

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.

The next (May) number of the JOURNAL will be delayed a week or ten days beyond the usual time of publication, in order to contain the full receipts for the year ending April 30th, and abstracts of the annual reports to the Convention.

THE MADERO INSTITUTE.

We gave last month a brief report of Dr. Tupper's visit to Mexico, and a meagre outline of the arrangements made for opening schools at Saltillo, Parras and Patos. The friends of the enterprise will desire fuller and more specific information. We have therefore compiled the following summary of the Constitution and By-laws, drawn up both in English and in Spanish, approved by all the contracting parties, and formally accepted by the trustees appointed under them.

The Madero Institute of Saltillo shall have scholastic departments, primary, academic and normal, for the education of girls and young women, and a boarding department for orphan girls and other pupils. The scholastic exercises may be opened with reading of the Scriptures and prayer, but shall not include the teaching of any peculiarly Baptist tenets; in the boarding department the authorities will stand *in loco parentis*. In the Institution good order, pure morals and perfect freedom of conscience in matters of religion shall be preserved. The standards of instruction shall equal those of the corresponding departments in the Public Schools of Virginia.

The Trustees, appointed by the Foreign Mission Board, subject to its direction and to the charter and Constitution of the Southern Baptist Convention, and their successors, similarly appointed, shall hold all property of this Institution *in trust forever* for the education of female youths, and may hold *in trust* for the said Board, other property and for other purposes as may be indicated by the Board. They are authorized to accept donations from individuals or churches, and to acquire property by purchase or lease, but shall receive no property, either as a gift or in discrimination favorable to the Baptist denomination, from any civil government.

The Trustees shall meet at least twice a year, five to make a quorum; shall appoint annually a Committee to visit and inspect the Institution, and shall receive reports from

the principal and forward an abstract of the same to the Foreign Mission Board, with any recommendations they may see fit to make.

For the purposes of the Madero Institute the Trustees purchased, at \$10,000 cash, a large building, known as the Marqueta or Montez house, and a vacant plaza adjoining, known as Carmen Square. They also received as donations from Senors Maas and Smith some vacant lots on the Alameda. The cost of alterations and improvements immediately needed for the school, is estimated at \$8,000. They will thus hold at a total cost of \$20,000, grounds and buildings worth two or three times that amount. They obligate themselves to open the school with accommodations for at least 200 pupils on or before the 1st of January, 1886, to instruct free of charge for tuition every year as many as one hundred orphan girls, recommended by the executive of the State, and to care for such orphans in the boarding department, during their course of study, at \$60 each per annum.

The Trustees of Madero Institute will also, until another Board is organized for the purpose, hold in trust the property at Parras, donated by Governor Madero, and will establish there a preparatory school according to the terms of the gift; and will lease at Patos a public building for another preparatory school.

And finally these same Trustees bought at \$2,000 cash, and hold in trust for the Foreign Mission Board an unfinished Cathedral or Temple in Saltillo. To complete this building sufficiently for present needs and to fit up the front of it for the church, and the rear for school-rooms, will cost, according to estimates, some \$8,000. When it is completed, the Baptist church of Saltillo will have the best location and the most attractive place of worship in the city.

SELF-SUPPORT.

Among the most valuable of recent additions to missionary literature is a volume by Rev. C. H. Carpenter. Its full title is "*Self-Support, illustrated in the History of Bassein Karen Mission from 1840 to 1880.*" Mr. Carpenter went to Burma in 1862, and was transferred from Rangoon to Bassein in 1868. Compelled by ill health to return to America for rest, he has spent a portion of his time in preparing a history of one of the most interesting missions in the world. With admirably modesty he tells almost nothing about his own personal work, and for his predecessors does little more than to edit, connect and explain their letters and reports, forwarded to the Boston Board, and many of them now for the first time published. Missionaries and secretaries are men; their differences, we might say quarrels, are brought out, but in such a way as to show the over-ruling hand of God.

The volume is illustrated by thirteen maps and engravings, and is offered at the very low price, as books are now selling, of \$1.50—indeed, we are informed that "for a limited time only, by addressing the author at Newton Centre, Mass., any minister, missionary or theological student may obtain a single copy at \$1.15."

The history is written with a purpose. The Karens were a miserably poor, ignorant and oppressed people, yet Christianity spread among them as never before in modern times. This result is attributed under God to a faithful adherence through almost incredible difficulties to the principle of "American support for Americans, Karen support for Karens." And it is shown that when this principle has been strictly followed, though there have been drawbacks, the general effect has been good; while every instance of departure from it has been productive of great and serious evils. The

only exception allowed is in the cause of higher education.

We quote a few paragraphs:

As ten or fifteen native preachers can be supported at the cost of one foreign missionary, it has seemed wise to many friends of missions to put as many of the native Christians as possible into the direct work of evangelization. In one of the Burman missions, e. g., nearly every male disciple, and several Christian wives and daughters, were for years under the pay of the mission as preachers, colporters, Bible-women or school-teachers. To the poorer class of native Christians it is a decided rise in the social scale to escape from manual labor, to dress in a clean white jacket every day, and to be classed with writers and professional men. The rate of pay is not generally too high: the mistake is (with few exceptions,) in employing them at all. By thus doing, the value of their testimony to the heathen around them is largely impaired; by taking so large a proportion of the membership from the supporting class in the church, and adding to the class for whom support must be provided, it becomes impossible for the native church to maintain the establishment. Foreign money must do it; and the mission must be weighted, for an indefinite period, with all the baleful ills of the patronage system.

However plausible this plan may seem, especially in the beginning of a mission, when the converts are few and the missionary is eager to make as speedy and wide an impression as possible on the heathen masses, we look in vain to the New Testament for a precept or a precedent for this mode of evangelization. Great Britain and Germany were not thus converted to Christianity. Not thus were Christian churches and institutions planted and extended in North America. Individual missionaries there have been in every age sent forth by the home churches, and supported, to a greater or less extent, in heathen lands; but in permanently successful missions, they have never subsidized their converts. Not thus does the kingdom of God extend and establish itself in the earth. In successful missions the converts themselves quickly take up the burdens and responsibilities which the New Testament imposes upon them. There is a contagious life-principle in the gospel leaven, which causes it to work out in all directions, feeding upon and assimilating the inert masses with which it is brought in contact. If there is not life enough in an infant church to take root and grow in the fresh soil where it is planted, from resources right at hand; if there is not life and energy enough in it to become a tree, yielding shade and fruit for others, the husbandman's labor is in vain; decay and death are inevitable. Unless the churches we plant in heathen lands speedily become a new base of supplies, and a new base of aggressive warfare, all the money in Christendom will not galvanize them into more than artificial life.

A native ministry which cannot so commend itself to fellow-countrymen and to resident English Christians as to secure a living is of little worth; and Christians who cannot be aroused to second the efforts of their missionaries and an enlightened government for the education of their own offspring are unworthy of the name.

So great is the poverty of Asiatic Christians, and so great is the consequent disparity between their mode of living, and the living which is absolutely necessary for the preservation of a white foreigner's health and strength in their country and climate, that we should deem it most unwise to ask or permit them to contribute to the support of American missionaries, although the missionary's whole time and strength be used for their benefit. To ask a native, who lives in a hut on five dollars a month, or less, to bear his share of the support of his own native pastor, and, in addition, to contribute to the support of his missionary, who lives in a house which would be to him a palace, on fifty dollars a month, which would be to him the height of luxury, would be unreasonable, and most unhappy in its effects every way. Self-respect would constrain a missionary, in accepting native support, to bring down his living as nearly as possible to the native level, although it might involve the loss of health and years of usefulness.

But we urge more especially, that, to do the native Christians and heathen the greatest amount of good, the missionary must be quite independent of native support. Paul refused personal gifts and personal support from all his converts, save those in Philippi,

although they belonged to nations wealthier and more civilized, probably, than his own, in order that the Gentiles everywhere might know that he sought "not yours, but you." (See 1 Cor. ix. 12, 15, 18; 2 Cor. xii. 14; 2 Thess. iii. 8, 9, and elsewhere.) So John, in his Third Epistle: "For His name's sake they went forth, taking nothing of the Gentiles." For any missionary to violate this principle, and make a gain in any way of the people whom he goes to elevate and save, is disastrous to his influence and usefulness. Develop the principle of self-support, by all means, to the utmost; but let American churches look to the support of their own missionary representatives.

We have more than once called attention to the practice of our own missions in this matter. The book gives us fresh occasion to congratulate our brethren of the Southern Baptist Convention, that the poverty of our treasury and the good sense of our missionaries have preserved us from some of the mistakes into which others have fallen.

DEATH OF MRS. GEORGE B. TAYLOR.

As we go to press we receive these startling lines from brother Eager:

MILAN, March 7, 1884.

My Dear Brother: I send you a line only to say that I have just received a telegram from Rome announcing the death of Mrs. Taylor. How sudden, and how sad! I go at once to Rome, and will write you more fully from there. Will you not join me in earnest prayer for the afflicted husband and children? Affectionately,

JOHN H. EAGER.

Our beloved sister, thus cut down when little past the meridian of life, was a native of Fredericksburg, Va., and one of the most modest, lovable, devoted, and noble of women. She leaves, beside the stricken husband, four children—the eldest son now in the Seminary at Louisville, two daughters and a younger son in Rome.

We can never forget the motherly kindness with which she received a homesick wanderer and made him feel entirely at home in the crowded streets of the great city, and again in the beautiful Waldensian valleys. The pleasant circle that gathered in the picturesque chateau on the banks of Biellera is broken; its centre has been transferred from the labors of earth to the joys of heaven; but shall it not be reunited soon in enduring mansions, by the side of the river of life?

MISS WHILDEN.

Doctor Shearer, of Baltimore, writes the Secretary that Miss Whilden, though much improved, is still far from well. Her malady is "chronic cerebral congestion, or what is popularly known as *brain fog*, the result of protracted over-work." She must have rest, and therefore will leave Baltimore before the Convention. We decline to say where she is going, lest some zealous Secretary of a Woman's Society should write, inviting her to attend a meeting or to prepare a paper. Her longing to get back and her deep anxiety about affairs in Canton are the great obstacles to rapid improvement. If she could forget her work for a few months, she might be ready to return to it, as she hopes to do by the first of next October.

Arrangements are in progress for a woman's meeting, at which *ladies only* shall be present, at some fit time during the session of the Convention in Baltimore. The great majority of Southern women interpret strictly and regard as binding the injunctions of 1 Cor. xiv. 34, 35, and other such like scriptures.

The International Sunday-school lessons for the month of April, on Paul's third tour ought to kindle new zeal for foreign missions in the hearts of teachers and scholars. The lesson for May 4th, on the pre-eminence of love, will be a most excellent preparation for the meeting of the Convention.

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RICHMOND, VA., APRIL, 1884.

OUR MISSIONARIES.

CHINA.

TUNG CHAU.—P. O. Chefoo.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss L. Moon, N. W. Hancock, C. W. Pruitt, (supported by General Association of North Georgia), Mrs. Pruitt, and Miss Mattie Roberts.

SHANGHAI.—M. T. Yates, Mrs. Yates, W. S. Walker, Miss Ruth McCown, medical student in Philadelphia, William J. Hunnux and Mrs. Hunnux at Ching-kiang, Native Tutor—Weng Ping San and See Tay San, Assistants: Wong Yur San and Tsung-Tsoong-oh, Bible Woman—Mrs. Ling.

CANTON.—L. H. Graves, Mrs. Graves, Miss Lula Whilden, E. Z. Simmons, Mrs. Simmons, Miss Sallie Stein, Miss Emma Young, and eleven native assistants and Bible women.

AFRICA.

LAGOS.—W. J. David, Mrs. David, Abbeokuta.—P. A. Eubank, Mrs. Eubank, Ogbomoshaw.—Moses L. Stone, native pastor. GAUN.—S. L. Milton, native evangelist. HAUSER FARM.—Albert Ell, native evangelist.

ITALY.

ROME.—George B. Taylor, Mrs. Taylor, J. H. Eager, and Mrs. Eager.

TORRE PELICE.—Signor Bastie.

PINEROLO.—Signor Ferraris.

MILAN.—Signor Paschetto.

VENICE.—Signor Bellondi.

BOLOGNA.—Signors Colombo and Torre.

MODENA AND CARPI.—Signor Martinelli.

BAHI AND BARLETTA.—Signor Volpi.

NAPLES.—Nicholas Papagouth.

ISLAND OF SARDINIA.—Signor Cossu.

BRAZIL.

BAHIA.—W. B. Bagby, Mrs. Bagby, Z. C. Taylor and Mrs. Taylor.

MEXICO.

PROGRESO, COAHUILA.—W. M. Flournoy, Mrs. Flournoy.

SALTILLO, COAHUILA.—W. D. Powell, Mrs. Powell, and Miss Annie J. Mayberry.

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.

SEVEN NEW MISSIONARIES.

On the 20th of March the Board had a meeting of rare interest. Five young men, two of whom are married, after long and earnest thought, and much both of correspondence and of personal conference with the Secretary and other members, presented themselves as candidates for appointment to foreign fields. They were severally examined in reference to health, experience, purposes and doctrines, and were one and all unanimously accepted as being called of God to this work. The occasion was one of heartfelt gratitude for the raising up of such men to go forth as our representatives; of trembling anxiety under the additional weight of this new responsibility; and yet of calm confidence in God and in our brethren. If this is indeed His work, He will remove all obstacles and make it prosper.

FRANCIS M. MYERS

Was born in Harrison county, Ky., September 1st, 1855, and reared on a farm. His father is a Baptist, his mother, who died when he was five years old, was a Campbellite. His educational advantages were those of the public schools in the community. At seventeen he became a teacher in one of these. At twenty he entered a commercial college in Cincinnati, and while there was baptized, March, 1876, by Rev. Dr. Duncan and united with the Ninth St. church. He also attended for a time the National Normal University at Lebanon, O. But as impressions, which dated back to his boyhood, turning him towards the preaching of the gospel, grew stronger, he, in 1879, entered the Seminary at Louisville. After two years there he spent a session at Bethel College, returned to the Seminary, hopes to complete his course in May, and will then be ready to sail.

Brother Myers is of small stature, dark complexion and rather retiring disposition. He is commended by those who know him best as a man of indefatigable perseverance and indomitable energy. His previous course will give him special advantages for school-work in Africa, to which field he is at his own request designated.

CHARLES EDWIN SMITH

Was born in Conway, Mass., July 1st, 1852. When five years old his parents removed to Iowa, where he was converted in his fifteenth year, and was baptized into the fellowship of the church at Marshalltown, began at once, as he has ever since continued, to work in young people's meetings, and

was early impressed with the duty of carrying the gospel to more destitute regions. In 1872 the family again moved to Judsonia, Ark., where he now holds membership. In 1876 this church, without his knowledge and against his will, licensed him to preach, and some two years afterwards he began to exercise his gift. His education has been obtained under difficulties; being picked up partly in the public schools of Marshalltown, and then in Judson University, Arkansas, but mainly by reading at nights and other spare hours while engaged in the varied work of a nursery-farm. Three years ago he entered the Southern Baptist Theological Seminary, and hopes to complete this session the English course.

Brother Smith is of average height, rather light complexion, good address, and is altogether a very substantial and attractive man—at any rate a good judge thinks so, for he married last year Miss Florence Blandford, of Louisville, Ky., who is like-minded with himself and proposes to join him in carrying the light of the gospel into the Dark Continent. They seem to have special qualifications for the difficult and depressing labors which must be the lot of missionaries to Africa.

ELIJAH E. DAVAUT

Was born in Sullivan county, Tenn., March 31st, 1856, grew up to be a wild and wicked boy; but at fifteen, under the influence of his mother's death and a Methodist revival, was deeply impressed, and soon after experienced a calm and peaceful trust in God. At twenty he entered Carson College, and, in a work of grace among the students there, was constrained by the goodness of God to dedicate himself anew, and undertake any work that Providence might direct. He was graduated Bachelor of Arts in June, 1880, went thence to the Seminary, and hopes to complete successfully this year the full course. His vacations for several years past have been spent with marked effect in arousing missionary zeal among the Baptists of eastern and middle Tennessee.

Brother Davaut is of slight build, very fair, a fluent and unusually magnetic talker. He will probably go to Tung Chow, China, and will be followed and sustained by the loving sympathy and fervent prayers of many hearts in Tennessee.

JAMES MONROE JOINER

Was born January 10th, 1849, in DeKalb county, Ga., of a family noted for longevity. His father removed in 1849 to Alabama, and thence in the winter of 1865 to Louisiana. Though reared by godly parents, he grew up to manhood irreligious, and not till his twenty-sixth year did he have any deep conviction of sin. The struggle then was long and painful, but issued in a joyous surrender. About two years later, as he was preparing himself to practice law, he was instrumental in starting a Sunday-school; was forced into the position of Superintendent, and this brought on another severe struggle between the Bible and Blackstone. He was licensed to preach by the Providence church, Grand Cane Association, La., in October, 1877, and in January following entered Mississippi College, whence he was graduated Bachelor of Science in June, 1881. Going then to the Seminary, he expects to complete this year his course of study.

Brother Joiner is in personal appearance, and we think also in mental and moral character, not unworthy to be associated with the peerless Yates, in lifting up the standard of the cross at Shanghai and pressing forward in the valley of the Yang Tse, the Mississippi of Asia; but whether he will go there or to North China, is not yet determined.

FREDERICK CHILES HICKSON

Was born in Barnwell county, S. C., July 14th, 1856, his father a deacon and a farmer. Was very early impressed with the truths of Christianity, and converted he hardly knows when or how. At fifteen he was baptized, and two years later began, in accordance with long cherished convictions of duty, to preach the gospel. At nineteen he entered Furman University and remained three and

a half sessions, leaving a few months before he would have taken his degree, in order to take a position as teacher and preacher by which he could aid in the education of a younger brother and sister. In 1879 he married, and went to the Seminary, but was compelled by sickness to leave after four months. In 1880 he was pastor in Barnwell county; then for two years missionary under the State Board in the Santee Association, and since that time has been pastor at Cheraw, S. C., and missionary pastor at Chesterfield Courthouse.

Brother Hickson is universally regarded by those who know him as among the very best and most promising of the younger men in the ministry of his State. For at least five years he has been consumed with a burning desire to carry the Word of Life to China, but one thing after another has hindered his appointment till now. He will probably go to Canton, and will prove a true yokefellow for brethren Graves and Simmons. The special designation of the three brethren appointed for China will be settled after further conference with themselves and with those already on the fields.

And now, brethren, here are these five noble men, two of them already married, the other three with helps-meet engaged to accompany them, and ready to start next summer or fall. Shall they go? Please answer by increasing your contributions to our Treasury.

ITEMS FROM ITALY.

ROME, February 9, 1884.

I cannot report a revival like that which has been stirring and cheering the hearts of brother David and his co-laborers in Africa. The work in Italy goes on slowly and without great visible and permanent results; but the blessing is sure to come, for the promises of God are yea and amen in Christ Jesus. A few days ago I heard a prominent Italian minister say in his prayer, "O Lord, thou knowest how difficult it is to labor on year after year without seeing the fruits of our labors, and therefore lest our faith fail, we beseech thee grant us visible results, that our hearts may be encouraged and our hands strengthened." I suppose this is not infrequently the prayer of every true Christian worker in Italy. That you may see what some of our brethren are doing, I send you a few short extracts from recent letters.

Bologna.—Signor Colombo writes: "It pains me greatly to see that the fruits of the work in Bologna do not correspond to the sacrifices, and I can say it without presumption, to the efforts that I am putting forth. I endeavor to make the meetings as interesting as possible; I study and pray; but it seems that God intends to prove our patience, and take from us every motive of vain-glory. For a month past we have been having some serious disturbances in our *locale*, caused by certain wild young men, students of the University. Some of them have been arrested, and now that the *locale* is guarded by the police, quiet has again returned."

Bari.—Signor Volpi has many trials in his field of labor, but he seems to bear them in the spirit of a true Christian. A few months ago he lost his eldest daughter, and since then other members of the family have been seriously ill. "The present year," he writes, "has commenced with sickness in my family, which the Lord has seen fit to send upon us. For fifteen days I was almost constantly at the bedside of my wife. Lately several persons in this city have died with the same disease; but the prayer of faith has proved effectual at the throne of grace, and the sick one is again up and able to attend to her usual duties. Two members of our congregation have died recently; one, an old woman of Acquaviva, whose faithful testimony in death proved an excellent example to the people, and through her the Lord has been truly glorified; the other was a father of a family, young in years and in the knowledge and faith of the Lord Jesus. In his last moments he was comforted and sustained by the gospel, though he had not lived up to his full duty as a Christian. He died invoking the name of the Saviour. Through these the Lord has granted me the opportunity of preaching the word of grace and love to a goodly number of persons. I send the list of expenses for the last month. I beg you to notice ten lire as a contribution of the brethren towards the general work of evangelization." This church has several times made similar contributions, which is a feature of the work.

Sardinia.—Signor Cossu writes cheerfully from his field. For some time he has been without a suitable *locale*, using instead a room in his dwelling-house. Lately he has procured a good hall, excellently situated in a much frequented part of the city. "The

meetings," he writes, "are well attended. We have fifty-four seats, which are always occupied, and a number of hearers are compelled to remain standing, so that the attendance is generally about seventy." A few months ago Signor Cossu commenced the publication of a small paper, called *Light and Darkness*. It is printed partly in the Italian and partly in the Sardinian dialect, which is the native language of the editor. The paper seems to be doing good. Several hundred copies of each issue are sold or given away. Signor Cossu writes well, and is strong in controversy, toward which he is rather too much inclined, and hence his paper has created a stir among the priests. "As to the periodical," he writes, "it has become the fatal incubus of the priests. Several times they have sought by threats to intimidate those who sell it, hoping thus to stop the circulation of the paper. But in every meeting I give away several copies, and thus it is read and enjoyed by many. It is important at the beginning to resist this opposition of the priests, so that the readers having gained more knowledge of the truth may feel strong enough to think and act for themselves." Many a man in Italy fails to hear the gospel, and perhaps to become a Christian, through fear. There are many who doubtless would enter the kingdom of heaven, but they cannot, for their spiritual guides bar the entrance, and in many cases the key has been taken away. When I read the twenty-third chapter of Matthew I can almost imagine I am reading a prophecy concerning Italy.

Venice.—Signor Bellondi writes: "Our meetings are well attended, but I am constantly in trouble on account of some of our very poor brethren, who need help that I cannot give. I am glad to know that your colporteur trip was a success. That is the true way to bear fruit. For some time I have desired to visit the towns and villages near Venice, but something has invariably prevented. I hope it may not always continue so. In addition to my regular duties, among other things I am writing a book, which I have almost finished. It will be useful to one who studies the Bible sincerely, and I hope it will induce others to become interested in its study." Signor Bellondi speaks encouragingly of his work, and though it is not large, he thinks it is genuine. He has talent, both as a preacher and writer. He has written some of our best and sweetest hymns, and I hope this new forth-coming book may prove timely and useful.

I have nothing special to report concerning the work in Rome. The week of prayer was observed as usual, and in general the meetings were well attended. During the month of January Rome was crowded with pilgrims, come to visit the tomb of Victor Emmanuel. Representatives came from every part of Italy to do honor to the father of his country. During their stay in Rome they swelled the congregations of most of the evangelical churches, and some of them probably heard the simple gospel for the first time. Several colporteurs were at work among them, and it is to be hoped that some of the seed sown fell into good ground. The pilgrimage was a decided success, much to the annoyance of the Pope and his party.

After a few days Rome will be under the dissipating influence of the "carnival season."

JOHN H. EAGER.

MISS ROBERTS' ARRIVAL.

SHANGHAI, CHINA, Jan. 22, 1884.

I write to inform you that Miss Roberts arrived here safely and well on the 12th inst. We were beginning to feel a little anxious for the safety of the steamer; for we knew, by cable from Nagasaki, that she was two days overdue. The captain of the steamer, when he got to sea, found it so exceedingly rough that he ran under an island and remained at anchor for forty-eight hours. After resting five days with us, which she enjoyed very much, she went on board the steamship *Iwo-chi* Wednesday night, at 10 P. M., and sailed the next morning—the 17th—at daylight, and, as we have had quiet weather since the *Iwo-chi* sailed, doubtless arrived at Chefoo on Saturday the 19th, in the forenoon. If the Tung Chow friends were prompt to meet her, (I gave them five days' notice,) she is doubtless arriving at Tung Chow to-day; perhaps this morning. Miss Roberts promises to be an important addition to the Tung Chow mission.

Mr. Walker got the promise of a house in Soo-chow at \$12 per month, and a rather heavy deposit, which is to be returned when the house is returned; but he cannot get possession before March, and then it will have to be over-hauled and put into a condition for a foreign occupant at a cost of \$100, more or less.

Mrs. Yates is in better health this winter. My own health is good. We are having an unusually mild winter; have had no snow, and only very thin ice thus far. There has been no forward movement on the part of the French since the fall of Santai. The Chinese are busy with defensive measures.

Fraternally, M. T. YATES.

BRAZIL.

BAHIA, January 10, 1884.

I write this article, dear brethren, Baptists of the South, to impress upon you the importance of pushing vigorously our work in Brazil now, and of sending new men to this vast field. We rejoice to hear of your interest in Mexico and Italy, and other fields, and hope that this land will not be forgotten by those whose prayers continually ascend for the nations in darkness. It is of the utmost importance that we sustain our work here, and that new men be sent to this vast field now.

I. THE SIZE OF THE FIELD.

Brazil is as large as the United States, and has a population of ten or twelve million souls. These are principally gathered in the country along the coast, the vast interior being thinly settled. In the coast provinces the population is great, and large cities numerous. Para, Maranhão, Ceará, Pernambuco, Bahia, Rio Janeiro, São Paulo, and Porto Alegre are all large centres, and there are a great number of other cities of size and importance in the various provinces. Rio Janeiro has a population estimated at 300,000; Bahia, 180 or 200,000; Pernambuco, 100,000; São Paulo and Para, 40,000 each; and other cities, from 20,000 down.

II. ITS DESTITUTION.

Here are these millions in spiritual night. Romanism has blinded the hearts and perverted the consciences of the people. Its sad and fatal work is seen on every hand. No one can mistake the evidences. It is seen in the religious ideas of the people—those who are really Romanists. The priests, ignorant and sensual themselves, instil all kinds of error into the hearts and minds of the devout. *God is not worshipped in Romish churches in Brazil!* The only approach to worship of God is in the mass, where really it is the host, and not God that is worshipped. The people scarcely know what spiritual worship is. They recite long prayers in Latin, and bow before the altars and images, but a spiritual God they do not recognize! There are strange ideas about the Trinity among them. A man here not long ago said, "Yes, certainly, I believe in the Trinity—father, mother, and son!" The new birth is something untaught and unknown among the people. It is a new idea to them. They know not what we mean when we commence talking about it, and consider it an impossibility. They think baptism saves. They look to the Virgin Mary to save them, rather than Christ. She is called the "Saviourress," "Redeemeress," "Refuge of Sinners," and "Mediatress." Justification by faith is utterly rejected. Repentance is substituted in all cases by penance and alms and rites. Thus the people are ignorant of the very fundamental doctrines of Christianity.

There is as true idolatry in Brazil as in China or India. Romanism is only heathenism with Christian names for its gods. A writer in one of the Bahia papers said, only a few months ago, that while the angels were not consulted in the redemption of man, Mary was; that she ascended to heaven, and now sits on the throne of Divinity, while God himself wonders at her glory! Her images are in every house and shrine and temple. She is everywhere exalted above the Saviour. The saints, by means of images, receive abject adoration. The people "bow down to idols of wood and stone" just as literally here as anywhere in the world.

Superstition is gross and heathenish. The minds of the masses are filled with superstitious terrors. Charms are worn by men, women and children. All kinds of figures are used for this purpose—measures of the saints, pads filled with powder, pictures of the saints, crosses, hands, images, little stones, and "marine horses" of various substances. Crosses and horns are placed on fruit-stands, or hung up by the door-way, to keep away witches and evil spirits. Figures of arms and hands and legs, or other members diseased or disabled, are made and placed in shrines in order to effect cures.

Immorality is universal. The priests, the religious leaders of the people, are grossly licentious. Almost all of them are living in open concubinage. It is a common thing to hear people speak of the priest's "family." Many of these men have, I am reliably informed, two or three mistresses. Can people with such spiritual guides be moral? The facts are sad enough. Thousands are living in shameless concubinage. Marriage among the lower classes seems to be the exception rather than the rule. The priests, in their eager desire for gain, charge dearly for their services in performing marriage ceremonies, and as civil marriage is not lawful, the masses go unmarried.

Other sins are dark and numerous. There is no Christian Sunday. The Lord's Day is made a season of revelry and sin, or of toil or idleness. Some spend the day as any other of the week—with shops open, carts running, shouts and confusion; others spend the day in dancing and other recreations;

others spend it in drunkenness and brawls. Few, if any, think of spending the day in devotion or religious rest. *Lyng* is thought to be a sin of little moment.

Romanism is responsible for these things. The converted Brazilian leaves these sins, and shows his faith by good fruit, and a moral life—just as the Anglo-Saxon does.

III. READINESS TO HEAR THE GOSPEL.

While there is some bitter fanaticism among those who are misled by the priests, and while there is much infidelity and indifference among the higher classes, there is yet a willingness among many to hear the truth and to converse on religious subjects that is an encouragement to those who long to give them the light. In the south of the Empire, where the Presbyterians and Methodists have missions, the preaching-halls are often crowded, and many have been converted. The work is now going on cheerfully. Here in Bahia, where the only Baptist mission in Brazil is located, (the Santa Barbara church is composed exclusively of Americans, and is at present without a pastor,) we have met with encouraging access to the people, by means of public preaching, private conversation, and the press. Many Bibles and religious books and tracts are being sold and given away, and the people read them eagerly. Our congregations are not very large, but there are some who are earnestly enquiring the way of life. We have had eleven baptisms this year, and hope to baptize several in the near future. We have as yet been enabled to do no travelling, but we eagerly look forward to the time when we can go into the interior; for missionaries in Brazil have found the simple folk of the interior towns and villages much more eager for the gospel than those of the large coast cities. There the power of the priests is not so great, and the people have fewer follies to divert their minds and hearts from their souls' interests. There, also, foreign influences, foreign godlessness, and foreign infidelity have not exerted their power.

IV. THE COMMISSION.

This is the time to increase our prayers and gifts and labors to give the light of the truth as it is in Jesus to this great Empire, where thousands and tens of thousands in genuine Romish idolatry; thousands in gross superstitions; thousands in immorality and ignorance, and thousands in infidelity and indifference, call for our sympathy and aid!

Brethren of the South, are there not some young men among our Baptist hosts who will say to the Board, "Brethren, our hearts burn within us to preach the gospel in that great land of the south; let us go to the Brazilians?" And are our brethren not going to furnish the means, that the young men may come? Brazil has a great part to play in the future history of the world. Some day her millions of square miles of unoccupied territory will be filled with a vast population like that of Europe to-day. What that multitude will be religiously, depends on what we do for the Brazil of the present. Let us take this Empire for Christ now, that it may be Christ's in the years to come. Let us give the gospel to Brazil now. Who will come and help us?

Yours in hope and faith,

W. B. BAGBY.

FROM CANTON.

JANUARY 24th, 1884.

Since I last wrote things are quiet at Canton. Our congregations have become better, though they are never large during cold weather. I have been much pleased with the attention and interest shown by our hearers of late, so that it is a real pleasure for me to preach.

One of our members has lately witnessed a good confession. The *Chinese Mail*, a paper published in Chinese, under English auspices in Hong Kong, tried to stir up a persecution against some of the Tartar soldiers in Canton, who are Christians, by asserting that they are allied with foreigners and disloyal to the Emperor. An investigation was ordered by some of the military authorities. Po-pak, or Uncle Po, is the only Tartar brother connected with our church. As he is an old man of sixty-three, and had been chapel-keeper at the Chinese chapel which was mobbed, they proposed to make a test case of him. Last Sunday, after service, the old man asked the brethren to remain, and he told them with tremulous voice and tears in his eyes of what he has passed through. First, they told him he must not meet with the Christians, nor observe the Lord's day. He told them that Christianity was a religion of the heart, and if the authorities forbade his assembling with the Christians, he would abstain for the present. Not satisfied with this, they came with stricter requirements and threatened to punish not only him but the elders of his clan if he acknowledged himself a Christian in any way. Much pressure was brought to bear on him, and he told his relatives that to save them he would not go to church. Soon, however, they devised another plan, and drew up a paper which they required

him to sign, solemnly renouncing Christianity. He brought me the paper and said he had determined not to sign it, but he was weak and feared he might give way under torture. I told him to die rather than thus renounce his Saviour, and told him we would pray for him. He begged me to pray that he might at once be beaten to death, rather than have to pine away amid the tortures and horrors of a Chinese prison. As we knelt together in prayer he seemed much comforted, and as he parted from me to go to the officer he said he would die sooner than renounce Christianity. God gave him grace to stand firm, not only so, but he bore a noble testimony. He told us with tears in his eyes, "As I thought of the brethren meeting on Sunday to worship God, and that I would be absent, I told them I would take back what I promised before; I must meet with my pastor and brethren; I am an old man and must die soon; kill me if you will, but I am a Christian and will meet with the Christians. You cannot stop the progress of this religion, for it is true and is bound to fill the whole Empire." They tried to make him tell who the Christian soldiers were, but he refused, saying, "If you suspect anybody, tell him to sign that paper and you can soon know who are Christians, for no true Christian will sign it." With the exception of one or two who were already under church discipline, none of the Christians signed the paper. The result of the whole was that the Tartar general heard of the doings of his subordinates and disapproved of it, saying, "Christianity is good; the Christians are my best men; I only wish more of my soldiers were Christians." So Satan was foiled.

Yours in Christ,

R. H. GRAVES.

Mrs. Graves writes:

CANTON, January 23, 1884.

Miss Whilden, though resting quietly in Baltimore, is doing good by her very presence. One of my friends writes me thus of her: "Her gentle, Christ-like manner is beyond all the means of doing good I know of—you can't help feeling an intense longing to be better—to have your own heart and life purified by the same love whenever with her."

Our work among the women has been sorely hindered since the riot, and it is difficult to gain access to the houses where formerly we were welcomed; but as there seems now to be a season of tranquility, we are hoping that after the Chinese New Year excitements are over, the work of visiting may be resumed. The meeting for women at the street door at the back of our chapel, which for years Miss Whilden conducted, and since her return to America I have conducted, and where we always had large numbers—over seventy a day often—cannot be held at all. But, as dear Miss Whilden writes me, "we can pray that God may send the message, (almost unheeded then,) back to their hearts clothed with his Spirit's power, and make it a message of life and salvation to all who have ever heard."

I feel sure that in the end all these hindrances and trials of this present time will only turn out to be working for good to the Redeemer's cause. "The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God." "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun: when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

My husband is very busy with his work at the end of the year, and has had a good deal additional owing to Mr. Simmons' illness. I am glad to say Mr. S. is regaining his strength, and we hope will soon be "himself again."

Your attached sister,

JANE W. GRAVES.

WORK IN CHIN-KIANG.

EXTRACTS FROM THE DIARY OF REV. W. J. HUNNEX.

The Chinese were astonished by the appearance here of five British men of war, having about 1,200 men on board. Many of the Chinese seemed to be under the impression that they were French vessels, and had some connection with the impending troubles between France and China. On opening my chapel on Saturday afternoon it was immediately crowded, and many stood in the street, not being able to gain admission. I very soon found that they had come to learn about the vessels of war and not the gospel of peace. However, they listened very attentively while I gave them a little information about the gun-boats, and afterwards preached the gospel to them.

In the evening I went on board the Admiral's boat, the "Audacious," to distribute tracts, and to invite the sailors to come to a meeting on shore to-morrow (Sunday) afternoon. I distributed about 150 of "Spur-

geon's Sermons," besides other little books and tracts, and spent a very enjoyable evening amongst the 600 men on board. The next day (Sunday) we had about twenty-five men at our meeting on shore. It is a great treat to have an opportunity to preach the gospel in the English language, after having been obliged to use the cumbersome and unwieldy Chinese tongue for a long time.

Saturday, 16th. We have had wet weather for some time, and have been able to do but little. This morning, however, it was fine, and I made a visit to the famous "Ch'ias-san," a sacred island a short distance from Chin-kiang. There is a large Buddhist temple there, and there are some three or four hundred priests living on the island. I preached the gospel for some time to all who came to listen, and disposed of twenty-five small tracts.

Monday, 18th. This afternoon I took up my position in a crowded thoroughfare, where some theatrical players were performing. I commenced to preach the gospel a short distance from them, but very soon the players, seeing that the people were leaving them to hear what I had to say, became angry, and I judged it better to go a little further away, which I did, and had good audiences until darkness came on. I sold twenty books, and made known the way of salvation to many.

Sunday, 24th. I had charge of our usual weekly English service this evening. We had, I think, a very enjoyable service, one of those who attended being the newly-arrived United States Consul, Mr. Bergholz.

Monday, 25th. To-day I visited some of the out-of-the-way places in the suburbs of Chin-kiang. I found the people, almost without exception, lamentably ignorant, very few of them being able to read a character, it is exceedingly difficult to get them to comprehend anything about God, Christ and salvation. Speak to them about eating and drinking, buying and selling, and such things, and they are all attention, but talk to them about their immortal souls, their eternal destiny, the Christ who died for their redemption, and their listless attitude and inattention show how little they appreciate the significance of the message brought to them. None but God's Holy Spirit can awaken them from their lethargy, and shall not all we who love the Saviour earnestly and persistently pray that he may work in the hearts of many of these poor people, that the kingdom of God may come in China; that the people who sit in darkness and in the shadow of death may see a great light, and that Jesus may see of the travail of his soul and be satisfied?

SOME NEEDS OF THE SHANGHAI MISSION.

JANUARY 7, 1884.

Brother Walker has not yet returned from Soochow. We are anxious for instructions about a dwelling-house in Soochow; also at Chin-kiang, where a chapel is much needed. Let us know what to expect, and when, as soon as practicable. I am not in a position at present to answer your inquiries about the cost of house and hospital for Miss McCown and her companion in work. Much will depend on the position, as land in a desirable locality is extremely high. For the present you might work on a basis of five or six thousand dollars. The house that will be vacated by Mr. and Mrs. Walker will serve her for a year or more, while she is learning the language. And I think it will be well for her to have something to say about the site, plan, &c.; all of which will enter into the cost. I will write more when I know more about the matter.

We are pretty well.

Fraternally,

MATTHEW T. YATES.

AN APPEAL.

Can nothing be done for Africa? I have waited and hoped and prayed for her. Why heed the cries of every nation more than her pleadings? I know there seem reasons to justify this,—the climate and broken down missionaries; but if men are willing to sacrifice a part of their lives to save human souls, for that reason ought we not willingly give them the little it would take to support them, and carry the gospel where so few, so very few are willing to go? I am glad for Mexico, but when Africa begged and pleaded for only one-fourth of that sum her cry went by unheeded. Don't let it be thus always. I know there are those whose whole hearts' desire is to benefit Africa, and, if they are sent, are willing to give their time, talents, yea, and their very lives, to save Africa. Is not her time to be remembered next? So few will listen to her! Will you not use your influence to help her now? I know in God's own way and time he will provide, but "hope deferred maketh the heart sick." May God direct the Board in deciding to send her help is the earnest prayer of

A FRIEND TO AFRICA.

The first copy of the revised German translation of the Bible has been published.

OUR FINANCES.

We print elsewhere some pleasant words in reference to the JOURNAL, but actions speak louder. What have the brethren done during the year to show their appreciation of the paper and their wish to have it published and circulated? Be it remembered that we insert no advertisements. The space at our command is not enough for the reading matter we wish to print every month. We depend, therefore, entirely upon subscriptions. Yet we approach the end of the financial year with all expenses paid, and a snug little balance in bank to be turned over to the mission treasury, or otherwise used, as the Board may direct.

And yet we are not satisfied. The subscription-list ought to be—may we not say, shall be—doubled, trebled, quadrupled. The half million of white Baptists in these Southern States ought to take 100,000 copies of their foreign mission paper.

Several of the large missionary organizations of our country approach the close of their financial year with considerable deficits. The contributions generally fall short of what had been received a year ago. For our Board, the receipts have been larger than in any previous year of its existence, and one month yet remains before the Treasurer will close his accounts.

Mrs. Eager, with her two little children, left Italy on the 13th of February, sailing from Naples, and after a rough voyage landed at New York on the 9th of March. She comes to spend the summer in recruiting her wasted energies by breathing again the pure mountain air of her native county, Bedford, Va. We hope she will be well enough to attend the Convention and some other meetings during her stay.

The Publication Society issues a very complete series of Sunday-school lesson helps, including picture cards, at four cents a quarter; Quarterlies—primary, intermediate and advanced, at two and a half cents a piece in packages of five or more, and a beautiful new Senior Quarterly at six cents a copy in packages. Besides these are the Lesson Monthly, sixty-five cents a hundred, The Teacher, seventy-five cents, and the Superintendent, twenty-five cents a year. Then follow for distribution in the school, *Our Little Ones*, *Young People*, *Young Reapers* and the *Sunlight*, all prettily illustrated. We always recommend *Kind Words* first, then some of these for schools which desire variety.

We have fewer letters from abroad than usual this month because the missionaries were preparing their reports.

MEW BOOKS.

A COMMENTARY ON THE REVELATION is one of the series which is to make the "complete commentary on the New Testament," issued by the American Baptist Publication Society, under the general supervision of Rev. Dr. Hovey, of Newton. This volume is from the pen of Dr. Justin A. Smith, well-known as the able editor of the *Standard*, Chicago. So far as we have examined, it seems to be cautious and conservative. Pages, 317; a number of good illustrations; price, \$2.

TRUE WOMANHOOD is a very neat and excellent book of 140 16mo pages, consisting of strikingly put dissertations on character, reputation, selfishness, home, duty, the affections, purpose, masculinity, little faults, and piety, by Rev. F. Johnson, D. D. Altogether an admirable book for a young lady. American Baptist Publication Society. Price, 90 cents.

Dr. Clark's *Harmony of the Gospels* is well-known. His new book, entitled a *Harmonious Arrangement of the Acts of the Apostles*, will be of special interest now that the Sunday-school lessons are taken partly from Acts and partly from the Epistles. Issued by the A. B. P. Society. Price, \$1.25.

A FUNERAL IN ROME.

February 11th, 1881.

Yesterday we attended the funeral of one of our members—the only one of the old Trastevere church formed before 1873, who remained faithful to our work, and, as far as I know, to the gospel. He was an unlearned, laboring man, uncouth, unattractive and not without his defects, yet to all human appearance strong in faith, decided in his convictions, and warmly attached to the cause of Christ and to the brethren. His last hours were tranquil, and all his hope was in the Saviour of sinners. Until recently the municipality of Rome has provided us no burial place for Italian Protestant Christians, and inasmuch as our Roman Catholic brethren are not willing that Protestant Christians shall dwell with them even in the tomb, a temporary arrangement was made by which we have buried our dead in the International Protestant cemetery, near the gate of "St. Paul." But this was not without inconveniences, one of which was the sense of being merely tolerated by its managers. And so we continually pressed the matter upon our city authorities, till finally an eligible grave-yard has been prepared exclusively for Italian Protestants. Our brother's was the third grave in this new cemetery. In connection with his interment some painful irregularities occurred. For example, the remains having been conveyed to the mortuary house early in the morning, it was arranged that our church should meet at the grave at an hour agreed upon, but imagine the grief and chagrin of our brethren to find that as it was a holy day, (Sunday,) the *beccini* refused to remove the coffin, nor could we even find a grave. The burial must be postponed till the morrow. Nevertheless, as nearly every member of our church was present, most having come the long distance on foot, and as we were in a tranquil spot, I proposed that we have our service just the same, and we read Paul's glorious words on the resurrection, sang "Safe in the arms of Jesus," and prayed God to sanctify the event to the widow and to us all. I also reminded the congregation that the fact that four of the brethren of our little number had passed away within a brief time was a call to us to fill their places both by redoubling our own labors and by seeking to bring to Christ others who might be "baptized for the dead." I also begged our friends not to yield to impatience or resentment at our treatment, which might be due to the newness of the combination, and besides, I added, "we should rather rejoice at this new cemetery for us as a step in advance. Our existence and permanence in Rome seem now to be doubly recognized by the 'powers that be,' since we enjoy not only our temples and our right to worship and preach the gospel in them, but also a grave-yard of our own, where with simple rites, and cheered by inspiring hopes, we may bury our dead to rest in peace till the resurrection of the just."

Returning through the old municipal cemetery, of which ours is a sort of annex, I noticed with interest the trench for paupers and the unique monuments and sepulchres of the rich and great. One sees a wealth of marble and of fine sculpture, with inscriptions generally graceful and often pious, but, alas, often also breathing mariolatry and fear of purgatorial fire. A middle class of graves is marked by ornaments tawdry and repulsive to good taste. Some have colored photographs of the deceased. Many graves are indicated simply by an iron cross, to which often a wreath of immortelles, or a lantern, is attached. A portion of the ground is quite high, and from it the eye can sweep over the beautiful Roman Campagna and along the Sabine hills and Alban mountains which bound it.

GEO. B. TAYLOR.

FROM OUR HOME CORRESPONDENCE.

Every week since we announced that certain brethren spoke of moving in Baltimore to discontinue the JOURNAL, we have been receiving numerous protests. They make us more than ever confident that the effort, if made at all, will fail utterly. We find room only for some sentences from a few of these letters. We take by preference some from the remoter States.

Brother T. H. Storts, of Kyle, Texas, writes:

"As one who loves to read the JOURNAL, I enter my earnest protest. It has more spiritual juice in it than any paper I read, and I read quite a number. I always read it through, and it does me good. It is refreshing and rich in soul nourishment."

"The foreign mission work stands in peerless superiority over all the work on earth in which man is engaged. News of its progress in heathen lands has more thrilling interest to me than anything outside the Bible."

"May the JOURNAL live and grow richer and fresher as the foreign work spreads over the whole world."

Brother J. S. Dill, removing from Union Springs to Tuscaloosa, Ala., remits for the club at the former place, and promises another from his new pastorate. He says:

"I do not wish to miss a single copy. In this part of the country those who read the JOURNAL would most earnestly protest against any move to discontinue it."

Mrs. E. E. Hall, one of the editors of the *Little Missionary*, Brooksville, Miss., kindly writes:

"To me it is a feast of good things. Dry indeed must be the heart that receives no refreshment from the letters of our missionaries. Plain facts, but burning with the love of Jesus, oftentimes laden with a heart weariness that calls up the tear. Not a weariness of work, but of the indifference at home. The heavy arms would fall, but for the few at home who seek to strengthen. My husband and myself have consecrated our lives to the work of developing the mission spirit in the young. Our paper, the *Little Missionary*, is winning its way into the hearts and homes of our Southland—a co-worker with the FOREIGN MISSION JOURNAL and *Heathen Helper*. As gleaners in our Master's fields, we may speak helpful words to each other."

Brother T. J. Holmes, of Sun Hill, Ga., writes:

"Enclosed find \$3.30, for which please send eleven copies of the FOREIGN MISSION JOURNAL, for a little club which I made up at Union church last Sabbath morning at the close of the exercises of our missionary society in the church. I feel that the JOURNAL will help me to preach for missions."

Mrs. Laura J. Rice, of Texarkana, Ark., sends "about one-tenth of all we [her husband and herself] can say we possess in the way of property" for the purpose of distributing the JOURNAL to five churches in which she has been interested. Of how she came to love the paper, we must let her tell in her own words:

"The first one or two I got hold of I would commence reading, but it seemed I could not understand them. One day I picked up one and thought I would read it through, to see what was in it, and when I came to the pieces from those warm-hearted missionaries, I could not help shedding tears of joy. It thrilled my heart to know that there were some that were not afraid of what this world could do to them, but felt that God was their protector, and that there were some of Christ's disciples who had other motives in view than the pleasures of this world. Oh, may they ever feel that God is their helper, and may he give them grace to help in time of need. Ever since I read that one through they have been so interesting to me that I can hardly wait from one number to the next. I wish I could get one every week. The reason why they did not seem interesting before, I am unable to give, but I attribute it to a deficiency of love for the cause of Christ. Whenever we come to the conclusion that the calls for money for missionary purposes are too numerous, I fear there is something lacking on their part. I do not believe any one can be a true Christian, unless he loves to give."

Bro. L. L. Foster, of Miss., remitting money collected in his churches, adds:

"The JOURNAL aids me much in keeping the members informed on missions. The two churches, Fellowship and Rodney, take thirty copies. I rejoice to know 'the future of the JOURNAL is assured.' I protested strongly against its suspension."

Mrs. Bailey, of Micanopy, Fla., says:

"I am sure thousands love it as dearly as I do, and would be truly sorry to have to discontinue with its richly laden pages. It always is read with interest and profit by our family. I pray the Lord to bless your labor of love in giving us such a missionary paper."

A CALL.

In a resolution which was unanimously passed by the late Decennial Missionary Conference in Calcutta, the missionaries of all societies urged "in the Great Master's name, and with all the emphasis in their power, the necessity of every effort being made to send forth a largely increased number of laborers into this vast and most important field, now already white unto the harvest." Five hundred representatives of different societies, of whom one hundred were ladies, were present. What will the churches of Christian lands say to so impressive a call?—*Foreign Missionary*.

Rules of the Board as to Special Contributions.

1. Donations made to any specific object are to be understood as included in the appropriation 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 bookstores, etc., in which the Board makes no regular appropriations.

NOTICE TO MISSIONARIES.

Treasurers of our mission stations, in drawing quarterly for funds for their missions, will let their drafts cover contributions acknowledged in the JOURNAL, as specially for persons or works of their respective missions, in accordance with the rules of the Board for special contributions.

NOTICE TO CONTRIBUTORS.

PLEASE NOTIFY IF RECEIPTS ARE NOT PROMPTLY RECEIVED FOR CONTRIBUTIONS, AS THEY ARE INVARIABLY SENT BY RETURN MAIL.

RECEIPTS FOR FOREIGN MISSIONS

From February 15th to March 17th, 1881.

ALABAMA.—St. Francis St. ch., Mobile, (of which \$20 from C. B. Miller, balance of pledge for "Mexican building fund.") \$237.25; First ch., Montgomery, by Willis L. Chandler, \$146.71; J. M. McCord, Strasburg, \$3; Little Misses Emma and Hattie Kaskery, (10c each.) 20c; Georgiana ch., by J. E. Bell, \$3; W. Miss. Soc., Trussville, by Mrs. D. N. Talley, Pres., \$2. Total, \$392.16.

ARKANSAS.—Gen. Asso., W. Ark. and Indian Territory, by L. L. Cooper, Wicheita, \$10.35; Center Hill ch., by H. J. Coleman, \$4.25. Total, \$14.60.

GEORGIA.—By J. H. DeVotie, Tr. M. B. G. B. C., \$21.82; H. L. Tucker, for translation and publication of his tract on Baptism, into Spanish, \$65; Central ch., Atlanta, by M. Dawson, chairman, \$14.60; W. M. Soc., Americus ch., for "women's mission to women," by Mrs. J. A. Kendrick, Tr., \$23; Raccoon Creek ch., by James McBride, \$5. Total, \$333.42.

INDIAN TERRITORY.—W. P. Blake, missionary, Enfield, on account of pledge for "Mexican building fund," \$5.

KENTUCKY.—Leitchfield ch., by L. Moorman, \$25; by Granville Dooley, Columbia ch., \$17.25; and J. N. Wallace, of Trammell's Creek ch., \$2.50; by Miss Lula Bell, Tr., C. W. W. Soc., \$28.45; by Jue. A. Haines, Tr. Miss. Soc., S. B. T. Seminary, \$12.60; a member of Richmond ch., by H. T. Daniel, \$1; by W. D. Powell, students S. B. T. Sem., \$30; and a friend, both for Mexican missions, \$1.25; Louisville subscriptions to Mexican School Enterprise, by W. B. Caldwell, \$2.60; Crab Orchard ch., by J. M. Bruce, \$11; Middle Creek ch., by E. N. Atkinson, \$27; by R. L. Thurman, agt., \$25; W. M. Soc., Glasgow, by S. C. Humphreys, for Miss Mattie Roberts, \$10. Total, \$2,430.95.

LOUISIANA.—North Louisiana Asso., by J. S. Killen, Minden, \$50; by J. A. Hackett, L. M. Soc., First ch., Shreveport, for pledge to "Mexican building fund," \$20; and from sundry parties, by J. W. McFarland, Homer, \$20. Total, \$90.

MARYLAND.—W. Miss. to W. Baltimore, for support of three native Bible women in Canton, by Mrs. A. Fuller Crane, \$130; Baltimore subscriptions to Mexican School Enterprise, by E. Levering & Co., \$2.00; J. L. Burton, Tr., per W. D. Powell, for Mexican missions, \$36.30. Total, \$2,168.30.

MISSISSIPPI.—W. H. Head, Koshconong, \$2; Baldwin ch., by J. W. Burges, \$1.75; by H. H. Whitfield, sec., \$132.45; Tippah Asso., by J. G. Henson, \$45; First ch., Meridian, by R. H. Gill, Tr., \$7.35. Total, \$162.55.

MISSOURI.—By R. S. Duncan, agt., \$464.92; Mill Creek ch., Lincoln Co., by J. Y. Moxley, \$12. Total, \$476.90.

NEW YORK.—Chinese class, Trinity Baptist ch., N. Y. city, for Chang Kung Sing, with Dr. Graves, Canton, by Mrs. Augusta Carter, teacher, \$20.

NORTH CAROLINA.—By B. F. Montague, Tr. B. S. C., \$150; Mission Board, Thomasville Female College, for Chinese girl in Mrs. Graves' school, by Mrs. A. B. Todd, C. C., \$4.40. Total, \$154.40.

SOUTH CAROLINA.—Spring Branch ch., by F. J. Sandifer, \$230; Lancaster S. School, by D. A. Williams, \$1; by John S. Croxton, pastor, Fork Hill ch., \$10; and Beaver Creek ch., \$10; Chester ch., by E. T. Atkinson, Tr., \$5; Great Saltkettle ch., by W. R. Boynton, \$5; Mountain Creek ch., by J. E. Bartlow, Tr., \$20.93; Miss M. E. McIntosh, cor. sec. C. C., by John Stout, (owing bal. of \$759.41 for last quarter's contributions,) \$49.47; Welsh Neck ch., by John Stout, \$21.25; Miss A. C. R. Savannah River Asso., \$2.50; and Townville Sunday-School, Soluta Asso., by Charles Manly, Vice-Pres., \$9.40; Alken ch., by S. T. Fuller, \$4.90; Columbia ch., by W. H. Lyles, \$100; Gilbert Hollow ch., by O. Manly, Vice-Pr., \$1.25; Rehoboth ch., by J. K. Faut, \$10.55; and L. Aid Soc., of same, \$3; Good Hope ch., by J. A. Carson, \$5; Rocky Creek ch., by W. W. Johnson, \$3.25; Piedmont Asso., by A. W. Huden, Tr., \$6.65; Sumpter ch., by S. S. Hughes, Tr., \$10.65; Beulah ch., by S. Crosby, Tr., \$7.44. Total, \$731.57.

TENNESSEE.—Mrs. J. D. Wilson, Buchanan, by J. R. Graves, \$2; S. S. First ch., (Gainesville, by W. E. Beach, Sec., and Tr., \$11.82; Eleanor V. Kilzmillier, Fordtown, \$5; M. Olive S. S., for China missions, by J. L. Willoughby, Supt., \$2.61; sundry parties, by James Waters, M. S., \$25.13; Emma J. Kimbrough, for China, \$5; J. W. Tallafiero, Adolphus, \$30. Total, \$151.46.

TEXAS.—A Deacon, First ch., Waxahachie, for Bro. Barby, Brazilian mission, by B. W. N. Simms, \$5; Mrs. A. Henington, Grand Prairie, \$4; by A. T. Hawthorne, agt., (of which \$350 for "Mexican building fund") \$1,500; by W. D. Powell, missionary, and agent for School Enterprise, \$4,745.12; sundry parties, by W. D. Powell, for Mexican missions, \$130.35; S. S. classes of Mrs. Poole and Miss Hopkins, First ch., Galveston, for Mrs. Yates' school, \$10. Total, \$6,394.52.

VIRGINIA.—Julian Boston Hill, First ch., Richmond, for Mrs. David, \$1; by Norvell Ryland, Tr., \$975; A Lover of the Cause, \$5; Young Ladies' Miss. Soc., First ch., Richmond, for support of Miss Stien, \$50. Total, \$1,031.

AGGREGATE.—\$11,578.95.