

FOREIGN MISSION JOURNAL

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

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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."

PLAN FOR CHURCH REVENUE and BENEFICENCE.

Giving duly of our substance, for Christ's sake, is an act of worship. The habit of making such offerings is an element of elevated Christian character. The habitual exercise of this grace—for a grace it is—is contemplated and designed by the material gifts which Providence regularly entrusts to our hands; and the orderly and full development of such gracious character is one of the highest aims of church discipline. The love of money is a common idolatry of human nature; and Christian beneficence is the counteracting and eradicating power, ordained by Him whose "will is our sanctification."

The nature of this gospel-giving is laid down in the precept of II Cor., viii, 7: "Therefore, as ye abound in every thing—in faith, and utterance, and knowledge, and in all diligence, and your love to us, see that ye abound in this grace also,"—the grace of rich liberality. A condition of its acceptance, in the sight of God, and the extent to which it is to be exercised, is thus stated: "If there be first a willing mind, it is accepted, according to that a man hath, and not according to that he hath not." The great motive for charitable and liberal giving is found in the words of II Cor., viii, 9: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor that ye, through his poverty, may be rich." A worthy example, cited by Paul,

was that of the churches of Macedonia, who first gave themselves to the Lord, and then made the depths of their poverty to "abound to the riches of their liberality."

The regular contributions of the church naturally divide themselves into two classes: First, those which are for their own expenses; and are positively binding, as necessary to the complete organization, and the prosperous perpetuity of the church. Second, those which are for objects of general Christian benevolence, and are purely voluntary, though equally necessary for individual and church prosperity. Each class of these duties is based upon its own, and well defined principles of reason, and of Holy Writ.

The first class of Contributions—or, those positively binding on the membership to defray the necessary expenses of the church.

I. THESE NECESSARY EXPENSES may be specified as for four objects: 1st. *The work of the pastorate*, which has been contracted for by the church. 2d. *The house of God*, whose preservation, and improvement, and ordering for worship and varied instruction, are involved in the idea of a living and progressive church. 3d. *The Sunday school of the church*, as the children can be best trained in beneficence by the church paying the expenses of the school, and letting all their contributions go to benevolent objects. 4th. *The poor of the church*, whom the Master has graciously imposed upon us, for the blessing which attends the proper care of poor Saints, as Christ's peculiar representatives on earth.

II. THE PRINCIPLES on which these church-expenses are binding on the membership are fourfold:

1st. *The independence of the churches of Christ*. This implies that, as a rule, each church is to take care of itself. It has no claim for support upon other churches, or religious associations or conventions; much less upon any organization of a worldly or political character. Hence, the obligation of support must rest on its own membership.

2d. *The equality of the membership*. This equality is not merely in privileges, but in duties: not only in benefits, but in self-denials. This principle of church polity lays the burdens of the church equally on all the membership.

3d. *The Divine Headship of the church*. The church are the servants of Jesus. "One is your Master, even Christ, and all ye are brethren." The payment by the members, according to "the ability" of each, of these necessary and authorized expenses of the church, is nothing more than the Lord's stewards employing a part of the talents committed to them by the Master, for the support of His own household.

4th. *The universality of this principle* in all associations which require monetary expenditure. The benevolent society, the business co-partnership or corporation, the family, the school, the State—all are sustained by the imposition of burdens and taxes of some kind upon those who are thus associated for common benefits or benevolence. From such an obvious and universal law of reason, the church can claim no exemption. The gospel is "without money and without price" to the world; but it was published at a fearful cost to the Master,

and it has ever been at a heavy expense to his servants—even at the expense, at times, of their entire property, and of their very lives. The light is free; but the candlestick is costly.

III. THE PRECEPTS AND ENCOURAGEMENTS OF REVELATIONS, on this subject, are equally plain: "Let him that is taught in the Word communicate unto him that teacheth in all good things. Be not deceived. God is not mocked: for whatsoever a man soweth, that shall he also reap." "Will a man rob God? Yet, ye have robbed me * * * in tithes and in offerings. * * * Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that, there shall not be room enough to receive it."

If it be asked, whether this latter scripture does not refer to the tithes, which were commanded for the support of the Ancient Temple? we ask, in reply, whether that law for the Temple-support has not been re-enacted for the support of the church? Hear the utterances of Paul, in I Corinthians, ix, 13—14, on this identical point: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the Altar are partakers with the Altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

IV. Here is suggested THE PROPORTION of their means, which the church may be expected to employ for the support of the gospel. As is clearly seen, their is reference, in this passage of Paul, to the Corinthian church, to the tithe, or the one-tenth of the income of Israel, which was divinely demanded for the temple service. And under the self-sacrificing gospel system shall less be expected than under the less liberal Jewish economy? But, as we live in days far different from those, when the church, calling nothing "their own," brought all their possessions, and placed them at the Apostles' feet, it is prudent and important, in order that our plan for church-contributions may be practical as well as scriptural, to give the broadest interpretation to "the gospel-support," which lays claim to this tithe obligation. Let it be interpreted, then, as comprehending all contributions for church and charitable purposes. Now, assuming, that each church member may require a third of the one-tenth of his income for private charities; and, another third for the objects of general benevolence, to which regular contributions are made through the church, there remains one-third of one-tenth, or one-thirtieth of his income, which should be at the service of the church, if needed, to meet its current expenses.

V. APPLICATION of this first class duty of contributions:

1. The income of the membership of a given church may be estimated at an amount, the thirtieth part of which would be ample for the liberal expenditure of the church on its home-work.

2. But, as such an application demands much caution and wisdom, the following recommendations are made for raising the revenue for church-expenses:

1st. Let a committee or the deacons report annually on the amount which should be raised for the expenses of the church that year.

2d. That the same committee or deacons shall prepare a list suggesting the amount, which in view of the sum necessary to be raised for the support of the church, each member of the church might be expected or pleased to give, for that year. The members shall be requested to inspect the amounts against their respective names, to approve, or to modify the same as they may deem proper. After the list shall have been revised, if revision be required by modifications made, it shall be presented to the church for their adoption. When thus acted upon, this schedule of subscriptions shall be held binding upon the membership, as the necessary and authorized means for the support of the church.

3rd. The same committee or deacons shall duly divide the aggregate amount of such subscriptions among the objects specified above; and a bill shall be presented quarterly, by a collector, to each member of the church, (or to his or her proper representative, if the same be a minor or have no personal means,) of the following form:

M—		ISS
To ——— Bapt. church of ———, Dr.		
For Pastor, say.....	\$10 00	
For House of Worship.....	10 00	
For Poor of Church.....	10 00	
For Sunday-school.....	10 00	
	—————	\$40 00
For Pew Rent.....	25 00	
	—————	\$65 00
Cr.		
By Pew Rent, or subscription,		
which ever be the less.....	25 00	
Due for Quarter ending ———	40 00	
Received payment, ———		
Ch. Collector.		

4th. It shall be the duty of the Collector to report any habitual delinquents in this duty to the committee, who, after careful consideration of each case, in conference with the Pastor, shall report the same to the church, for instruction, counsel, or to be dealt with as a covetous person, unless there shall seem to be some good reason why the committee should not report the same.

The second class of Contributions are purely voluntary.

1. By this is not implied, that they are not equally binding on the conscience, and commanded by God, and necessary for Christian and church prosperity; but, that the proper performance of this duty is a matter between each soul and his God, to whom alone he shall be held accountable.

2. The law for this class of obligations is clearly set forth in the words: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—I Cor., xvi, 2.

Here we have prescribed, *Individuality*, "let every one;" *Equality*, "as God has prospered him;" *Regularity*, "on the first day of the week."

3. Great objects for which these weekly offerings may be made are, say, Missions, the Sabbath-school, and Ministerial Education.

The following plan is recommended for the advancement of this class of Christian benevolence:

I. Let envelopes be given to the members of the church, endorsed with the words:

Home Missions.....	\$
Foreign Missions.....	
State Missions.....	
Sunday-schools of State.....	
Ministerial Education.....	

The Giver will specify for what he makes his contribution, otherwise, it will be divided among the above five objects.

II. The Church shall be divided annually into five committees, who shall see respectively to the interests of these five objects by circulating intelligence, holding business and social meetings, encouraging every member of the church to contribute something, and arranging for public services and collections once a year, in reference to the objects committed respectively to them. In the appointment of these committees due regard should be had to societies existing in the church, which societies may contemplate some of the objects proposed to be assigned to these recommended committees of the church.

III. The following months shall be appropriated to the special promotion of the interests set against them:

February—Home Missions.
March—Foreign Missions.
April—Sunday-Schools of State.
May—State Missions of Virginia.
October—Ministerial Education.

IV. During the month assigned to each interest the pastor, having given to the church and congregation a week's notice, shall present, from the pulpit, the claims of said interest; and upon that Sabbath all contributions not otherwise specified shall be appropriated to the interest aforesaid.

Under extraordinary circumstances—such as the failure, from Providential reasons, to realize any adequate contribution—the committee in charge of the object may, by a sub-committee, canvass the church privately for donations; *provided*, the special consent of the church shall have been obtained.

Third, These collections of the first and second classes, shall be instead of all other collections—unless by order of the church at a regular monthly meeting—except for the poor, to whom contributions shall be made at each communion season. Of the funds collected for the several purposes and objects indicated, the treasurer shall keep an account; and he shall be authorized to pay out the same, steadily or as occasion may demand, to the duly authorized representatives of these several objects, taking the receipts for the same as his sufficient vouchers.

Deeply sensible of the difficulty of the subject handled, and the imperfection of the work performed, we respectfully present the above plan for the consideration of churches that have none, and subject to such modifications as will adapt to peculiar circumstances, with the recommendation that the paper shall be referred to a committee and read at four consecutive quarterly meetings of the church; and that after that time it shall be brought by the committee before the church, with such improvements as may have been suggested, for final discussion; and that after further revision, if necessary, it shall be, if thought worthy, adopted at a full meeting of the church, as THE PLAN FOR RAISING THE REVENUE AND DEVELOPING THE BENEVOLENCE OF THE BAPTIST CHURCH.

CENTRAL COMMITTEE OF KENTUCKY.

A large part of the outfit and expenses to China of Miss Sallie Stein, which are more than equal to a year's salary, have been furnished by the ladies of the above committee, who are represented by earnest and intelligent workers for Jesus, in Louisville, Ky. Between the societies of Virginia and Kentucky, and others who feel it an honor to minister to a noble soul, Miss Stein will be sure to have an ample support. In almost every letter she writes with unaffected desire, which should be remembered by all her friends: PRAY FOR ME.

BRAZIL.

DISCOVERY.

Brazil was first discovered on the 26th of January, 1500, by Vincent Yancey Pinzon, a companion of Columbus, and the commander of the Nina, in that memorable voyage that revealed to the Old World the startling intelligence of a new continent. He sailed from Palos, in Spain, and after many days of perilous adventure, an unknown land lay in the horizon before him, clothed in the green foliage of perpetual summer. It was a headland on the Brazilian coast, now known as Cape San Augustine—the most eastern point of South America, and about thirty miles south of the city of Pernambuco. He then sailed northward along the romantic coast, admiring the groves of palm-trees and the densely foliaged forests—passing the mouth of the Amazon, he pursued his onward voyage of discovery. This was the first land of the New World, south of the equator, known to Europeans. In the wake of this Spanish expedition, ere three months were numbered, when lying off the shore of Espirito Santo, was seen the large fleet of Pedro Alvares Cabral, a Portuguese navigator sent out from Lisbon by the reigning sovereign, Dom Emanuel, en route for the East Indies by the way of the Cape of Good Hope, having been driven by adverse winds, drifted beyond his reckoning, and thrown upon the South American shore, 600 miles south of the Cape of San Augustine. It was fondly impressed upon the minds of those early navigators that they had reached, in a westerly direction, the far famed India beyond the Ganges.

GENERAL OUTLINE.

Brazil is a vast empire, in territory nearly equal to all Europe—comprehending nearly one-half of South America, and more than one-fifth part of the New World—possessing eminently all the natural elements necessary to the formation of a national greatness. It is situated between four degrees north, and thirty-four degrees south latitude; and four and forty-one degrees of east longitude from Washington. (U. S. A.) Thus stretching out in each direction more than 2,500 miles—embracing the climate and productions of two zones—containing more than three and a half millions of square miles, about one-half of which rises into an extended, triangular table-land, averaging about 3,200 feet above the level of the sea—presenting one of the grandest bodies of land adapted to agricultural labor that lies within the two hemispheres. It is divided, politically, into twenty provinces: four inland and sixteen maritime, with the municipality of Rio Janeiro, of about 250 square miles. It has about 4,000 miles stretched upon the ocean, with twenty-three islands lying near its coast, sixteen lighthouses, forty-two ports of entrance, and one of the finest harbors in the world—the Bay of Rio Janeiro, 105 miles in circumference, and cut off from the sea by a narrow entrance less than one mile wide, and guarded on both sides by solid masses of granite. It includes a population variously estimated from twelve to fifteen millions, of which nearly two millions are slaves, and a half a million are Indians—the remnant of the 160 aboriginal tribes.

RIVERS AND NAVIGATION.

Brazil affords a greater extent of rivers adapted to navigation than can be elsewhere found upon the four quarters of the globe. The Amazon, with its 200 tributaries, affords nearly 30,000 miles of navigable waters, and by referring to Paraguay, Parana, Uruguay, San Francisco, and other minor rivers of which the Empire abounds, they would make a grand aggregate of not less than 40,000 miles of internal navigation. Many of these rivers are now used as mediums of commerce. From the canoe to the steamer may be seen moving regularly upon their waters, loaded either with the varied productions of the interior, or the merchandise of more distant climes. The Amazon, bursting forth from the mountains of Peru, within 100 miles of the Pacific shore, brings the inter-tropical States into commercial relation with Brazil. The steamers, pushed forward by intrepid enterprise, are now playing upon its vast waters, plying regularly between Para and Tabatinga, on the frontier of Peru, a distance of 2,400 miles. Thus bringing the commerce of the Andean Republics within two weeks of the Atlantic coast.

Such are some of the natural commercial advantages of Brazil.

E. H. QUILLIN.

Santa Barbara, South America.

FOREIGN MISSION JOURNAL.

RICHMOND, VA., MARCH, 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.—R. H. Graves, Mrs. Graves, Miss Lula Willden, E. Z. Simmons, Mrs. Simmons, Miss Sallie Stein, 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. Oshy, of Colored Baptist Board, associated, and one native assistant.

ITALY.

At ROME.—G. B. Taylor and Signor Cocorda.
 " TORRE PELLICE.—Signor Ferraris.
 " MILAN.—Signor Paschetto.
 " MODENA and CARPI.—Signor Martinelli.
 " NAPLES.—Signor Colombo.
 " BARI.—
 " BARLETTA.—Signor Volpi.
 " ISLAND OF SARDINIA.—Signor Cossu.
 " VENEZIA.—Signor Bellonzi.
 " BOLOGNA.—Signor Basile.

BRAZIL.

SANTA BARBARA.—SAN 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.

A GOOD MOVE.

The students of Princeton Seminary have issued the following admirable paper:

PRINCETON SEMINARY, Jan., 1880.

To the Students of all Evangelical

Theological Seminaries in U. S. A.

Dear Brethren—As Theological students we desire the most efficient preparation possible for the Gospel Ministry. In seeking to realize this desire, the inquiry has been awakened among us as to the importance of assuming an attitude of broader intelligence, deeper interest, and more definite conviction concerning the work of FOREIGN MISSIONS. In our weekly meetings and in private discussions, such questions as the following have been considered, and we have been prompted to propose them for a more general discussion, in order to secure your counsel and co-operation.

I. Is the *spirit of Christianity* essentially a Missionary spirit; and does the lack of a Missionary spirit argue a corresponding lack of Christian consecration? What do the facts in the past history of the Church indicate in this regard?

II. What is the *importance* of this department of church work as viewed in the light of the Great Commission, Apostolic precept and example, the comparative destitution of the heathen, the magnitude and promising nature of the work, and its reflex influence upon the home church?

III. Place side by side the importance of the work, as above suggested, the leadings of Providence in opening the field, the willingness of men to go, and the ability of the Church, and what must be argued as to her *responsibility*? Is it true that if the great mass of the heathen to whom the gospel is accessible, perish without it, *somebody* will be held responsible; if so, who?

IV. What is the *present attitude* of the Church toward Missions? Is there a general ignorance on the part of the churches and ministry as to the origin, extent, present workings, success, and significance of the work; and to what extent does this account for the existing apathy and even positive opposition to missions? Is this *present condition of affairs at home* the great hinderance to the progress of the work?

V. Why do so many of the *home ministers* take so little personal interest in this work? To what extent is it true that *they have it in their power* to arouse and sustain a live missionary spirit in the churches, and what personal preparation is needed for accomplishing this?

VI. What significance attaches to the *unsettled convictions of Theological students* on the subject? Is anything indicated by the fact that if little or no interest is awakened in the mind before entering the ministry, it seldom springs up afterwards? If they are fitted and free, usually those who become deeply and intelligently interested in the work, go. Does this argue that an interested and un-

biased judgment regards this work as specially neglected, as specially promising, or as specially commanded, or all? It is alleged that the Church does not realize so large results numerically in the Foreign field as at home, in proportion to the men and means employed. Is this the true way to estimate the results of Missionary effort, and is our knowledge and true apprehension of the work sufficient to meet this and other current cavils? Have we each candidly investigated this whole subject in the light of *New Testament* teaching? Is it not important for a young minister to enter the pastorate with his Missionary policy as well defined as his Sunday school or prayer meeting policy? Would not the personal surrender of a large number of men to the work abroad be likely to call forth the funds and arouse a more extensive Missionary spirit at home? What is the history of great Missionary awakenings in this direction? In the Presbyterian Church, (North) e. g. about 2½ per cent. of the ministry are engaged in the foreign work. This is, perhaps, about the average in all denominations. It is maintained that this per centage should at least be doubled; if so, how many men now in the Seminaries who are free to go would be excused from a personal consideration of the question?

In view of such principles and facts as above indicated, are we not justified in concluding that a *genuine Missionary revival* is needed in the Church; and especially among theological students? How to effect this occurs to us as an exceedingly important inquiry. We would like to know what measures you are adopting to develop an interest in this work, and what are the practical results. The methods employed by us are such as the following: our Monthly Concerts are usually conducted by a missionary, with whom we aim to have also an informal meeting. We have besides a regular Sabbath evening meeting from which we derive much information and spiritual profit. In addition to the consideration of such general topics as above indicated, we seek to canvass each particular field by the aid of map and blackboard. The need is felt among us, however, of more intelligence, more prayerfulness and more consecration in this direction. We think you will agree with us in saying that these are needs common to us all as theological students. We have thus been led to consider the establishment of some *permanent system of INTER-SEMINARY CORRESPONDENCE* on the subject of missions. This, it is thought, would be calculated to develop among us a more general, systematic and persistent effort toward accomplishing the end in view, while it would also strengthen the ties that bind us together as Christian brethren. How to realize this practically is doubtless a difficult question. An INTER-SEMINARY PAPER has been discussed among us and with Secretaries of various denominations. It would perhaps require one permanent chief-editor and an associate editor in each Seminary, and would contain frequent reports from Seminaries, letters from Missionaries and Missionary pastors, and the cream of the various periodicals, as well as discussions bearing upon our personal relation to the work. Many would certainly read a paper distinctively our own, who would not trouble themselves to become acquainted with the subject in other ways.

While it is not proposed to enter upon an immediate correspondence regarding the general topics above enumerated, it is hoped that the whole subject is such as to secure your prayerful consideration. We should like however, at your earliest convenience, some information concerning the interest taken in this work in your Seminary. We would also urge an expression of views upon the desirableness of some system of correspondence, the practicability of the proposed paper, or suggestions in the direction of a more feasible plan.

Fraternally yours,

ROBT. M. MATEER,
 THOS. C. POTTER,
 SAMUEL RIDOUT,
 DAVID O. IRVING,
 M. W. JACOBUS,

Committee on behalf of the Students.

P. S.—Since the preparation of the above, we have received a circular from the students of Hartford Theological Seminary, recommending that personal consecration to the Missionary work be made a matter of special consideration on the day of prayer for the Colleges and Theological Seminaries.

We heartily endorse and shall act upon this suggestion.

MISS STEIN ON THE WAY.

OGDEN, UTAH, Jan. 23d, 1880.

Dear Dr. Tupper:

I am enjoying my trip very much. The grandeur of the scenery through which we have passed to-day is beyond my descriptive powers. But what I enjoy mostly is the fact that I am on the way to my mission work. Though it was sad to part from loved ones, the day on which I started was one of the happiest of my life. I pray the Lord that I may be a zealous worker in his vineyard.

I will write to you from San Francisco, and comply with your request. Truly, &c.,

S. STEIN.

MISS STEIN.

Letter.

SAN FRANCISCO, Jan. 28, 1880.

Dear Dr. Tupper—I am sorry to have put off writing so long, especially as I must write hastily now. Brother and Sister Simmons and I reached here on last Sunday, at half past 11 o'clock. I did my first work among the Chinese last night at brother Hartwell's chapel. It seemed real hard that I could only teach them to pronounce English words, while their souls were starving for need of the *Bread of Life*. Those whom I taught were real heathen, so brother Hartwell told me. I am very much interested in a few Chinese who are Christians, and have been to see us. We cannot get off from here till 7th of February. We expect to sail at that time on "City of Peking." I send receipts for the money received through brother Simmons, and hope to write to the Young Ladies' Missionary Society, who send the \$353.94, before leaving here. I close now as we are about ready to attend service at the First church. I am so anxious to get off to China! Pray for me.

Yours truly,

S. STEIN.

P. S. Jan. 29. I have tried to tell you what you desired in the sketch below.

Autobiography.

My full name is Sallie E. Stein. I was born June 29th, 1850, at Big Lick, Roanoke county, Va. My parents, John Henry and Mary Ann Stein, moved from there to Pittsylvania county, when I was only an infant; and when I was six years old my father was taken from me by death. He was a zealous Christian and a member of the *Missionary Baptist Church*. I do not know anything of my father's parents, as he was a native of Berlin, Prussia, and came to this country when quite a young man. After the death of my father, my mother made her home with her parents, Rev. Wm. Harris, and his wife Sarah Harris, whose home was in Bedford county, Va., near Liberty. My grand-father being a minister of the gospel, and my mother and grandmother devoted Christians, I was, of course, taught to have great respect for the religion of Christ.

At twelve years old, during a revival conducted by my grand-father, assisted by Rev. Andrew Broadus, I was deeply convicted of sin. I only trusted Christ and found peace in believing. I united at once with the *Suck Spring Baptist church*, and was baptized by my grand-father. (He baptized my parents also.) I felt at once that it would be my pleasure to be a missionary, and when older I felt it to be my duty. When I would think upon the situation of the heathen, and then of what Christ had done for me, I would, in the earnestness of my soul, ask the Lord to show me the way, and prepare me for the work, that I might tell them of the crucified and risen Saviour. My devoted mother taught me to sympathize with the heathen, even before I was a Christian. I attended common schools in my neighborhood now and then, until I was quite a large girl, and then I had one year's schooling at Hollins Institute. My mother then moved to Mississippi, and I attended school some seven or eight months at our home there. I was then sent to Brownsville, Tenn., where I finished the course of study in fifteen months under Rev. J. R. Branham. Since I left school I have spent most of my time teaching. I taught two years near Independence, Miss., and one year in S. W. Missouri. I have taught almost two years in Tennessee. After asking the Board to send me to China I went to Winchester, Tenn., that I might attend the Mary Sharp College, in order to better prepare myself for the work of a missionary. My home has been there since that time, and I take with me a letter from Winchester Baptist Church. *San Francisco, Cal., Jan. 29th, 1880.*

LETTER FROM OUR SOUTH AMERICAN MISSIONARY.

SANTA BARBARA, BRAZIL, Dec. 15th, 1879.

Organization of a New Church.

Dr H. A. Tupper—Dear Brother:

It will be interesting to the friends of foreign missions to learn that on the first Sabbath of last month we constituted the second Baptist church of Brazil, numbering twelve members; situated near the Santa Barbara Station, on the railroad leading into the interior. The organization is called the Station Church; it has a very efficient membership. This church is composed mainly of members from the First Baptist Church, who were living inconveniently, and therefore thought it advisable to have another church. It is situated in one of our most thriving neighborhoods, and one that has the prospect of a bright future—the superior lands—their adaptation to agricultural labor—the natural scenery, and the convenience to market, are influencing American emigration. The planters that are living in this vicinity are farming in earnest, and driving business with determination. We have in the establishment of the Station Church another denominational nucleus, from which the pure and unadulterated doctrines of Bible truth will be disseminated, and around which the uncompromising defenders of the faith will be gathered.

Romanism in Brazil.

The banner of truth that the brethren have here thrown to the Brazilian breezes will, ere long, wave in triumph over the outpost of Romanism that is now garrisoned in their midst. Catholicism in Brazil is no longer a formidable adversary. She is now in the imbecility of years, cowering before the onward progression of the gospel. Once, by the mere prestige of her name, nations were thrown into commotion, thrones were alienated and kingdoms established. The mere intonations of her voice have shook the pillars of imperial power, and crushed European monarchies. But now political government has been wrenched from her hands. Her bursting emotions of envenomed bitterness against truth, knowledge, and civilization have been fettered by constitutional law. She is now distracted in her influence, harmless in her threats, and inoperative in her enactments. How mournfully she now stands upon the declivity of life. How inconceivably dejected, as her mind rolls over the eventful history of the past. She well remembers the vivacity of her youth—the elasticity of the “imperial step,” with which she tread upon crowned heads and crushed political governments. The fascinations of her charms, that such as Raphael, in his happiest effort, could never touch an outline, played at will with the affections of the human heart and moved the world to adoration. She well remembers that when virtue was dragged to her altar, the tears of inconsolable anguish that gushed forth while the victim bled in sacrifice; and how that profligacy and crime touched her scarlet robes and ministered in her temple.

She well remembers that when justice was excited and mercy banished, and how that despotism fettered liberty of conscience, while it submerged the world in human gore.

She well remembers that when veracity was suborned in defence of the Triple Crown, and how that tradition and wildest romance passed currently as the legitimate Word of God. She well remembers when the light of knowledge was blown out; and how that superstition and ignorance settled darkness upon the middle ages.

She well remembers when imperial power and earthly greatness lay submissively at her feet, and how that conquerors and sovereigns knelt before the shrine of her ambition. How deep must be the emotions of her soul, while the bright visions of former glory pass in review before her. She is now reclining upon her funeral pile, and her biographer is now writing the last page of her destiny. Ere long she will only be known by her record upon the past. How the mighty is fallen. Such is Romanism when viewed from a Brazilian stand-point. Her overthrow is inevitable. Her days are well now numbered.

Infidelity.

But we have a more formidable enemy with which to contend. It is infidelity. It gropes its way through every circle of Brazilian life; and even a strong Anglo-American element is among its votaries. The French Atheistic philosophy is

the prevailing error among the learned of the nation. In fact here is destined to be the great battlefield of Missions. Here every advancing step of the gospel will be warmly contested. Here wealth, talent, and influence will be arrayed against the progress of Bible truth. The Baptists have unfurled their banner, and have moved a respectable Brazilian element in their favor.

A few Veterans.

We have here a few veterans that have served in many a well fought battle, and who will never see their colors trail, nor grasped by the hand of the enemy. They go forward, resting their faith and success upon that Almighty arm that holds the Missions in the hollow of his hand, while he throws a bulwark of special providence round about the habitation of his people.

Farewell,

E. H. QUILLIN.

Santa Barbara Mission, Brazil.

DEPARTURE OF MISS STEIN.

NASHVILLE, Jan. 19th, 1880.

My Dear Dr. Tupper:

Miss Stein left Nashville this morning at 5.30, with the expectation of meeting Mr. and Mrs. Simmons at Columbus, Ky. Miss Stein's mother is with her, and expects to go as far as St. Louis. My father saw them safely on the train this morning, attending to their tickets, baggage, checks, &c. So I trust they will have nothing to trouble them. They came down from Winchester Saturday, so that they stayed only one day with us. Our only regret is that they could not have stayed longer, or that we did not know it sooner, so that arrangements might have been made for a mass-meeting of all the churches of Nashville and Edgefield. As it was, we had special services at the First church, which were very well attended. The fact that she was actually on her way to China seemed to make a deep impression both upon the scholars of the Sunday-school and upon the membership generally. When after the services at night, Dr. Jones asked her to come forward to the front so that all might have the opportunity of shaking hands with her and wishing her God-speed, it seemed to me that every one in the church responded, and many were deeply affected. A collection was taken up at the close amounting to thirty dollars. It was urged upon her to accept this sum as a present to herself personally and not to report it to the Board. But she would not accept it on those conditions, insisting that it must be reported to the Board. She requested me to write to you to-day. She will write herself as soon as she meets Mr. Simmons.

You will perhaps be interested to know that both Miss Stein and her mother are apparently in excellent health and spirits. Sallie has lost none of her enthusiasm for her chosen work, and her mother seems to share it sufficiently to maintain a cheerful demeanor, even in the face of the prospect of such an early separation. I am sure nothing but the grace of God could so sustain them, for I never saw a mother and daughter more devotedly attached to each other.

We who are engaged in the missionary work in our church are hoping and praying that Miss Stein's visit may prove a blessing to us, giving to our work an impetus which will set it a going steadily, and then by the grace of God we hope to keep it going until our church has become indeed and in truth a *Missionary Baptist church*. I am sure that you will join us heartily in this prayer.

Very respectfully,

E. B.

Miss Stein sailed from San Francisco on the steamer of February 7th, for China, with Mr. and Mrs. Simmons.

LETTER FROM DR. CRAWFORD.

P. O. CHEFOO, Nov. 7, 1879.

Dear Dr. Tupper:

We don't believe that mission success consists in a large expenditure of money, and we try to maintain the most rigid economy.

The health of all is good, and we again join in sincere thanks to you and the Board for your kind sympathy and support. Praying God's blessing on his people and his cause throughout the world, I remain, dear brother,

Yours in the Lord,

T. P. CRAWFORD.

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 January 14th to February 17th, 1880.

ALABAMA.—By J. S. Ford, for churches, \$15.00; Godden church, by N. B. Williams, \$4.75; Orion church, by T. H. Stout, \$1.70; Y. L. M. Soc., Selma, by W. P. Welch, Tr., \$25.00; “A little boy, for the heathen,” 10c.; Pisgah church, by J. J. Beeson, \$3.35. Total, \$52.90.

ARKANSAS.—J. A. Johnson, \$5.00.
GEORGIA.—Missionary Society, Wofford's Cross Roads, by Miss Buford, \$3.50; Thomson Baptist church, by R. H. Pearce, Tr., \$7.41; J. A. Shank, \$2.00; Miss. Soc. F. College, Lagrange, \$10.00; Oak Grove church, by W. H. Lumpkin, clerk, \$4.10; J. H. DeVotie, Tr., \$66.00. Total, \$333.01.

KANSAS.—Levinsburg, by R. S. D., \$2.50.
KENTUCKY.—R. L. Thurman, agent, \$50.00; Bethlehem Mission Circle, \$5.00; Balance collection mass meeting at Walnut-St. church, for Rome chapel, \$25.00; by B. W. D. Seely, Tr. Ex. Com. Elkhorn Association, \$36.00; do., from Georgetown church, \$86.50; Broadway Baptist ch., Louisville, by C. W. Ghems, Tr., \$163.55; by Miss Lizzie Arnold, \$2.30; Sunday-school Lewisburg church, by C. J. Hall, \$4.50; Sharpshurg church, by J. K. Nunnally, \$17.75; by A. B. Knight, for sundry churches, \$44.00; Providence church, by Chas. Asher, \$10.50; Georgetown church S. S. class, by Miss B. W. Gano, \$10.00; Broadway Bap Mission of Louisville, by Mrs. L. B. Robinson, \$22.30; J. M. Lewis, for L. M. Soc. Frankfort church, \$15.65; do., for Frankfort church, \$9.35; S. W. Hampton, Covington, and his five children, \$105.00; Walnut-St. ch., Louisville, by J. G. Caldwell, Tr., \$114.45—Total, \$725.35.

LOUISIANA.—R. J. Tabor, of Mt. Tabor church, \$5.00; Little Missionary Band of First church, New Orleans, by Miss J. B. Moore, \$12.00; by J. A. Hackett, for Missionary Soc. First church, Shreveport, \$20.00; and from “a brother,” \$10.00; Evergreen church, Avoyelles Parish, by H. K. Miles, \$15.00; J. B. McFarland, of Athens, \$10.00; J. W. Ebeltoft, for sundry parties, \$34.75. Total, \$166.75.

MARYLAND.—Eutaw-Pine ch., by J. L. Leavering, \$160.75; Franklin-Sq. church, by G. B. Taylor, Torre Pellice, \$334.43; Woman's Mission to woman, by Mrs. L. W. Crane, \$19.65; by G. B. Taylor, Rome chapel, \$1.00. Total, \$515.83.

MISSISSIPPI.—Geo. Whitfield, for self and Miss. Society Mt. Pisgah church, \$23.10; Stearns Creek church, by S. M. Ellis, \$12.45; J. P. Thompson, Lead, \$2.00; T. J. Babb, Cherry creek, \$10.00; N. M. Berry, \$25.00; L. M. Society, Bethesda church, by J. L. Pettigrew, \$10.00; by E. D. Miller, sundry parties, \$16.00; L. R. Burress, by Jeter & Dickinson, \$5.00; by B. H. Whitfield, sundry churches, \$20.00; Mrs. Evans' S. S. class Aberdeen church, by T. V. Sessions, Sec., \$15.00; Isham Milton, sundry churches, \$8.00; by E. Z. Simmons, agent, \$216.55; J. S. C. Robert, \$10.00; by T. L. Talbert, self and Yalobusha Association, \$55.00; Batesville ch., by J. K. Fint, \$25.00; Damascus church, by Joseph Dennis, \$5.50; Judge Chrisman, by O. C. Eager, \$10.00; Geo. Whitfield, by W. H. Perkins, \$10.00; J. D. Anderson, for churches, \$27.50; B. H. Whitfield, sundry parties, \$7.65; J. M. Joiner, \$2.00; Devant church, by A. V. Rowe, \$15.00; N. M. Berry, \$15.00; Frank Sauter, for sundry parties, \$10.50; Children's Miss. Soc., Clinton, by Mrs. M. T. Gambrell, \$5.00; A. H. Broth, for sundry churches, \$27.50. Total, \$595.85.

MISSOURI.—Missionary Society, Columbia, by Miss Baker, \$18.05; R. S. Duncan, agent, \$146.76; P. T. Gentry, \$6.00; by G. B. Taylor, for Rome chapel, \$5.00; “Cash,” \$5.00; Mt. Moriah church, by A. P. Hucherson, Tr., \$5.00; R. S. Duncan, agent, \$50.00. Total, \$238.81.

NEW YORK.—Baptist church, Buffalo, Rev. Mr. Chevors, pastor, (Rome chapel,) \$81.74.

NORTH CAROLINA.—Nannie and Reginald Griffith, \$1.15; sundry persons, by G. B. Taylor, for Torre Pellice, \$77.50; T. Harrison, agent, \$19.50. Total, \$98.15.

SOUTH CAROLINA.—Union meeting at Williston, by J. A. Blanton, \$7.20; Williston church, \$6.01; P. J. Hires, for church at Dunbarton, \$5.00; Miss. Soc. Harmony church, by C. W. McFadden, Tr., \$5.00; Clear Spring church, by G. J. Jones, \$5.00; Moriah Association, by J. M. Hough, Tr., \$15.28; Miss. Soc. Catawba church, by J. H. Edwards, \$2.85; J. D. Pitts, sundry churches, \$50.00; G. W. Gardner, Lancaster, \$4.87; B. G. Covington, pastor several churches, \$24.75; Spartanburg church, by J. H. Montgomery, \$20.00; Columbia church, by David Jones, Treasurer, \$12.30; Aiken church and S. School, by J. C. Browne, \$20.00; Philadelphia church, by J. F. Bulst, \$4.05; Cheraw church, by A. L. Evans, Tr., \$3.53; Darlington church, by B. W. Edwards, Tr., \$26.03. Total, \$211.87.

TENNESSEE.—Mt. Lebanon church, by A. G. Parrott, \$2.50; S. C. Rogers, for Miss Stein, from Sundry sources, \$60.71; “B. G. T.” by S. Boykin, Ga., \$5.00; Tazewell ch., by D. G. Manard, \$37.00; Mrs. J. P. Hamilton and Mrs. Clark, \$4.00; Trenton ch., by LeGrand W. Jones, \$25.25. Total, \$135.46.

TEXAS.—By W. R. Salvadge, for several parties, \$26.75; Gen. Asso., Texas, by T. A. Webb, Treas., \$1; by Geo. B. Taylor, for Rome chapel, \$6.40; S. S. Class, Mrs. Link, of Dallas, \$2.75; G. B. Davis, Treas. State Convention, \$6.53; (\$40 received in P. O. order, which was returned for correction.) B. C. Coghill, of Ennis, \$8; Navisota Asso., by J. B. Hardwicke, \$25; Mrs. M. E. Hopkins, for S. S., Galveston, \$10. Total, \$86.45.

VIRGINIA.—Y. G. Missionary Society, Culpeper church, \$13.70; By G. B. Taylor, for Rome chapel, \$15.66; Messrs. Jones, Rome chapel, and Torre Pellice, \$5.50; Do. Staunton church, \$103.18; Miss C. H. Winder, \$1.40; G. B. Steel, Treasurer, \$1,000. Total, \$1,139.28.

WEST VIRGINIA.—W. M. Soc., Bethel church, by Miss Lucy Thurmond, \$3.93.

AGGREGATE, \$4,332.03.