

# 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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## FOREIGN MISSION JOURNAL.

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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."

### ABRIDGED EDITION.

The edition of our Address on Missions being exhausted, and persons sending sometimes for as many as five hundred and even a thousand copies of it, an abridgment of the address may be found below, which will be issued also in tract form in such numbers that every one who will engage to distribute it carefully may be supplied.

## MISSIONS FOR THE MASSES.

### ORIGIN OF FOREIGN MISSIONS.

Jesus was the great Foreign Missionary. He came from heaven to earth to save men. After he "went about doing good," as an example to his disciples, and died on the cross, to make it possible for sinners to be saved, he commanded his followers to go and "make disciples of all the nations, baptizing them into the name of the Father and the Son and the Holy Ghost." This is the great work of his people in all ages of the world. The early Christians were very zealous in this duty. They proclaimed the gospel "throughout the whole world." It was only when vital religion declined that the spirit of missions seemed to die. As God revived true religion by Martin Luther and others, so he revived the spirit of Foreign Missions by William Cary and others in the latter part of the eighteenth century. The

names of the English missionaries to India, Cary, Ward and Marshman, will live as long as the enlightenment of the heathen world is a subject of human thought and history. So, the American missionary trio, Judson, Boardman and Rice. The Triennial Convention of the Baptists of the United States was organized in 1814 to take care of these missionaries, and to further the great commission of our Lord. Great good was done by this body.

### FOREIGN MISSIONS OF SOUTHERN BAPTIST CONVENTION.

In 1845, the churches of the South organized in the city of Augusta, Ga., "the Southern Baptist Convention." It has two Executive Committees: one located at Marion, Ala., and called the Home Mission Board, and the other located at Richmond, Va., called The Board of Foreign Missions. This latter Board has missions in North America, South America, Europe, Asia and Africa. Our churches have given to this work since 1845 over a million of dollars. The missions in North America and South America are in Mexico and Brazil. In the latter field there has been an extraordinary revival. Two more missionaries are soon to start for this field. The prospect is encouraging. Our work in Europe began in 1870 and is confined to Italy, the capital of the Romish Empire. We have there eleven stations, and thirteen missionaries and native evangelists, five schools and one hundred and fifty scholars, and one hundred and seventy-five members of the churches. In the city of Rome we have a fine chapel; and at Torre Pellice, in the Waldensian Valleys, another is nearly completed. This Italian mission is full of hope. When this country—the heart of Romanism—is converted, will not the whole Roman Catholic world be given anew to Christ? Our missions in Africa were started in 1846. The first work was among the wild tribes in the vicinity of the Republic of Liberia. From 1846 to 1856 many missionaries were appointed, and churches and schools were established in sixteen villages. In 1860, when our civil war interrupted the work, we had twenty-four stations, eighteen pastors, twelve hundred and fifty eight church members, twenty-six teachers, and six hundred and sixty-five scholars. The work was resumed in 1871, and eight stations were established and fifteen missionaries appointed. In 1873 the missionaries were expelled from what is called the Beir country, which is east of Liberia, and the Liberian Mission was closed in 1875, in order that our work might be resumed and prosecuted more vigorously in the favorable field of Yoruba—perhaps the finest country in Africa. In the Liberian Mission were colored missionaries of devoted spirit, and some of them of marked ability. Thousands of natives were converted to Jesus. The Yoruba mission was founded in 1850. Many noble men and women of our race have toiled in this mission in the last thirty years, and not a few have been put under the sod. But a great work has been done. The language of the people has been reduced to writing and is taught systematically to their children; mission residences and chapels have been erected in the large cities of Lagos, Abbeokuta, Ogbomoshaw, and other places; cordial relations are established with the native authorities; and tens of

thousands have heard the glad tidings of free salvation. In this mission there are at present ninety two native Christians and two hundred and seventy-three scholars. In some respects our Missions in Africa have been the most successful of our work. In China our principal missions are in Canton, Shanghai and Tung Chow. The mission in Canton began immediately after the organization of the Southern Baptist Convention. Since that time there has been a succession of noble workers there, who have been variously blessed of God in their labors. The statistics reported in 1881 are as follows: three churches; 357 members; 52 baptized; \$120 annual contributions; 9,766 tracts and Bibles distributed; 4,515 medical cases; 5 schools, with average attendance of 106 pupils; six foreign missionaries and 12 native assistants; \$5,585.35 cost of house recently built; \$4,591.87 in Canton Treasury for another residence now building. The Shanghai mission was started in 1847. Since that time Rev. and Mrs. M. T. Yates have been steadfast laborers here. Other faithful laborers have toiled and suffered in this field. Dr. Yates said in 1877: "Thirty years ago, I would have compromised for what I now behold as my life-work. Now my demand would be nothing less than a complete surrender." Statistics of 1881: two churches; 103 members; \$258.22 contributions; two important out-stations. The Tung Chow mission was organized in 1860. At present there are 115 church members and 56 scholars. Goodly women have done much there, as in our other missions in China, for the native women. In 1880 "more than a thousand visits were made to country villages" to distribute tracts and to tell of Jesus. Dr. Crawford, our veteran missionary there adds: "May God bless the seed thus sown under many difficulties."

### OUR MISSIONARIES.

#### CHINA.

TUNG CHAU.—P. O. Chefoo.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss L. Moon, N. W. Halcomb, C. W. Pruett, Woo Tsun Chau, (native pastor.) SHANGHAI.—M. T. Yates, Mrs. Yates, W. S. Walker, Miss Ruth McCown, medical student in Philadelphia. Native Pastors.—Wong Ping San and See T'ay San. Assistants.—Wong K'ia Sen, P'ay-tsz-Oo and Tsung-tsoong-oh. Bible Woman.—Mrs. Ling.

CANTON.—K. H. Graves, Mrs. Graves, Miss Lula Whilden, E. Z. Simmons, Mrs. Simmons, Miss Sallie Stein, Yong Seen San, and eleven other native assistants and Bible women.

#### AFRICA.

LAGOS.—W. J. David, Mrs. David, and one native assistant. ABBEOKUTA.—P. A. Eubank and two native assistants. OGBOMOSHAW.—Moses L. Stone. GAUN.—S. L. Milton.

#### ITALY.

ROME.—G. B. Taylor, Mrs. Taylor, J. H. Eager, Mrs. Eager, and Signors Paschetto and Torre. TORRE PELICE.—Signor Ferraris. MILAN.—Signor Colombo. MODENA AND CARPI.—Signor Martinelli. NAPLES.—Signor Coccarda. BARI.—Signor Volpi. BARLETTA.—Signor Volpi. ISLAND OF SARDINIA.—Signor Cossu. VENICE.—Signor Belloni. BOLOGNA.—Signor Basile.

#### BRAZIL.

CAMPINAS—SAN PAULO.—W. B. Bagby, Mrs. Bagby. SANTA BARBARA.—E. H. Quillin. Rev. Z. C. Taylor has applied for work in Brazil, and, if appointed, will probably sail, not alone, about the 5th of January next.

#### MEXICO.

PROGRESSO, COAHUILA.—W. M. Flournoy. 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.

## FINANCES AND MISSIONARIES.

All funds for missionaries are sent to our Board. The missionaries draw on the Board quarterly in advance, for the appropriations of the Board. *The Board does not send funds to heathen lands.* For information about the expense of getting funds to missionaries, apply to missionaries themselves, who attend to all that matter. For other information, see "Facts and Figures for Pulpit, Press and People," "Foreign Missions of Southern Baptist Convention," or apply to Corresponding Secretary.

## REASONS FOR FOREIGN MISSIONS.

1. The human race is one great family, broken up indeed by sin, but to be restored in Christ; and all who love his name and work should do what they can to bring about this end of his earthly life and death, and of his heavenly intercession.

2. The servants of God are the stewards of his manifold grace. They are not saved merely for themselves, but to extend his glory on the earth. The one who neglects this great trust can never have the Master's applause, "Well done, good and faithful servant."

3. To give his gospel to all men, is the positive and last command of Jesus. The promise of his abiding with his people is in view of their performance of this command. That the work shall be done is made sure by the declaration of Jesus giving the order to disciple the nations: "All authority hath been given unto me in heaven and in earth."

## WOMAN-PHYSICIAN FUND.

*Receipts from November 18th to December 8th, 1881.*

Wm. Ellyson \$2, Walnut Grove church and Sunday-school, by Miss Nannie Bates, \$11.57, Rome (Ga.) church, by Dr. DeVotie, \$40.—Total, \$53.57. The above amount has been remitted to our medical student in Philadelphia. Will our friends increase the fund at once to the four hundred dollars needed?

H. A. TUPPER, *Trustee of Fund.*

## AUTOBIOGRAPHIES.

Before these sketches reach the eye of the public, two at least of the missionary brethren who give sketches of themselves, at our request, will be far away on the Pacific Ocean. These simple records are important for the future historian of our missions, and tend to give our people now a better idea of the men they support in heathen fields than the mere publication of their names in the list of "our missionaries."

C. W. PRUITT.

I was born in Dawson county, in Northeast Georgia, January 31st, 1857, the son of John W. and Hannah M. Pruitt. My paternal grand-father, Hale W. Pruitt, immigrated to Georgia from Spartanburg county, S. C. My maternal grand-father, Matthew C. Rodgers, was a native of North Carolina.

I gave my heart to Jesus and received his salvation at Concord camp-meeting (Baptist,) in September, 1870. One year afterwards I connected myself with the Concord church, of which I am yet a member. My impressions to preach began to be felt immediately after my conversion. To these impressions I yielded in May, 1873, when my church licensed me to preach. Ever since I have preached occasionally, but never regularly for any length of time.

My struggles for an education began in 1874. Between teaching and attending school I succeeded in preparing myself for entering the S. B. T. Seminary in September, 1877. In February of this year had died my affectionate and self-denying mother, so that henceforth I was deprived of her wise counsels. I remained in the Seminary two sessions, during which my impressions to become a foreign missionary, first felt in my early Christian life, were greatly increased.

Temporary illness prevented my return to the Seminary the third session. The first part of the winter was spent in preaching in Georgia and South Carolina. God was doing for me a great work. The needs of the world were rolled, in an unusual degree, upon my heart and conscience. A final decision to give my life for the heathen was reached in December of this year, 1879, while preaching for churches in Williamsburg county, S. C. At once I went to Furman University, Greenville, S. C., where I pursued the studies of Greek and Latin preparatory to this work. In September, 1880, I again entered the Seminary hoping to graduate in May, 1882. But three weeks ago Dr. Tupper paid me a visit and so presented the need of immediate reinforcement in China that I could not find it in my heart to say no. I yield cheerfully to what seems to me to be a special providence.

C. W. PRUITT.

*Barrettsville, Ga., December 6th, 1881.*

P. S.—I was ordained December 11th, 1881, at Gainesville, Georgia.

W. S. WALKER.

I was born November 19th, 1858, at Monroe, Walton county, Georgia. My father, D. H. Walker, was reared and educated in Monroe, and adopted the profession of law, having previously united with the Baptist church of that place. My mother, whose maiden name was Mary Neal, of Mt. Zion, Hancock county, Georgia, had all the advantages extended to young ladies of her day, and was remarkable for piety, with which was combined a cheerful yet calm disposition. Among her studies at school the languages were her favorites, and in music and painting she took special delight. In November of '72, just after my 14th birth-day, she died, leaving six sons and one daughter, of whom I was the fourth, sister being younger than myself.

My boyhood was spent in my native town, mostly at school, but occasionally farming. In the summer of '72, I was hopefully converted under the ministry of Rev. G. A. Nunnally. In the fall of '74, when not quite sixteen years of age, I entered the university of Georgia, at Athens, and in '77 graduated with the degree of Bachelor of Arts, under the chancellorship of Dr. H. H. Tucker. My early impressions to preach having gained the ascendancy over opposing desires, in September of the same year I entered the Southern Baptist Theological Seminary in Louisville, Kentucky. During my second session a spell of fever had the desired effect of making me a wiser and better man, and did not release me till I had vowed implicit obedience to the will of God. I had scarcely passed through this refining ordeal, when the call of Dr. Yates, at Shanghai, for more men, came to me with irresistible force, and I not only dared not resist the appeal, but had no desire to do so. I finally went before a committee of the Board at Columbus, Miss., in May, 1880, and after spending my vacation in Savannah, Georgia, I was happily studying at the Seminary ten days ago, expecting to finish in May next the course of a full graduate, when I was suddenly called by the Secretary of the Board to go at once to China.

Three days ago, I, with two other brethren, reached Richmond, and on the next day, the 19th of November, 1881, my 23d birth-day, I was appointed by the Board as their missionary to Shanghai, China, for which port I hope, under the blessings of God, soon to sail.

W. S. WALKER.

P. S.—I was ordained December 4th, 1881, at Monroe, Georgia.

P. A. EUBANK.

In the family record of the Old Bible at home may be found the following:

"Peyton Adams Eubank was born January 13th, A. D., 1857." The event took place in Clarke county, Kentucky, which has ever since been my home.

My father and mother, Archiles S. Eubank and Mary D. Eubank, were likewise natives of Kentucky, and of Virginia descent. My father was a farmer, and spent the most of his life in my native county. He died in 1870.

At the age of two years, and earlier than my recollection can reach, I was taken to live with an older sister of my father and her husband, Peyton Adams, whose name I bear. They had reared my father from the age of five years, and I soon

learned to call them grand-pa and grand-ma. They took the place of father and mother to me ever afterwards, and when the two families were not living together, I lived with grand-pa.

My early opportunities for education were quite limited, being confined to two or three months each year in a country school. In January of 1875, I entered the Winchester High School in my county town, and continued to attend there two years and a half. While there I was under the valuable instruction of Prof. Thos. Smith, now of Georgetown college, and his excellent assistant, Rev. A. Fleet, Jr., of King and Queen county, Virginia. The former did much to enlarge my views of life, and ennoble my aspirations; the latter had a great influence in giving definiteness to my views of the ministry, and of moral and religious character.

I taught a five months school in Montgomery county in 1878, and at its close, being out of regular employment, I entered the Southern Baptist Theological Seminary in February, 1879. Here I spent the remainder of that session and the next two, and entered my third session September 1st, 1881, hoping to graduate in May, 1882, in the full course.

At an early age, though I cannot tell exactly when, I was converted. I had been under Christian influence all my life, and very early learned to think of my soul's welfare. At the age of fourteen I found myself desiring to be baptized, and able implicitly to trust Jesus Christ for salvation. Acting upon this impulse, I presented myself for membership at Mt. Olive on the third Saturday in May, 1871, and was baptized the next day by Rev. Thornton I. Wills. Soon after I united with the church an interest in Foreign Missions was awakened in me by reading a little book entitled "Missionary Life in Burmah." The pathetic appeals of the Burmese for the gospel stirred my young heart almost to bleeding, as I thought many years must necessarily pass before I could do anything to relieve them. After returning the book to the library these impressions were not so vivid, but continued to exist in a latent form till I went to the Seminary, where the influence of the Professors and students, and especially the missionary society, drew out and systematized my ideas of Foreign Missions till I found—gradually, as in the case of my conversion—that I had devoted myself to the work of preaching the gospel to the heathen.

China being the most prominent of our fields, I had thought most of that, and had determined to offer myself for that field. As yet, I had thought of going only after a number of years, intending to complete my course at the Seminary, and spend three years at the University of Virginia; but when Dr. Graves visited the Seminary in 1880 he convinced me that the demands of the field were such as to forbid so extended a course. So I made up my mind to be content with one year at the University of Virginia. But even this situation was disturbed, and my plans again broken up on November 12th, when Dr. Tupper came to Louisville, and presented the claims of Africa to me. As the result of his visit I appeared before the Board of Foreign Missions at Richmond, Virginia, with brother Pruitt and brother Walker, appointees to China, and received an appointment to Yoruba, Africa.

The value of the instruction and advice I have received from the Professors, and of the Association of the students, whom I learned to love very much, cannot be estimated. While at the Seminary I have had the pleasure of rooming with the much loved brethren, B. J. Savage, of England, F. M. Myers, of Kentucky, T. W. T. Noland, of Virginia, and F. W. Houchens, of Missouri, the last of whom has been with me in all my classes in the course.

Most of my relatives at home are very much opposed to my being a missionary, and my grand-ma will be very much grieved. I leave behind me my mother, and eight brothers and sisters, whom I trust the Lord will make useful in his cause.

Very respectfully,  
P. A. EUBANK.

LEAFLETS, ETC.—We have still on hand a number of leaflets for gratuitous distribution. Officers of Woman's Societies, and Sunday-school teachers, who will see to their distribution, can be supplied. Applications from earnest pastors, and missionary societies that work for the heathen, will meet prompt attention.

## THE DUTY OF THE HOUR.

Nothing is more apparent than God's striking exhibitions of grace. Never were our people more generally alive to the work of giving the gospel to the heathen than now. A meeting for Foreign Missions at the South Carolina Convention is described by one present as "glorious." There are applicants for missionary work from seven different States of the South. Before the next meeting of the Southern Baptist Convention, we believe that there will be eight or ten new missionaries in the field. The glow excited by this thought and announcement will not be checked in the heart of the intelligent and truly earnest by the further announcement that largely increased means are necessary for these forward movements. Just here is the duty of the hour. We can get men—a goodly number of them—but to send the men already appointed, the Board must have much more money. Ten thousand dollars are needed now and should be sent immediately—sent, if the churches please, as a thank-offering and a new year gift! More than this could be most profitably used by the Board. Some of our missionaries are forced to contract work, and complain greatly of the enforced contraction. Let our pastors and brethren bethink themselves: let them thank God for his mercies; let them follow the lead of Providence by doing all in their power to strengthen the hands of our old missionaries, and to help our new ones on their way, as a sacred duty of the hour.

## DEACON OLIVER PERRY MOSS.

In the death of Deacon Moss, of Liberty, Missouri, our Board has lost a devoted friend of Foreign Missions. In his relict, who has been President of our Woman's Missionary Society for Missouri from its organization, we have left a faithful representative of the deep missionary spirit of her departed husband. But not only missions engaged his attention. He was a strong advocate of liberal education and of every good enterprise of his church. His former pastor, Rev. J. B. Link, D. D., of Texas, writes of him thus:

As a deacon in the church, he "purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus." He was "ready for every good word and work," he was what every good deacon should be, a true helper to his pastor. His presence, his time, his counsel and his money, were at command when needed. It was made part of his business to serve the Church of God. Next to his church, Wm. Jewell College and its interests occupied perhaps the highest place in his thoughts and affections. He was no ordinary friend to the friends he loved, nor was his devotion to any cause or enterprise characterized by his heart, of ordinary character. Whole-souled and enthusiastic, hopeful and untiring, he knew no difficulties too great to surmount when he counselled for Wm. Jewell College. No happier moments came to him on earth, perhaps, than those in which he saw success crowning either the church or the school. Generations to come will have occasion for gratitude that such men have lived.

## FROM REV. J. H. EAGER.

In a private letter of November 9th from Rome, brother Eager says: "We are all well and in good spirits. Dr. Taylor is in better health than I have ever seen him. We feel encouraged at the prospect for this winter. We reorganized our Sunday-School this week with 31 pupils. Our new pastor, (Paschetto,) falls into the class-system idea without any difficulty." The following brother Eager encloses for the JOURNAL:

## TWO LETTERS.

They were received about the same time. The authors of both are from the South, but from dif-

ferent States. One is a prominent lawyer, and an active Baptist layman; the other is a prominent and growing young Baptist pastor. Both have become deeply interested in missions, especially of late, and each has something to say on the subject.

Thinking it may prove interesting and profitable, I take the liberty of making extracts without giving names.

The lawyer, who is not a novice in Italian history, after a most excellent letter, says near the conclusion; "Somehow we are not well organized for missions. More money could be raised, could we formulate some popular, acceptable plan of general operation. Our present *modus* is spasmodic. Our people are not well taught in this particular. We only work in places. We have no general plan that operates everywhere, and in all our churches. For myself, I have been a Baptist thirty years, and, although soundly converted, so much so that I can locate the day and hour when I first felt that I was regenerated and born again, and no more doubt it now than I do that the sun shines, still I knew and felt but very little for the Foreign Mission cause, and strange to say, it has only been a short time since I became at all interested in it, and even yet the light of the subject, and its great importance, only burns feebly in my mind. *I have never been taught in this matter*, except to a limited extent. And here one thought. Our ministers, whose duty it is to teach their charges concerning the duty of supporting missions, never go out among the people as practical teachers, except when they go to collect. This brings out at once a spirit of antagonism among the people. Many will not go out to be instructed, because they know they will be dunned at the same time.

"Our denomination should separate these efforts. The sower and the reaper should not travel together, for seed time and harvest occur at different seasons. We ought to have regular seed-sowers in this direction, and I tell you we have not got them in —. Often mere drummers are sent around, who address the people as though they had been fully instructed on the subject, and these often do much harm, and obtain but slight results for good. A boy must be taught before he can read, a soldier must be drilled before he goes to war. *Our people are not taught in this thing.*"

The author of the letter from which the above words are taken, recognizes the fact that instruction on the subject of missions is greatly needed; that some, perhaps many of our pastors, are not doing their duty, and hence our contributions are comparatively small, and our foreign work often greatly embarrassed and hindered in its progress. What is the remedy for this?

Let us see what the prominent young pastor says:

"I bought that missionary map of the world you told me of and lecture the first Wednesday in each month. My subject last night was Italy. Speaking of its ignorance and superstition, I used your wife's letter. That is what we want to know, the facts. I was answering the question, Why send the Gospel to Italy where it has been for eighteen centuries? I showed from the moral condition of Italy that it was little better off than a heathen land. I spoke of the beginning, progress and present results of our work; the workers; the methods of work; the needs of the work, &c. The people are pleased. *I am treating our special fields in order*, and giving attention also to universal missions. I take *The Gospel in all Lands* and the *Missionary Herald* of the American Board of Commissioners, (Congregational). Tell me something better if you can. I must take the missionary paper of our Northern Baptist Board, the *Missionary Magazine*.

"My map is splendid. I took it to three Associations in August, and my lectures were worth all the speeches I could have made in a week.

"1. Tell me if you have realized the difficulty which you dreaded in the jealousy of the Italian preachers?

"2. Are Locales the chief need of the work now?

"3. What special encouragement to you heart in the prospect of our work in Italy?

"4. What superable discouragements?

"5. What books are you feeding on now? Tell me this and more *ad libitum*.

"My church is in tolerable order and spiritual health. Some increase of liberality last year, but oh, how far below the requirement of duty! On

the first Thursday night in each month our young men's Missionary Society meets. I lecture to them to-night on Japan, with my map before me."

Here is an example well worthy of imitation—a plan of work which if adopted by even one half of our pastors would produce most remarkable results, both at home and abroad.

In these two letters we have an evil and a remedy, a great evil and a simple remedy. May God put it into the hearts of many brethren to apply this simple remedy to the great evil existing in their community, that they may thus become more active co-workers with Christ in the great work of saving the world.

JOHN H. EAGER.

Rome.

## MISSIONARY ASSOCIATION PHOTOGRAPHED.

SHANGHAI, CHINA, October 25th, 1881.

Dear Brother Tupper:

The Keang-cheh Association, consisting of the churches of the Northern and Southern Boards, in the Chihkiang, Keang Soo and Shantung Provinces, convened at my church on the 17th inst., and remained in session three days. There were 13 churches represented. Ten of them, in the Chihkiang Province, are under the patronage of the Northern Board; three of them under the patronage of the Richmond Board—two of which are connected with my mission at Shanghai and Kwin San, and one of them, with the Shantung mission, at Tung Chow. There were 31 delegates and missionaries present. Important matters connected with the polity of our churches were discussed. None of the churches reported a large addition during the past year.

Total contributions during the year, \$547.72, of this sum my Shanghai church contributed \$316, and the Kwin San church \$24. I send you herewith a photographic group of the delegates and missionaries who attended the Association. In the centre is the venerable Dr. W. Dean, of Bangkok, who was present on a visit to his children, Mr. and Mrs. Goddard, of Ningpo. On his right are the Rev. Messrs. Jenkins, Goddard, Mason and Miss Lightfoot and Miss Inveen, of the Chihkiang Baptist missions. On his left is your humble servant, Dr. Crawford, Mrs. Yates and Mrs. Mason. In the rear, on an elevated position, is Rev. Wong Ping San, assistant pastor of my native church. On his right is Wong Yih San, one of my lay preachers, and a leading member of my church. He is, for his means, the liberal man of my church. If any thing is required, calling for contributions, he claims the privilege of doing it, or a large share of it. The dwarf palms on the east side of my front yard, where the picture was taken; my gate, with the gate posts all grown over with ivy; the roof of my new church, dedicated in 1874, and a small portion of the roof of Mrs. Yates' school house, in the rear of the church, make a good and suggestive background. As this is a group of Chinese Christians, forming the first Baptist Association in China, Missionary Societies and friends of missions, might desire to possess it. It can be copied in Richmond and sold at a very low figure. If widely circulated it might be the means of doing much good. I send to your address 3 copies, one for the mission rooms, one for Brother Dickinson, and one Mrs. Yates sends for your own dear self and family. Your photographer can put them on a suitable paste-board card. We are all well as to general health. My local trouble is about as when I wrote by the last mail.

By this mail I have drawn on J. C. Williams at 3 days, for \$1,000 gold.

Faithfully,

MATTHEW T. YATES.

WOMAN'S WORK.—In our next issue we expect to give a summary of the work done by our woman-societies of the Southern Baptist Convention. Will the Presidents of societies, the Chairmen of Central Committees, and the Corresponding Secretaries to whom we have written, interest themselves, and see that we have statistics of at least the officers, number and contributions of their Societies, by the 1st of January, 1882?

[For the Children.]

## THE TWO BIRDS.

In Africa there is a bird called the Honey-bird, that a traveller says flitted before him in the woods and led him, when hungry and weary, to a gum of fine honey. The name of Jesus, which the Sunday-school scholar learns to love, is sweeter than honey and the honey-comb. It gives life and peace to the soul. Far off in heathen lands there are millions of boys and girls hungering and thirsting for this Word of God. They die and are lost because they have never heard of Jesus as the sinner's friend. It only costs a few cents to send a Bible to the heathen. Where is the Sunday-school scholar who would not be glad to give a penny now and then, perhaps every Sunday, to send the gospel to China or to Africa? My little friend, remember the honey-bird. Do what you can to save the perishing heathen who are without God and without hope.

Does any boy say these heathen are too bad to be led to Jesus? There is another bird in Africa, called the Sentinel-bird, which, it is said, pecks at the eyes and mouth of huge beasts, when asleep and not seeing the hunter creeping up to kill them. These brutes are aroused by the kindly warnings and efforts of the little bird. Is not the worst man better than a beast? Is not the devil seeking to destroy all the nations of the world? God will bless the efforts of the little child to wake the sleeping people of heathen lands, that they may flee the wrath to come. Will not Sunday-school teachers feel their responsibility in directing the tender sensibilities of their pupils, aroused by the teachings of Scripture, toward the Christ-like work of sending the life-giving truth to the wretched and perishing idolaters of earth? Will not every child of the Sunday-school try to do as much good in the world as the Sentinel-bird of Africa?

## LETTER FROM OUR MISSIONARY MEDICAL STUDENT.

PHILADELPHIA, Nov. 19, 1881, }  
1409 Thompson St. }

Dear Dr. Tupper:

I have an altogether cheery account of myself to write you, for I am, in every way, very pleasantly situated here.

I know you will especially sympathize in the pleasure I felt in finding twelve missionary students in our College, and above all, in having for a room-mate a very pleasant and cultivated young lady, who is also going to China as a missionary, sent by a Presbyterian Board.

I find myself loving my work more and more each day, and believe I am making good progress in it. I have found my summer's reading a very great help in enabling me to appreciate lectures and clinics.

I am working my best, but studying at the same time my health; for I want a strong, sound body to take to the Master's service in China.

I mail with this a copy of our College Announcement of last year.

And now will you not pray for me a prayer that is very dear and full of meaning to me, that in all things I may be found faithful.

As has been stated, some four hundred dollars are necessary for this young lady to complete her course in medicine before sailing for Shanghai, where she will work with Dr. and Mrs. Yates. Only \$133.57 have been received for the object. Will not other donations be sent? Will not the whole sum be speedily given? The Board requires that the amount be raised by special contribution.

## TO SECURE PERFECT HARMONY.

The following resolution was adopted at the last meeting of the Goshen Association of Kentucky: "That we invite the attention of our District Association, of the General Association, and of the Foreign and Domestic Boards of the Southern

Baptist Convention, to the consideration of the propriety of putting all our mission work, so far as collecting money in this State is concerned, into the hands of our State Mission Board. That the clerk be instructed to send a copy of our minutes, with these resolutions marked, to H. A. Tupper, Cor. Sec. Foreign Board, Richmond, Va., and to W. H. McIntosh, Cor. Sec. Home Mission Board, Marion, Ala."

The following was adopted by the Southern Baptist Convention:

That the Boards of the Convention be directed to form the closest possible connection with the State Boards, where such exist, in such way as shall be mutually agreeable, and in other cases to secure such agency as each of the Boards may deem it best; in both cases providing for necessary expenses incurred.

As has been asked by private correspondence, we ask again publicly, what agencies do the State Boards prefer that our Board should employ in their respective States, for collecting funds and exciting interest in Foreign Missions, in order that there may be perfect harmony between our Board and the Mission Boards of the States represented in the Southern Baptist Convention? Will Corresponding Secretaries of State Mission Boards please respond.

## ABOUT OUR MEXICO MISSIONARY.

HOUSTON, TEXAS, November 28, 1881.

Rev. Dr. Tupper:

My Dear Brother—I write you in reference to brother Flournoy of our Mexican mission. I met him in Laredo, Texas, on Sunday, the 20th, and with the assistance of brother W. H. Dodson, pastor at San Antonio, and by authority of the church at Laredo, ordained him to the full work of the gospel ministry. I then visited his field of labor at Progreso and Juarez, Mexico. I preached for the church at each place through an interpreter. I found the work in a very hopeful condition, and think that brother Flournoy will do a fine work over there. I was much pleased with his progress. If you will write him to Laredo, Texas, care of S. T. Foster, he will get your letters. I would suggest that you send him the *Journal* to the same address. I would like for him to report to you quarterly, and also to receipt to you quarterly for his salary. I find no difficulty in raising the money regularly for his support.

If you could make an appropriation for this work we would be glad to have another man in the field with brother Flournoy. We do not want any help to support Flournoy, as we can do that, but we would like to have another man to help him. Railroads will soon be built to the section where he is at work, and the country is the best field for missions that I know of. I was enthusiastically received by the Mexican people, and every opportunity given me to extend the work. I remain,

Very fraternally,

O. C. POPE.

## WOMAN-DOCTOR.

The following is copied from the *New York Independent*, with the hope that it may induce many to send contributions for the education of our woman-doctor, studying at Philadelphia:

The calling in of an American medical missionary, Miss Howard, by the wife of Governor-General Li, was an event in China missions a year or two ago whose results promise to be vast and far-reaching. The cure of Lady Li led to the establishment of a dispensary, of which medical missionaries were put in charge, and which is supported at the expense of the Governor-General. A similar event has just occurred in India, and it is thought of sufficient importance by the London *Times* to make the subject of a "leader." The facts are as follows: The wife of the Maharajah of Punnah, the capital of one of the native states of India, about two hundred miles north of Lucknow, fell sick, and the custom of the country preventing her from employing an English surgeon, (a Hindoo lady of high caste is not permitted to be seen by a man other than her husband, father, or brother,) she sent to Lucknow for a woman medical missionary. Miss Beilby, who represents a British zenana and medical mission, responded, and, journeying to Punnah, succeeded by her skill in restoring the Maharanee, and at the same time

treated other patients. Before leaving Punnah, she had a touching interview with the Maharanee, who was most grateful for the relief which had been given her. She begged Miss Beilby to tell the Queen, the Prince and the Princess of Wales, and the people of England, "what the women in the zenanas in India suffer when they are sick." The message was written down and placed in a locket and sent by Miss Beilby to the Empress of India. She did not ask that the barriers of caste be broken down or that the zenana be abolished, but that women physicians be sent to India from Europe. The seclusion of high-caste women is more rigid in Bengal than in other presidencies, and Dr. Francis, of the Bengal medical service, says European women missionaries could easily obtain the monopoly of this practice. There are upward of 34,000,000 of women in Bengal, of whom perhaps one-seventh are among the secluded class and can only be treated by a foreign male physician through a native nurse. There is now open a wonderful field for women medical missionaries of the right stamp. Missionary societies can afford to send all for whom an adequate training can be procured, for the practice in the high-caste zenanas will, doubtless, prove lucrative. Says *The Times*: "It is highly creditable to missionary societies that they should have initiated this method of spreading Christianity." The lady doctor, it adds, "will carry enlightened ideas into the darkness of Hindoo homes; and when the mass is once melted it will be ready to receive the impressions which our Christian missions seek to convey."

## 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 13th, 1881.

ALABAMA.—By T. M. Bailey, Cor. Sec. and Tr. \$219.72; Harmony ch., by E. Roberts, Tr., \$6.10; by T. L. Jones, First ch., Montgomery, \$15. Total, \$240.82.

ARKANSAS.—By M. D. Early, Sec., \$90.40; United Association by T. Moody, \$5. Total, \$95.40.

GEORGIA.—By J. H. DeVette, Tr., \$11.55; L. Miss. Soc., Cartersville, by Miss Isa Williams, Tr., \$28.75. Total, \$40.30.

KENTUCKY.—Sundry chs., by B. W. D. Seeley, Tr. Ex. Committee Elk Horn Assn., \$37.55; W. Mission to W. (Miss Soc), Elkton, by Mrs. O. H. Lewis \$5; T. E. Tiller, Louisville, by W. S. Walker, \$1; C. T. Roberts, Louisville, by C. W. Pruitt, \$1; Cove Hill ch., by J. H. Vories, \$4.60; by R. L. Thurman, Agt., \$160; W. Miss. Soc., Lebanon ch., by Mrs. Nannie Edmonds, Tr., \$4.75. Total, \$453.60.

LOUISIANA.—Baton Rouge ch., by Mrs. E. G. Boyd, \$3.75; Young L. Sewing Club, Mansfield ch., by Mrs. M. G. D. Wemple, Prest., \$10; Bayou Rouge ch., by H. K. Miles, \$12; by R. A. Mason, Trenton ch., \$12.75, and L. Aid Soc., Trenton ch., \$15. Total, \$53.60.

MISSISSIPPI.—Ootibeha Assn., by L. B. Fancher, clerk, \$10.65; Antioch (colored), ch., by Jos. C. Robert, \$1; Choctaw Assn., by G. L. Welsh, clerk, \$17; S. School, Clinton ch., by P. H. Eager, Supt., \$7.95; Louisville Assn., by J. R. W. Foster, clerk and Tr., \$110; Ebenezer Assn., by J. O. Reddock, Tr., per H. M. Long, \$5.50; A. M. Slaydon, Gainesville, by O. D. Bowen, \$3; Union Assn., by C. J. Green, Tr., \$5; Pleasant Grove ch., by T. L. Talbert, \$15; by B. H. Whitfield, Sec., \$14.10; Missionary Soc., Shubuta ch., by W. H. Patton, Sec., \$14.60; Anna Missionary Soc., by Miss Mary Alexander, Sec., \$3. Total, \$295.30.

MISSOURI.—By R. S. Duncan, Agt., \$17.95.

NORTH CAROLINA.—Miss. Soc., First ch., Wilmington, by W. C. Peterson, Sec., \$8.03; Mrs. Murphy's S. S. Class, Charlotte ch., by R. D. Graham, \$5. Total, \$13.03.

SOUTH CAROLINA.—By Miss M. E. McIntosh, Cor. Sec. C. O. W. M. Societies, by Jno. Stout, \$36.34; Mt. Pleasant ch. and Rabun Creek ch., by A. C. Stepp, \$9.75; Band of Youthful Workers Ridge Spring ch., by Miss Carrie L. Turner, \$12; through W. H. Strickland, First Division Saluda Association, \$8.00, and Barnwell Association, J. A. Blanton, Tr., \$146.06; Collection at State Convention, through W. S. Walker, \$212.60; Chester Sunday-school, by R. W. Sanders, thro' T. J. Irwin, \$4; by A. P. Abell, Tr. Ex. Board Greenville Association—Berry League \$30; and sundry churches, \$35; Walhalla church, by J. W. Strickling, \$4.80. Total, \$539.60.

TENNESSEE.—Dumplin Creek church, by W. H. Brannen, Tr., \$5.10; A. D. Phillips, Columbia, \$5. Total, \$10.10.

TEXAS.—Sherman Missionary Society, by Mrs. J. T. Cunningham, Sec., \$4.48.

VIRGINIA.—Newington church, by W. E. Wiatt, pastor, \$6; Upper Zion and Eyon churches, by W. A. Bayham, pastor, \$16.19; Female Missionary Society, Massachusetts church, by Mrs. E. J. Chandler, Tr., \$6. Total, \$28.19.

AGGREGATE.—\$2,173.27.