demand for the messengers of Africa's "peace" does not allow your missionary to be idle on the field.

On the 14th inst. your missionary baptized in the St. Paul's river, about twenty miles from the Ocean, twenty-nine hopeful converts; twenty-five of whom were natives from the far interior. They, with some "seventy" who have received Christ, and gone back to their homes, will form a native church of Baptists at a large interior town, where the brethren here are preparing to organize them, and build a house of worship for the tribe.

More than four years ago your missionaries, then on their way to the Yoruba country, spent some months here, while going through the fever, &c., joining the brethren in the work of building up the church and Sunday-school, (in which we took the lead for the time,) and did a work no less sure and lasting (we hope) in its results, than their years of labor in Yoruba.

The following Sunday, the 14th inst., after I landed here, a revival of religion suddenly broke out among the same children and people brother Davi and I helped to gather into the Providence Baptist church Sunday-school, and up to this writing the number of ninety-three have made earnest profession of faith in Jesus. In a letter just received from one of the foremost members of the church and Sunday-school, I am assured that the origin, or rather the foundation, of this good work now progressing is found in our efforts with the church and Sunday-school in 1875.

The Sunday-school, under the superintendence of Hon. Wm. A. Johnson, whose mother, (though seventy-one years old last week,) has her class of young women in the school, is not only doing well, but is improving.

Judge B. P. Yates, who is well known to our Board, has his Bible-class of grown up scholars, which he never, under ordinary circumstances, fails to meet. If there is anything that the Baptists in this part of the earth have to be proud of, it is that the oldest members of the church attend Sunday-school, and those who can are teachers of the young. In all of the classes are to be found native boys and girls, men and women.

I hope to leave by a steamer due here this week, for Liverpool. I suffer very much at sea.

My report for the half-year, ending August 31, 1879, will have reached you no doubt when this is to hand.

Yours very truly,

W. W. COLLEY.

LETTER FROM DR. YATES.

September 29th, 1879.

Dear Bro. Tupper—We have pulled through the most trying summer that has been experienced here for thirty-two years. Many died of stroke and heat-apoplexy. About the 18th of August, without any premonitory symptoms, I wilted. Sent for the Doctor, who said, "you must leave by the steamer that sails for Chefoo, at 12 o'clock to-night." I committed myself to God, and went forth upon the delightful sea, not knowing what might befall me. In thirty-six hours after I got to sea, and had a warm salt water bath, I was all right again—was able to look at objects with a steady gaze. After a week's sojourn in the refreshing air of Chefoo, I returned to my post and found all well.

A note from Tung Chow yesterday reports all well. Dr. Crawford had baptized four. My night congregations during the hot season have been good, and we have several inquirers, one very old man. We live in hope that the spirit of truth will bring them to the light of day, and set them at liberty. For this let us all pray.

Faithfully,

M. T. YATES,

LETTER FROM DR. TAYLOR—WORK IN ITALY.

Dear Dr. Tupper.—Since I have been in this country I have, as you know, continued to supervise our work in Italy as when on the field. Regular letters and reports have been sent me by our evangelists, and particularly by Signor Cocorda, in Rome, to whom chiefly I look during my absence, and who has been very efficient in his general management, and very careful in referring all questions—especially those that involve the expenditure of money—to myself. I have also marked with pleasure the excellent manner in which the *Seminatore* has been conducted by our young brother, Signor Paschetto, of Milan. I have furnished little or nothing for publication in the *MISSION JOURNAL*, because, when not sick, I have been driven with the work for which I came home.

But I am happy now to state that our Italian affairs seem to be going well. The measures prosecuted by me for months before I left Rome, for the recognition by the Italian Government of the Southern Baptist Convention, are entirely successful, and that is now incorporated in Italy as in this country. Our Rome property can, therefore, always be legally held by any accredited representative of the Convention; and the same is true of any other chapel which we may hereafter acquire.

I have now the pleasure of introducing some extracts from a letter of Signor Cocorda, dated Rome, October 13th. An invitation had come for me to attend the meeting of the Evangelical Alliance at Basle, and I was very glad to have Signor Cocorda go in my place, specially as he needed to get out of Rome, and friends paid his expenses. He attended, also, a Sabbath Convention at Berne, Switzerland.

"I returned to Rome last Saturday, having prolonged my stay in Piedmont on account of weakness, caused by fever and by the fatigue of the journey. I found much comfort in attending the meetings at Basle and Berne, which were a remarkable success under every point of view. During my sojourn in the Valleys, I used the *grape cure*, which banished the fever, at least for the present. At Torre Pellice we had some extra meetings, and also some in S. Giovanni." He then refers to a brother, not immediately connected with us, but very dear, whose faith has received a shock from the reading of certain French infidel books, so that he has suspended his active labors in the gospel. Signor C. uses the fact to point an appeal for means to print what may be from time to time needed, as new issues arise. He then refers to the brethren in Milan, with whom he spent a Sunday, as "always faithful," and to their pastor as "constantly increasing in force," which is well, as the difficulties of the work there multiply; but, notwithstanding these, "there are serious auditors, who wish to join the church." He was prevented from going to Venice, but says: "At Modena, I preached last Thursday to a numerous audience, and Martinelli was much encouraged thereby. Signor Torre, wearied out by the petty persecutions to which he was subjected, has succeeded in getting a transfer to Bologna, where he will have more freedom. I could not preach at Bologna, but saw Basile, who told me that for two months a regular congregation has been forming, composed of mature persons and heads of families, and that he hopes during the winter to lead some souls to Christ, and to form a little group of disciples." Signor Cocorda found his little flock in Rome in peace, and preached on Sunday to a good congregation. There were also some catechumens demanding baptism.

From other sources, I hear from our Southern stations. Specially at Bari and on the Island of Sardinia, the cheering news comes of inquirers and baptisms; but the dear brother laboring in Bari (Volpi) has been sorely afflicted in the severe illness of his family. Cossu has many calls to go out and do itinerant evangelistic work in the Island of Sardinia.

Nov. 20, 1879.

GEO. B. TAYLOR.

FROM DR. CRAWFORD.

TUNG CHOW, September 22, 1879.

My church is getting on pretty well; four persons were baptized yesterday, several others are showing some interest in the truth, and we are considerably encouraged. We are all usually well, and getting ready for lots of country work.

Yours very truly,

T. P. CRAWFORD.

MISSIONARY COURTESY.

BY REV. R. H. GRAVES, M. D.

As Christians and as Missionaries, we have abundant scope for the cultivation of this lovely trait of character. A stern adherence to our convictions of truth and of duty is the very backbone of Christian character; without these we will be mere mollusks, and our religion one of "gush" and sentiment. It is just on this account that many Christians of strong individuality are sometimes forgetful of the rights and feelings of their brethren. While it is a sad thing that God's people are divided into various sects and denominations, still, at the present stage of the development of Christianity, it seems to be necessary. In the world of nature, the currents and tides of ocean, and even the saltiness and bitterness that pervade it, are needed to keep it from becoming a stagnant mass of corruption; the storm and the lightning serve but to disperse the noxious poisons that accumulate during a dead calm; in the social and political world liberty exists only where there is freedom of debate and contending parties come into collision; so in the religious world it seems necessary for the preservation of truth and spirituality in the church, that different bodies of men should emphasize some truth and make it their watchword. I am far from thinking that this is the best possible state of things, or that this state is to continue forever. But taking man as he is, this is better than the exclusive prevalence of any form of belief we have at present attained to. Wherever one denomination has exclusively dominated in a community its influence has degenerated into an evil; some counteracting truth seems to be needed. Take Calvinism and Arminianism, Presbyterianism, Prelacy and Independency, or any form of belief you please. While our divisions are a cause for regret, yet they are not without their uses. Among these is the opportunity they afford us of cultivating Christian courtesy.

If Christians at home need to be on their guard lest they offend against this spirit of courtesy, we on the mission field have no less need of watchfulness. To begin with, missionaries are generally men of some strength of will and individuality of character, or we would have been contented to follow in the beaten track and remain at home; not only so, but our providential training as dogmatic teachers of men who look up to us for all their instruction and even opinion of truth, tends to make us tenacious of our own views. Then, we come on the mission field as representatives of different denominations and mission boards, to which we have a sincere attachment, based either on our convictions of truth, fidelity to the trust reposed in us, or gratitude for favors received, and love for Christian friends.

Not only so, but in the same mission there are often differences of view with regard to questions of missionary policy, the place of schools, woman's work, &c., in the scheme of evangelization, not to mention personal questions of congenial fellow-workers which have existed ever since the days of Paul and Barnabas. Thus, whether we consider the *personnel* or the work itself, there is abundant scope for the exercise of Christian courtesy on the mission field.

As long as we can follow out our own plans in perfect independence of others there is, of course, no occasion for courtesy; but as soon as the carrying out of these purposes *interferes* with the plans of our fellow-workers, we should pause and ask ourselves whether Christian courtesy does not demand some change in our mode of work. Society is based on the interdependence of its members; each man in a free society is entitled to do as he pleases until his liberty infringes on the rights of his neighbor—then his liberty becomes what is denominated a "nuisance," or something "hurtful," which he is justly called upon to "abate." Perhaps some would be inclined to put all interference with their work on this ground, and demand as a *right* that it should cease; I should prefer, however, especially because it is more in accordance with the high ground we occupy as fellow-workers in one great cause—the glory of our common Master—to put all such questions on the ground of Christian courtesy. Instead of bristling up for our "rights" when we feel ourselves aggrieved, it rather becomes us, in "the meekness and gentleness of Christ," to "beseech" one another to reconsider the offensive action, and to appeal to that spirit of courtesy which will distinguish every one who is animated by the Spirit of Christ.

"Truth's like a torch, the more it's shook it shines." Light and heat often result from friction, and so the contact of minds alone can throw light on some points. While we should never decry controversy, we should always be careful as to the spirit we show. It is not surprising that missionaries, like other men with active minds and earnest purpose, have controversies; but no one can read their debates, especially the controversy that has divided our ranks, without a feeling of sadness that good men should be so carried away sometimes by the heat of debate as to lose sight of Christian courtesy. However we may differ, let us at least give each other credit for a sincere desire to do what is best for the good of the great cause we all love, and to which we have all devoted our lives. Fortunately, rancor and heat in debate recoil ultimately on those who give way to them, for though they may stir up the unthinking crowd, they only grieve the wise and judicious, and lead them to conclude that it is a weak cause that needs such aid. When a soldier loses his self-control and throws his hands about wildly, we naturally conclude that he himself has been hurt.

OFF AT LAST.

BARK "CARDENAS," NEW YORK, }
December 8, 1879. }

Dear Dr. Tupper.—Off at last. To him be the glory who hath removed all obstacles and granted us this long-felt desire of our hearts.

Joyfully Mrs. David and I turned our faces towards the "Dark Continent," believing that he who hath lived and cared for us in the past will order our future in that way that will bring most honor upon his name. Our desire is to glorify Christ, whether in life or death.

Yours affectionately,

W. J. DAVID.

Mrs. David says I must put "Amen" to the above for her. W. J. D.

MISSISSIPPI CONVENTION.

This is a *live* body—full of the spirit of the Master, and of work. We were elided by several of the speakers for asking only \$3,000 for foreign missions. One brother said that he expected the State to be assessed for at least \$6,000; and another that the demand on the white Baptists of the State should be for one dollar *per capita*, viz: \$50,000! We were grateful for the following action:

REPORT OF SPECIAL COMMITTEE ON FOREIGN MISSIONS.

Your Committee on Foreign Missions recommend that the report of Elder E. D. Miller, your secretary and agent of foreign missions, be spread upon our minutes, and that the following preamble and resolutions be adopted:

WHEREAS, it has pleased our Heavenly Father to call three of our brethren of this State to go into foreign fields, to labor there for the extension of his Kingdom; and, whereas, the Board of Foreign Missions of the Southern Baptist Convention are calling on the States to increase their contributions this year, in order to send these and other brethren into their respective fields of labor, and to maintain them; and, whereas, several of our sister States have made liberal responses to the appeal of our Board, therefore,

Resolved, That as an expression of gratitude to God for the honor he has conferred upon our State in the selection of these brethren, and for the favoring seasons he has given to our fields and other labors at home, we do hereby most affectionately call upon our churches to raise, as a thank-offering, three thousand dollars for our foreign mission work, one-half to be paid by the 15th of January, 1880, and the other half by May 1st of that year.

Resolved 2, That we earnestly urge the pastors all over the State to bring this matter before their churches at their earliest convenience.

Respectfully submitted,

M. P. LOWREY, Chairman.

The Convention met November 27th at Grenada, where the name of their late pastor, the heroic Haddick, will never be forgotten; and where the accomplished Taylor, the present pastor, is rapidly making an impression for good.

The women-workers for missions assembled at the Convention in force, and made a new start in the grand work so near to their hearts. All the people seemed impatient that brother and sister Simmons should sail speedily to China, and we promised that they would do so on the 1st of February next, in view of the virtual pledge of the Convention that one-half of their quota, \$3,000, should be raised by the middle of January, 1880.

Mrs. J. B. HARTWELL died at San Francisco December 3d. Our brother Hartwell has our sincere condolence in this grievous affliction.

RULES OF THE BOARD AS TO SPECIAL CONTRIBUTIONS.

1. Donations made to any specific object are to be understood as included in the appropriations by the Board to that object, not as superadded to them.
 2. The expenses of all regular missionary work appointed or approved by the Board, and for which funds are transmitted through our Board, shall be included in and covered by the appropriations made annually to our missions; and funds sent through our Board specially for such work shall be understood as going to meet such appropriations.
 3. If at any time the donations to a specific object should amount to more than is appropriated or needed for that year, the Board may consider the surplus as retained, to be devoted to the same object another year.
- The above rules have no reference to donations of Societies not connected with the Southern Baptist Convention, as Tract and Bible Societies, or to funds for buildings, etc., to which the Board makes no regular appropriations.

RECEIPTS FOR FOREIGN MISSIONS

From November 17th to December 16th, 1879.

ALABAMA.—By S. H. Fowkes, Treasurer, Alabama State Convention, \$45.79; Siloam church, Marion, \$11.53, and Bethel Association, \$12.50; Mrs. W. C. Stewart, Benton, \$1.40 Total, \$74.15.

ARKANSAS.—Missionary Society, Lake Village, by Miss Marian Read, C. S., \$25.00; Judson Association, by J. T. Craig, \$23.00; United Association, by T. Moody, \$2.25; Helena church, by W. A. Forbes, Cor. Sec., \$21.00. Total, \$71.25.

CALIFORNIA.—Richard Bayne, Colusa, \$25.00.

FLORIDA.—J. E. Robert, Suwannee county, 75 cents; Mrs. Chipley, Pensacola, \$5.00. Total, \$5.75.

GEORGIA.—By J. H. DeVotie, Treasurer M. B. G. B. C., \$257.00; by Mrs. Stainback-Wilson, P. C. O., \$51.56; W. M. Soc. Tunnel Hill and Dogwood churches, by Mrs. Stainback-Wilson, \$7.75; J. I. Williamson, Soc., Cartersville Female Missionary Society, by Miss Kate Tomlinson, treas'r, \$21.00. Total, \$337.81.

ILLINOIS.—Mrs. Lucy Neville Wight, by Jeter & Dickinson, \$7.40.

KENTUCKY.—Forks of Elkhorn church, by J. A. Broadus, \$41.75; sundry churches of Elkhorn Association, by B. W. D. Seeley, Treasurer Ex. Com., \$67.45; by W. C. Musselman, sundry churches of Union Association, for Rome Chapel, \$50.00, and Cynthia church, \$5.00; by R. L. Thurman, agent, \$95.00. Total, \$262.20.

LOUISIANA.—Louisiana Association, \$9.00, and Bayou de Glaise church, by A. J. Terry, \$4.40; Fair View church, by E. K. Branch, through A. J. Terry, \$10.00. Total, \$24.00.

MARYLAND.—"C. H. W.," Darnestown, by Jeter & Dickinson, \$5.00; Longwood church, for Rome Chapel, by P. T. Warren, \$5.00. Total, \$10.00.

MISSISSIPPI.—Ladies' Aid Missionary Society, Kosciusko church, by Miss Mary Anne Churping, Secretary, through E. D. Miller, \$10.00; Kosciusko church, by W. M. Farrar, treas'r and clerk, \$34.00; M. E. Holloway, De Soto, by Jeter & Dickinson, \$5.00; by B. H. Whitfield, Secretary, from sundry parties, \$18.65; Mrs. Lowry, by B. H. Whitfield, \$1.00; J. M. Statham, \$5.00; Oxford church, by Prof. Quinche, \$10.00; by J. L. Pettigrew, Bethesda church, \$2.00; and Palestine church, \$4.00; collection at State Convention, \$66.00; H. W. Reuben, by Dr. Webb, \$5.00; Gold pencil, sold by E. D. Miller, \$15.00; cash, 10c.; Miss Amanda Lusk, by brother Pant, \$2.50; Mrs. Mattie Nelson, Oxford, \$2.50; Mrs. S. A. E. Bailey, President, Jackson, \$14.15; Mrs. G. W. Leavell, Oxford, \$5.00; Pontotoc church, by Dr. Sleek, through E. D. Miller, \$5.50; John Powell, \$20.00; Cold Water Association, by L. F. Rainwater, treasurer, \$92.91; George Whitfield, \$10.00. Total, \$334.81.

MISSOURI.—Ladies' Missionary Society, Brownsville, by Mrs. J. DeLong, Secretary, \$3.15.

NORTH CAROLINA.—Theodore Whitfield, Charlotte, \$5.00.

NEW YORK.—Little Mary Kehoe, N. Y. City, by C. H. Toy, 10 cents.

SOUTH CAROLINA.—Piedmont Sunday-school, by H. A. James, \$10.00; Barnwell Association, by I. A. Blanton, treasurer, \$118.00; A friend, Batesburg, \$5.00; Savannah River Association, by John T. Morrison, treasurer, \$92.44; Marlboro Union, by T. H. Bethen, clerk, \$15.00; Union meeting, third division, Edgely Association, by J. W. Denny, treasurer, \$21.00; A friend, \$5.00; Santee Association, by G. O. Brown, \$27.02; J. H. Edwards, \$5.00; Mrs. Mary G. Harlow, \$10.00; W. B. Shaw, \$1.00; G. W. Bussey, \$1.00; collection at Convention, \$17.90; through J. Stout, "A lady at Convention, 60c., and Bethel church, by L. C. Ezell, \$5.00. Total, \$333.56.

TENNESSEE.—First church, Knoxville, by E. E. McCroskey, \$54.75; First church, Clarksville, by Mrs. H. C. Merritt, treasurer, \$5.65; O. J. Lee, Morgantown, ("\$1 each from mother and son,") \$2.00; Paris church, by E. H. Reynolds, clerk, \$5.00; by E. Z. Simmons, collected by him, \$212.07; Brighton church, by A. G. Parrott, pastor, \$5.00. Total, \$284.47.

TEXAS.—General Association, by R. C. Buckner, Corresponding Secretary, \$2.00; West Fork Association, by S. H. Puryear, treasurer, through pastor Weaver, \$16.00; by O. B. Paulconer, Onero, \$10.00; Antioch church, Dallas county, through J. B. Hill, \$3.80. Total, \$31.80.

VIRGINIA.—By W. J. David, (collected by him,) \$514.04; "E. L. W.," Meadow Lake, \$1.00. Total, \$515.04.

AGGREGATE, \$2,356.37.