

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

Remember that we want \$100,000 to cover the expenses of the current year, and that a large proportion of these expenses must be met quarterly in advance. This means about \$7,000 a month, besides the special contribution for Mexican schools.

THE CONVENTION.

The meeting in Baltimore was universally regarded as one of the best ever held. The delegation was larger than ever before except at Waco. The reports of both the Boards showed a healthy growth over former years. Everybody was in good humor and hopeful, and much of the spirit of devotion pervaded the assembly. The *Baltimore Baptist* illustrated its enterprise and vigor by publishing a daily edition—the other Baptist weeklies have given full reports. We may be indulged in a few general remarks on what specially concerned us, the doings and sayings in reference to Foreign Missions.

The Committee on Order of Business allotted three sessions, afternoon and evening of Friday, and morning of Saturday, for the various topics treated in our report. From the first afternoon a large slice was cut by a question which had risen in the morning, but the loss was made up on Saturday evening. The minutes of these proceedings will be meagre for the reason that the topics were introduced not as heretofore by extended reports of committees, but by simple resolutions. We approve most heartily of having an order of business, but we do not quite like the omission of committees, who may give independent approval, sometimes additional weight, and occasionally, perhaps, needful correction to the conclusions of the Board.

The question of our Mexican schools, as being somewhat exceptional and open *prima facie* to grave doubts, was referred to an able committee, who considered it long and carefully, and reported by resolution endorsing fully the action of the Board. It is proper to add that two members of the committee, brethren Pope, of Texas, and Breaker, of Missouri, did not sign the report because, as they explained to the Convention, while approving most heartily the general purpose and plan of the proposed schools, they could not endorse one subordinate feature, viz: the offer to take certain orphan girls on con-

dition that their board be paid by the civil or municipal government. These brethren it seems had conscientiously opposed the adoption of a somewhat similar provision in the organization of the Levering manual labor school in the Indian Territory. Both of them, however, promised their hearty support to the great work, and we may fairly claim that after a most searching investigation in the Board, in committee and in Convention, the plans sketched last year by brother Powell and matured by the added labors of the Corresponding Secretary last January, have now received the unanimous approval of Southern Baptists. It remains to help our noble missionary in his effort to raise an endowment sufficient to secure their complete success. He appeared to be much worn by his manifold cares and his exhaustive labors, and ought to rest awhile before prosecuting the work of collection. His physical weakness in addressing the Convention brought out more clearly the intense earnestness of his soul, and the memory of his thrilling words will long linger in many a heart.

The steady progress in Italy, the old-fashioned revival at Lagos, the fierce conflict waged in Bahia, and the inviting field opened up in Kabylia, all claimed and received their due portion of attention. We were reluctantly compelled to leave before anything had been said about the greatest, most needy, most difficult, and as we honestly believe, in the long run, most promising of all our fields. Its claims, as we hear, were well presented to a full house on Saturday evening, and our representatives on the other side of the globe, lonely in the midst of millions of heathen, may rest assured that they are never forgotten by their brethren at home. The ocean is wrought up, here and there, by a local tempest and its waves run high for a time, but the ceaseless swell of the tide rolls ever steadily from our western shores to the eastern coast of Asia. So the great heart of our Baptist brotherhood may be much stirred now and then by other and minor objects, yet its regular tidal wave of deepest sympathy is always breaking against the innumerable stones of Chinese superstition.

To brother J. A. Hoyt, of the *Baptist Courier*, Greenville, S. C., the JOURNAL is indebted for presenting a resolution of compliment and commendation, which was heartily, and so far as we could hear unanimously, adopted. This pleasant surprise could not have come from a source more highly appreciated. Of the resolution itself, we need only say that the generous terms in which it was couched accorded fully with the graceful way in which the brother introduced it.

Dr. Ashmore, of Swatow, China, contributes to the *Missionary Magazine* an article on "Fallacies about Converts," in which he draws out many points of parallelism between the recovery of heathen from their superstitions, and the deliverance of Israel from Egyptian bondage. The missionary has all the trials of Moses with his stiff-necked generation, and can hope to lead fully into the promised land of a Christian community very few who had attained the age of maturity before they set out. This also emphasizes the importance of giving attention to the young, with whom there is more hope of making faithful and intelligent soldiers of the cross. The second generation may be able to drive out the Canaanites.

The Northern Presbyterian Board of Foreign Missions received during the year just closed \$993,000; being an advance of \$53,000 in donations over the previous year, with, however, a decrease in bequests. The expenses of the year, including a debt brought forward, were \$703,800.

WOMAN'S WORK.

Our readers will have noticed in other papers that there was some discussion in Baltimore in reference to appointing some lady "to visit various cities in the bounds of the Convention, organize societies where they do not exist, collect and disseminate information, and in every way possible stimulate and strengthen the work of women for home missions." The matter was referred, without instructions, to the Home Board at Atlanta, Ga. We advert to it only to call attention to the fact that it in no wise concerns the organization of societies through the State Central Committees, which co-operate with the Foreign Mission Board, as was explained in our last number. These, as we then said, are working smoothly and well; nobody proposes any change, except in bidding them a hearty God-speed as they press on to still greater efficiency.

Our estimate of woman as compared with man, may be summarily stated in three propositions. 1st. She is his equal. 2d. She is inferior. 3d. She is superior. A little reflection will satisfy anybody that the apparent contradiction in these statements has no real foundation; that, in fact, the three agree in asserting an equality, which results from inferiority in some respects, counterbalanced by superiority in others.

That woman stands on an equal footing with man in all that concerns their relations to God might be argued on many different lines. It will suffice to clench the patent truth by a citation or two from Scripture. In Genesis I, 27, we find distinction of sex mentioned, but no difference in relation to the prototype, "in the image of God created he him; male and female, created he them." So in the New Testament, to take one passage out of many, Paul, in Galatians III, 28, affirming the onship of all who have been baptized into Christ, says: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one [man] in Christ Jesus."

That she is inferior to man in certain matters pertaining to the forms of public worship, may be similarly shown and clenched with these Scriptures: Genesis III, 16—"Thy desire shall be thy husband, and he shall rule over thee;" I Corinthians XIV, 34—"Let the women keep silence in the churches; for it is not permitted unto them to speak;" and in I Timothy II, 28—"But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness." Some would evade the force of these texts by arguing that they were of local and temporary application, being given because of prejudices then and there indulged. The evasion is excluded by the fact that the Apostle himself assigns his reason, as shown in the circumstances of the creation and the fall. Wherever fallen man is, there the prohibition holds.

That woman is superior to man in the exercise of all those sweet and gentle influences, which create home and adorn social life, is not perhaps distinctly affirmed in holy writ, but is illustrated by many examples there, and will be readily admitted as a corollary from the preceding propositions. She is excluded from the responsibility of what we may call official work, because of her greater liability to be imposed upon by subtle hypocrites, and this is the strongest testimony to the comparative exuberance of her emotional nature. But enough of theorizing.

Practically, in our foreign mission work, we recognize the equality of woman in inviting her as a church member to take her full share in the regular contributions—it is wrong and injurious for either sex to relegate to the other duties which are alike in-

cumbent on both. We recognize it also in preferring that every man sent to a foreign field shall take a wife with him. We recognize her inferiority in giving her no representation in her own person in our Convention or Board of Managers, and in sending out no unmarried woman, except to a station which needs the kind of work which she can best do, and offers the shelter of a Christian home. We recognize her superiority in expecting her deeper and stronger interest in foreign missions to manifest itself by raising, through mite-boxes and such like means, large contributions for the cause, in addition to the regular church collections, and by furnishing, as they may be needed, devoted women who shall go out free from the cares of married life, to carry the gospel by private instruction into those inner temples of heathenism, from which man is excluded.

OUR ENGLISH BRETHREN.

The ninety-second report of the Baptist Missionary Society was presented to the anniversary meeting May 9th, and is printed in full in the *Missionary Herald*. The Society has missions in India, Ceylon, China, Japan, Africa, the West Indies, and in several European countries, employing in all 96 missionaries and 221 native evangelists. The total receipts for the year have been £59,783 10s 6d, or nearly \$300,000; the expenditures have been still larger by some \$15,000. We subjoin some excerpts from the report:

The year has been marked by heavy and sore losses of specially promising and gifted laborers, yet its record is also one of remarkable progress, not only in the regions beyond, but in the sympathy and liberality of the churches at home. Larger additions have been made to the native churches, more missionaries have been sent out, and a larger amount of money raised by the home churches, than in any previous year for a quarter of a century.

In the Delhi district three native brethren have been called to the pastorate of three native churches, and are mainly supported by the free-will offerings of the people. It is also matter for special thankfulness that the number of actual conversions that have come under the personal observation of brethren on the field has been larger during the past year than in any previous year for a long time. Not that tabulated returns ever represent in any reliable manner the actual result of work done either at home or abroad; and while this is true with regard to England, still more emphatically is it so with regard to India. Many shall come from the east and the west, from the north and the south, whose names have never been recorded in the roll-call of any of our church books, or tabulated in any statistical return.

The reports received from the brethren on the field of the work done during the past year show most clearly that the period of experiment and early weakness in China is past, our brethren being no longer misunderstood or contemned as they once were. They have preached the gospel to not a few of the people, and gathered out churches of earnest men and women who are suffering for their faith, and active for the salvation of others. They have given aid to the sick and suffering, and in famine-relief they have been first and foremost. Native evangelists have been sent out, and a tract hall as large as England has been the field of their journeyings. Friendly intercourse with the natives has been established. Books and tracts of all kinds and sizes have been issued. Knowledge and experience have been gained. In a word, their work has been a true success! It is the Lord's doing, and surely it is marvellous in our eyes. Consuls, merchants, and travellers all bear the same witness—"China is moving at last." On all hands our missionaries tell us of opportunities which they cannot seize, and of a harvest at their very doors that they cannot gather. There are to-day in connection with the Mission of the Society in the single district of Tsing Chu Fu, fifty-five churches, all these stations being self-supporting, and being ministered to by native pastors and teachers, maintaining themselves entirely, and not drawing any of their support from the funds of the Society. More than three hundred and sixty converts have been baptized during the past year.

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RICHMOND, VA., JUNE, 1884.

OUR MISSIONARIES.

SOUTHERN CHINA.

CANTON and vicinity.—R. H. Graves, Mrs. Graves, Miss Lulu Whilden, E. Z. Simmons, Mrs. Simmons, Miss Sallie Stein, Miss Emma Young, F. G. Hickson, Mrs. Hickson, and twenty-four native assistants and Bible women.

CENTRAL CHINA.

SHANGHAI.—M. T. Yates, Mrs. Yates, Miss Ruth McCown, assistant pastor, Wong Ping San, chapel-keeper—a licentiate.—Wong Yeur San, Kwin Sun, See Tay San, pastor.
Szechow.—Tsung-Tsoong-oh, chapel-keeper—a licentiate.

Changkiang.—William J. Hunnex, Mrs. Hunnex, and Tau-Nye-Shang, chapel-keeper—a licentiate.

NORTHERN CHINA.—P. O., CHIAFOO.

TUNG CHOW MISSION.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss Lottie Moon.
Whang then Mission.—N. W. Halcomb, O. W. Pruitt, Mrs. Pruitt, Miss Mattie M. Roberts, J. M. Joiner, E. I. Davault.

AFRICA.

LAGOS.—W. J. David, Mrs. David.
Abbeokuta.—A. Eubank, Mrs. Eubank.
Odeonshaw.—Moses L. Stone, native pastor.
Guan.—S. L. Milton, native evangelist.
Jausser Farms.—Albert Ell, native evangelist.

ITALY.

ROME.—George B. Taylor.
Naples.—J. H. Eager, Mrs. Eager.
Torre Pelice.—Signor Paschetto.
Pavolo.—Signor Ferraris.
Milan.—Nicholas Papenough.
Venice.—Signor Belloni.
Belgona.—Signors Colombo and Torre.
Modena and Guppi.—Signor Martindell.
Bari and Barletta.—Signor Volpi.
Island of Sardinia.—Signor Coscu.

BRAZIL.

RIO DE JANEIRO and Santa Barbara.—W. B. Bagby, Mrs. Bagby.

BAHIA.—Z. C. Taylor, Mrs. Taylor, Sen. Teixeira.

MEXICO.

SALTILLO.—W. D. Powell, Mrs. Powell, Miss Annie J. Mayberry, Miss Sen. Rodriguez.
Progreso.—W. M. Flournoy, Mrs. 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.

Notice the re-arrangement of our list of missionaries. It is, in one or two points, anticipatory of changes which will soon be made; in others, it is perhaps slightly erroneous for want of definite information. We shall correct it from time to time.

Brother Baldwin has made a full report of his investigations in Kabylin, and the question of entering the field is at present under consideration by the committees of the Board on New Fields and on African Missions. His report is deeply interesting, but quite too long for publication in the JOURNAL.

AN APPEAL.

SHANGHAI, CHINA, March 31, 1884.

Editor Foreign Mission Journal:

Dear Brother—The present condition of this mission, with its wide openings and grand possibilities, is a strong argument for keeping the China missions strongly reinforced and well equipped. In February brother Walker completely broke down, and had to leave the field. I hope he may be useful to our work at home. He and his accomplished wife know its needs. Mrs. Yates has been out of health for eighteen months; she has unflinchingly stood by me in this foreign work for more than thirty-seven years. We left our homes in December, 1846, and for many months, in addition to the labor and care incident to the mission work, while extending the area of our mission field, her state of health has caused me anxiety. I had secretly promised myself that in 1855, when I hoped that brother Walker would be well into the harness, and be able to take charge, I would take her for a good rest and change of climate, but brother Walker's break down has frustrated this plan. And, in order to avoid the probability of leaving the mission at Shanghai without any one, I have, in order to give her the change the doctor says she so much needs, had to resort to another expedient—that trying one of separation for a year or more. She goes to New York with our daughter and son-in-law, Mr. J. F. Seaman, who has a year's leave of absence. They, in company of Miss Stafford, of the Southern Presbyterian mission, sailed via Europe on the morning of the 27th inst., in the Pacific and Atlantic steamship, "Clyde." They will probably reach New York early in June. Mrs. Yates' address in New York will be care of W. H. Wisner & Co., 141 Pearl St. After a good rest in New York, they will more than probably all go to Asheville, N. C., for the summer, where we hope that quiet rest and pure and bracing air will recuperate her strength. Friends who wish to see her can do so at Asheville, when they hear that

she will spend the summer there. Her state of health will positively not admit of her attempting to visit friends and churches. As she travels at my expense, I have the right to express the wish, and to expect that all friends will respect it, that she shall not be teased and worried by pressing invitations to go here, there and everywhere. However much she might wish to gratify every reasonable request, I know it cannot be done with impunity, and as I am making a great sacrifice in more ways than one, to secure a complete restoration to health, I hope my friends will not defeat my object.

It remains to be seen whether or not I can bear the strain of my position. A year of constant work and the loneliness at meals and evenings will be a terrible draft upon my strength, for I am no longer young, and am not made of steel. I have written to brother Tupper, if expedient and practicable, to send me brother Mullins this year, or some one else. But I am not hopeful, for Italy, Brazil and Mexico, civilized countries, where the languages are easily learned, are more tempting fields. To these fields, where the people know of God and of Jesus Christ as the Saviour, and especially to Mexico, where schools, on a large scale, seem to be the order of the day, you could send the applicants for the foreign field, who would not suit China. But for labor among the 400,000,000 of stark heathen of this hard field, send us men of large faith and unwavering moral courage—men who have the courage to seize this Chinese bull by the horns and hold on till the animal is tamed. The language constitutes the horns. Next year I shall expect Miss McCown with Mrs. Yates, and at the end of the year brethren Herring and Bryant and five others with the means—say \$12,000—with which to build four houses. If I could see the three principal stations of this mission reinforced and equipped, as I have requested in my annual report, I could use the language of good old Simeon. O, my dear brother! I am being killed off here, not so much by the work I am doing as by what I want to do and cannot do for the want of prompt and liberal support of the churches at home. God help the poor heathen who never heard of the way of life!

Affectionately,
MATTHEW T. YATES.

FROM MISS STEIN.

CANTON, CHINA, Feb. 24, 1884.

Not many days ago I received a reminder of my seeming neglect of writing something for your columns. Did not intend to be silent so long, but various things caused the delay. I had much hoped to have a new school to tell you about before writing, but I have not, and will tell you something of my disappointments concerning it, feeling sure that the sympathy and prayers of your readers will not be withheld.

So far as we can see, our work is far from having recovered from the bad effects produced by that never to be forgotten riot of September 10th. Since then the pupils have been fewer, and since their regular vacation of one month at the Chinese New Year very few girls have entered the schools—not only of our mission, but of other denominations also. We are hoping, however, that as this year has, according to Chinese reckoning, an extra month, we will in a few more weeks have our schools in a more satisfactory condition.

But about the new school. Having selected the teacher, one of the old sisters took the matter in hand and soon came to tell me that a good house had been found in a neighborhood where there were many girls, and that the people wanted me to open a school there. I questioned her as to whether they understood that Christian books would be taught and the school looked after by me. Being assured that all was plain, it only remained for me to see the house and bargain for it. Having had a long walk, I at length reached the street when the boys, a few men and women, followed me until on reaching the house and turning to look behind, the street was black with heads. The landlady at once said she did not wish to rent her house and that all of her neighbors had told her not to let the Christians have a school there, and she dared not let us have it. I assured her that if the neighbors would not send their children we had no use for the house. She tried to be polite to me, but evidently she was frightened, and said: "Only look at the number of people who have followed you!" I smiled, and told her they would not injure her nor me, and longed for an occasion to tell her of Jesus, but could only speak a few words to her as I was about leaving, and then her anxiety to get me off was so great that I fear she did not take them in. My heart was sad; but when I remembered the disturbed state of affairs in China, and called to mind the many "rumors of war," I could not wonder at it at all. The old sister who was with me, and who is the mother of the young woman who was to teach the school, did not like it at all and asked me what was to be done. There was but one reply, and that

was to the effect that we could not begin a new school under the circumstances. I told her that I was very sorry, but that she knew how weak and apt to err we all were, and tried to get her not to think too hardly of those people who knew not what they were doing, and promised her to see what could be done in another neighborhood; rather told her to see, feeling that my presence would hinder. In a few more days she came to me quite elated. She said that this time she was sure; that she knew the people well; one Christian family in the street, a good house, only needed some little repairing to make it suitable for a school. She had just one request to make: Would Ku Nung let her rent the house, have the school begun, and wait some time before going herself lest the people should become frightened again? (Does it not seem that I am a big "bug-bear?") Seeing that I was a little loth to comply with her request—telling her that it would be just as bad when I should go later—she went to Dr. Graves without my knowledge and told him what she desired, and asked him to persuade me to leave it to her. After Dr. Graves and I had talked the matter over, I decided to leave it to her—the risk being that if it proved a failure, some rent-money and a little that must be given with which to close the bargain, would be lost. But she was sure, and I only hoped that it would prove a success. On Friday morning of last week she came in smiling, and thanked me for leaving it with her. She said that it would be a full school, for the neighbors there all wanted to send. The house was almost ready. Her daughter would move on Saturday, and on Monday the school would begin, and then to me she said: "You can go there just as soon as you like; the people want to see you; I am not afraid for you to go." I laughingly told her that I would wait and give her good time to succeed alone. About noon the next day she came in while I was hearing a little girl recite whom I have solely in my care, and at once I saw that something had gone wrong. She sat down repeating, "Alas! it is no use; no use, alas!" When I succeeded in getting her to talk, she said that she was sent for the evening before by the landlady whose house she had rented, but it being late she did not go until Saturday morning. When she got there the neighbors were in a great state of excitement, and all listening to a petty officer who took upon himself to control, and who forbade them letting "Fan Knais" (foreign devils) have a school there. He told the landlady that if she allowed the school to begin, he would have her house torn down; and seeing this Christian woman, he told her that as she had joined the foreigners' church, he would like to cut her head off. The landlady sent me many regrets; returned the money, excepting the expenditure for repairs, and from all accounts was in much trouble. This officer then proceeded to drive away the Christian family who lived in that street, saying that because they lived there we had tried to get a school. Now you have it as near as possible like Wong Mui Sz Nai, (Mrs. Wong,) told it to me.

One year ago there would have been no such trouble as this. I felt then that we could open schools at almost any place if we had the means, and Mrs. Graves thought the same. If all becomes quiet between France and China, we may hope that our work will soon be more prosperous. But who can tell but that in these troublous times God may pour out of his Spirit and give us times of refreshing. For this let us pray; and let our dear Christian friends at home plead with God to restrain the wicked people. At other times that small officer, who has no such power as he took upon himself, would not be allowed to act so. We will try to remember that while we are weak, God is strong, and not let these things discourage us.

S. E. STEIN.

PERSECUTION IN BAHIA.

April 12th, 1884.

Dear Journal—Persecutions are pressing us on every side now. The padres have dropped their pens to use the sword. Four soldiers who attended the Presbyterian church have been in prison for a month. Their crime is reading the Bible. All efforts to get them out have been in vain so far.

Brother Bagby was arrested in company with his wife and two natives, while preparing to baptize two converts. A mob of two hundred with clubs collected to prevent the baptism. After some ill treatment by the officers, he was carried to the official's house, where the chief took delight in holding them up to scorn before the mob. They were released after the mob dispersed.

Two nights afterward, in the same community, the same mob stoned the house in which I was preaching, breaking the windows, lamps, a piece of tile hitting me after breaking the window, a lamp chimney and putting out the light. The women became excited, chairs were thrown in disorder, and a general scene of confusion succeeded.

Mrs. Taylor commenced singing immediately, which attracted and calmed those in the house. Stones, bones and sand fell all around and over us, until the doors and windows were shut. Then we prayed for our persecutors, while one brother went after the officers. Our slave brother stood outside amongst them; a ruffian with his hand full of sand rubbed his face well with the sand. Directly the officer came, and as before with brother Bagby, commenced to extol Catholic and run down our doctrines, to all of which the mob shouted *vivas, vivas*.

The young brethren showed themselves heroic, preferring to expose themselves to danger rather than us. Tracts given out were either torn in our faces, or burnt to give light as we passed out. The police guarded us to the street car. The police beg us to discontinue there, as it is a retired place, and preach on a more public street. Our sister there has received threats and insults almost every day since.

Brother Pedro, in Plataforma, has received orders to have no more worship in his house, from the owner of the land. Brother Pedro owns the house and store, but rents the land on which they stand. Brother Pedro responded that he was not injuring the land, and that the religion taught there was an ancient and the true one; that he would consult and act according to his pastor's advice. The owner threatens to raise the price of rent, in case we continue, which we have determined to do.

We received two happy converts to-day—both young ladies. We have with these thirty-one in number. Some ten or fifteen more are deeply concerned. Our persecutions here added greatly to our success. We have had to drop four places of preaching recently—one for persecution, others for minor reasons; one new place added in another part of the city, leaves us five places of worship. The city is stretched along the bay some six miles; we occupy the north half, leaving the other to the Presbyterians. These five places are well scattered over our half of the city.

We have not escaped trouble with some of the members. Dr. Yates corrected a fallacy when he denied the statement made in the States, that every pagan, on becoming a Christian, became a perfect Christian. Our experience is that they are much weaker, because they have more obstacles to overcome than the Christian raised up under pious instructions. When they are converted, they come to us in all their human weakness. We have still greater trials in deciding conversion. In all places where the gospel has been preached some time, as in the United States, there are numerous, sudden, clear and undoubted conversions in an hour. With us it is not so. The Holy Spirit breaks in slowly or gradually on the heathen mind and heart. All or quite all are gradual. It takes long teaching; then when they give oral evidence, we often cannot tell whether it is a mere act of reason or real faith. We often delay reception from one to six months for proof of genuineness. A great moral and spiritual change is required in all cases, for as Dr. Crawford wisely observed in a private letter: "A Christianity that does not change the moral life is all the same whether called Catholic, Protestant or Baptist, and equally worthless." The Holy Spirit must have its work, whether it is revealed to us gradually or suddenly. How I long for those overflowing conversions, which fill the soul with rapture, and bring showers of tears from their fountains.

We have now between fifty and sixty children of members. Mrs. Taylor teaches four hours a day, free, to all members' children. We discarded the idea of boarding children, and require parents to send them from home. Mrs. Crawford and Miss Moon, I learn, have both abandoned their boarding schools, as injurious, and returned to their daily visiting from house to house. Simply teaching a part of the day, and discharging the children to their homes, leaves the teacher untrammelled to visit the rest of the day.

We had a most spiritual prayer and experience meeting yesterday, as we usually have on Romish saints' days. All public business is stopped on these days, and we utilize them by meetings, in which all take part. We also have a social prayer-meeting once a month, in which the ladies take part. In our Sabbath-school I have a class of all the new male converts. I have a tract on the "New Birth" now ready for the press. Pray for us and our persecutors.

Z. C. TAYLOR.

A committee for systematic effort to evangelize Germany has been organized at Bonn. Professor Christlieb is prominent in the movement. Sunday observance and home missions are both making encouraging progress in Germany.

It is claimed that medical missionary work has done more to open China to the influences of civilization and the gospel than any other agency.

AFFAIRS AT BAHIA.

We rejoice to be able to report the affairs of our mission in such a cheering state. Since our report was made the work has continued, if possible, daily more and more absorbingly interesting. During the past week we baptized another believer—a man of large family and considerable influence among the working class. Our preaching halls during last week were finely attended, much interest manifested. Here at my house the crowd was very large. Week before last I visited a family who are interested in the gospel, in a new part of the city. The mother of the family and her oldest daughter both appeared to receive the word gladly, and invited me to preach in their house. This I consented to do, and appointed a time for preaching. On the night appointed I went, accompanied by one of the members. We commenced singing and soon a large number of men and women came in. The room was crowded, the halls and the door-way also being full. All gave close attention while I spoke of the jailor's question: "What must I do to be saved?" At the close of the services many remained to converse and ask questions, and we distributed a number of tracts. Last week Senhor Teixeira preached in the same house to a large crowd. The mother and daughter referred to both now profess to believe. Yesterday in our main hall we had good congregations, morning and night. One man came some distance from across the bay to tell us of his new-found faith. We are not yet satisfied of his conversion, but are hopeful of him.

I find my newly-rented house a very pleasant one and finely situated for worship. Mrs. B. is quite delighted with it. It is in a most healthy location, overlooks a magnificent scene of land and sea views, and is conveniently situated for our work in every direction. Brother and sister Taylor remain in the mission building and seem to be getting on most pleasantly in the great house alone. Some day when I see you, Doctor, I will tell you about how popular brother T. is with the brethren and friends here. He wins their hearts by his earnest, Christ-like spirit and his words of counsel and comfort. He is a noble worker and so is sister T. We hear occasionally from brother Mullins of the Seminary at Louisville. His heart burns to be winning souls to Christ in Brazil. We long to carry the gospel to those yet "beyond." We have heard nothing very recently from Santa Barbara. The cause there is suffering for want of a pastor. With warm regards,

Yours sincerely and respectfully,
W. B. BAGBY.

Bahia, Brazil, March 20th, 1884.

LATER.

BAHIA, April 23, 1884.

I suppose that brother Taylor has already given you a full account of late occurrences here in the way of persecution—of my arrest by a fanatical official, accompanied by a mob, and of the stoning of the house soon after. Since that time nothing serious has occurred, though threats have been made.

Our success in winning souls and the spread of the gospel has aroused the adversary and Romish fanatics. We understand that the priest who is at present in charge of the Archbishopric, (the Archbishop being sick,) went to the Chief of Police the other day to demand our expulsion from the city, saying that we are filling Bahia with our doctrines, and that now even ladies are entering into our "sects!" The Chief of Police is said to have replied that he would respect the laws of the Empire, which guarantee our worship, and that if any one wished to expel us, he must consult the Emperor about that.

We preach nearly every night still, although it rains now every day. There are many cheering indications of interest, and a number of men and women are earnestly begging to unite with us and be baptized. With our present membership of thirty-one, we are doing much effective work.

Soon the Convention will meet in Baltimore. We pray that the Lord will direct all things there, and make the meeting a glorious one for the cause of Christ at home and abroad.

With warm regards,

W. B. BAGBY.

CHINESE SUPERSTITIONS—TRANSMIGRATION.

TUNG CHOW, March 10, 1884.

It is popularly believed that each person has three souls. At death, one soul is interred with the body. A hole is left at the side of the grave for the exit of the spirit. Offerings of food are made on set occasions, and the spirit is supposed to consume them in some ethereal way. Another soul is supposed to take up its abode in the ancestral tablet, and this is also worshipped with incense, offerings of food, and prostrations. A third soul is supposed to go to the temple and there to drink the "soup of forgetfulness." It is the last soul that is believed to transmigrate. The belief in transmigration

is as universal among the Chinese as it seems to have been among the Jews in the time of our Lord. A Chinese woman, arguing with a missionary with regard to the doctrine of transmigration, related a story which she regarded as furnishing irresistible proof of the facts of which she was personally cognizant. A woman gave birth to a daughter, and in her disappointment that it was not a son, strangled her. A second and third daughter met the same fate. On occasion of the murder of the third child, the father remonstrated with the mother on her cruelty, but finally allowed her to have her way. One night, in a dream, a being appeared to him and said: "I have been to your house three times, and you would not allow me to live. When it is day, I shall go again, and this time I shall injure you." He awoke in great terror; fell asleep, and the dream was twice repeated. He related this to his wife. On the morning she died in giving birth to a fourth child. The explanation on psychological grounds is simple. In drinking the "soup of forgetfulness," the soul is supposed to lose all memory of its past. There are rare cases, however, in which such is not the case. A singular story is told, the main facts of which are known to a great many persons, and are avouched by two Christians, who could have no motives for falsehood. Ninety years ago there lived in the village of San Jeow, thirty-five li from Tung Chow, a fisherman who traded in a certain kind of black fish, and from this circumstance was popularly known as "Black fish Jeow." The fisherman was accustomed to hawk his fish about the country, and even extended his travels as far as Wei Hein, some hundreds of miles distant. An intimate friend of the fisherman died. Ten years after his death the fisherman was in the neighborhood of Wei Hein selling his fish, when he fell in with a party of school-boys. One of these addressed him as "Black fish Jeow," and stated that in a former existence he had lived in the village of San Jeow under such a name, and proceeded to relate a number of incidents connected with his former life there, and mentioned circumstances known only to the fisherman and his deceased friend. The fisherman was amazed to recognize in this school-boy of ten the aged friend who had died ten years previous. When the boy had grown to be a young man of twenty, he went to visit the former scene of his existence. There he had been poor; now he was the heir of wealth. He found the former companion of his life an aged woman of eighty. He was exceedingly gratified that his daughter-in-law recognized him, and in reward he presented her with fifty taels of silver. He ever retained an affection for his old village, and all who visited him from that region were cordially received and hospitably entertained. Persons connected with the officials from his old county were accustomed to call at his house for hospitality, as he always asserted that he still belonged to his old district. The main facts of this story are said to be well attested. How are they to be explained? Making due allowances for exaggerations and additions to the story, we may suppose that the school-boy's imagination had been fired by stories of transmigration, and that he had some general knowledge of the fisherman by hearsay. His name and place of abode would be generally known in the region through which he travelled, and nothing would be more natural than for a boy to prefix his nickname, "Black fish," on seeing in what he dealt. The fisherman's surprise would probably arrest the boy's attention, and the thought would be suggested to his imagination that he was the hero of an actual transmigration. The rest of the story would follow as a matter of course. A Chinese Christian asserts Satanic agency, declaring that the boy was possessed of the devil, who revealed to him the facts.

The Chinese fully believe in demoniacal possession. They also speak of persons as "possessed of the fox," or "possessed of the weasel." Witches worship the spirit of the fox, and are supposed to have its help in injuring others. These witches also have the reputation of being able to cure diseases.

L. MOON.

THE WHANG HIEN MISSION.

TUNG CHOW, CHINA, March 10, 1884.

Before now you are probably expecting to hear of us as located in our new mission at Whang Hien. We are still here, because, first, it was too late in the winter for us to move and establish new work when your letter authorizing our going reached us; and secondly, we have not made any attempt to get property at Whang Hien until quite recently, on account of the war which is threatened between France and China. A week ago we determined to go on with our plans as spring was approaching, and as we have hopes that the troubles will be settled without a general war.

We cannot tell how long it may be before we can consummate a bargain, as the Chinese in this region trade very little in the

matter of real estate, and, as a consequence, there are very few suitable houses that can be rented. We thought last fall that we had found the house we wanted; but now it turns out that it can be obtained only by purchasing, and so it has been abandoned. Our friends there are looking for other houses. There happen to be out there two prudent men, members of Dr. Crawford's church, who have the matter in hand and will probably at an early day find a house, though it is by no means certain that we can get out there this spring. We, however, expect to try very hard to accomplish that object.

Brother Halcomb and I expect to start in about three weeks on our spring tour. We want to go west and see new fields of labor, and look for promising fields for those seminary students whom we hope the Board will send us next fall. We shall be away about two months.

We look forward with much pleasure to being established in our new work at Whang Hien, and feel very glad that the Board has felt justified in encouraging us to undertake the work.

Our dear brother Walker is now on his way from Yokohama to San Francisco. To say nothing of the loss to the Board of a deeply fervent and promising young man, his going home causes me a real personal loss. I need him so much! I couldn't see him often; but our letters were frequent. May God guide him into fields of usefulness in the United States!

The good success of our Mexican mission is very cheering to us out in China. We hope it may not only be good for the Mexicans, but that it will get up such a boom for missions as will pour a flood of young missionaries into this vast China field.

Your brother in Christ,

C. W. PRUITT.

TUNG CHOW, CHINA, Feb. 27, 1884.

At a recent meeting of the Whang Hien mission I was appointed secretary, and instructed to write you this letter.

Now that the winter is over and there seems no further excitement about the war, we desire, as soon as practicable, to establish our new station. When a house is procured we will move over at once, and complete our arrangements for home life afterwards. We extend a cordial invitation to new missionaries to join us at Whang Hien. We think it a desirable place for those contemplating work in the interior.

The field west of Tung Chow seems more inviting and encouraging, and as the work opens up, new stations will be needed.

We earnestly request that at least two men and their wives be sent to Whang Hien at the earliest date possible. We say two, because it would not be wise for one man to undertake a new work in a new place.

There are many reasons why it would be advantageous for missionaries to stop in Whang Hien while learning the language. As soon as they are able to make themselves understood, they would have plenty of work about them and could have access to the people without leaving the city. Then the gentlemen of our mission will be making frequent trips to the interior, and could take them to visit the various localities, and would take pleasure in assisting them in every way possible.

In Tung Chow it is very difficult to get into the homes of the people, and those living here are forced to go to the country for their work. As the least, but very important consideration, we desire the presence of other missionaries socially. We go to a station where there will be no other foreigners, and will need to come in contact with other people in order to develop the best modes of thought and action, and to keep in check any unwise ambition.

I trust to send our next communication from Whang Hien.

Yours truly,

MATTIE M. ROBERTS.

CANTON, CHINA,

APRIL 14, 1884.

I have just returned from a visit to Shiu Hing. I spent six days there, and preached every day. The preaching often continued four or five hours. Much of the talking was in a general, running conversation with the people about the gospel. I like this kind of work. If we can get a man to ask questions and state his objections to the gospel, there is a chance to interest him about his soul. But these people that will do nothing but listen indifferently are not very hopeful cases. We sold a good many tracts and Scripture portions to the people while we were away.

In the evening we had a Bible-class of men and women, about twelve to fifteen in attendance. I took them over part of the Acts of the Apostles, and I hope that some good in the way of building up was accomplished.

I made arrangements for opening a Girls' school there as soon as a suitable house can be rented. We hope through this school, when started, to reach more of the families

in Shiu Hing. At present most of the members of the church there live in the country. And we hope that ere long we will be able to organize churches at these country villages, and the Shiu Hing church must look to her own limits for her increase of members.

While at Shiu Hing, I baptized three; all from different villages. One came about thirty miles to be baptized. He is a very intelligent man, and is engaged in the tea business. We hope he may become useful, as he has dealings with many people. One of those baptized is a son of deacon Sini, of Tai Wan. The boy is a bright lad of thirteen years. There was an old woman that wanted to join the church, but it was thought best for her to wait awhile that we might be more fully satisfied as to her fitness. It is often very hard to tell whether a person who has been a heathen all their life is converted or not. Often the best proof we have is their leaving off the worship of idols. We often defer such cases for months, and try to instruct them more perfectly, and see if we can get at the real state of their hearts.

Dr. Graves expects to start to the country on Wednesday, and will be away about ten days. We try to arrange so that one of us can be at home all the time. It would be very pleasant for us to go together, and it would be better in many respects, and it would be the Bible plan; but with our present force, we cannot do it. Moral: Send us more missionaries.

We do hope that we shall have one new man this fall. Hope you will have a good meeting at Baltimore. We will be praying for you. Pray for us.

Yours in Christ,

E. Z. SIMMONS.

THE WORK IN ITALY.

[From Dr. Taylor's annual report, dated April 12, 1884, we take the following paragraphs, which came to hand too late for insertion in the report of the Board.]

27 VIA TEATRO VALLE,
ROME, ITALY.

All now seems to be adjusted. Signor Paschetto went temporarily to Torre Pellice, and at the request of the brethren consents to remain. He reports the church as faithful and has good hope of the future. The property has been enclosed with a wall and iron railing, and a well has been dug and other improvements made, which will render the dwelling comfortable and the general appearance of the place quite attractive. For some weeks brother Eager has been very acceptably supplying the pulpit in Milan, and finds the church there in a good state, and ready to welcome Mr. Nicholas Papengouth, who expects to commence work the 1st of May.

One of the difficulties encountered in many places has been the want of a public locale. During the past year a tolerably good hall has been secured in Cagliari, on the ground floor of a frequented street, and now the congregations are very encouraging. Signor Volpi has also been authorized to take a public locale in Barletta, instead of the small upper room hitherto used. The latter is good for the brethren, but is totally unfit for evangelization, which is our main scope.

A good deal of itinerant work has been done, preaching and distributing printed truth on the high-ways, in the trains and in mountain villages, not infrequently at great personal risk, and not without some fruit, though (as well as at our stations) so much less than in many mission-fields, as to suggest the probability that ours may be largely the part of the sower, leaving to successors the work of reaping.

Several of our little number in Italy have been called home during the year, and we can say of our members, in the words of Wesley, "they die well." Signor Volpi reports the death of four. One brother of Bari was "a pillar of the truth," and in his long illness rendered such a testimony as to turn toward the gospel his near relatives who had been very much opposed to it. He left some excellent music, composed by himself, for the hymns sung in the meeting. Another brother who lay long in the public hospital of Barletta, so spoke of Jesus to fellow-sufferers, bystanders, and even to attendant nuns, despite the opposition of the last, as to produce a profound impression, and this in Barletta where, not many years ago, Protestants were massacred. One aged woman in Acqua Viva, the mother of a believer, was able in her illness to cast herself on Jesus. She is the first woman who has died in the faith and had evangelical burial in that place, and the example has greatly strengthened that little band of disciples, as it has excited the enemies of the gospel to use every means to prevent the spread of the so-called heresy. Let us remember for our encouragement that though by reason of death, our net increase of members be not great, nevertheless the grain gathered into the heavenly garner is no less a part of the fruit of this mission.

"SELF-SUPPORT."

MILAN, ITALY, May, 1884.

Some unknown friend has sent me the latest work on mission "self-support." I have read it with intense interest, and I trust not without lasting profit. The principles laid down and the wonderful examples given of sacrifice and devotion to the cause of Christ, are instructive and stimulating. I do not see how any Christian, especially any minister of the gospel, can read this book without becoming more pious and useful. When I think of what those missionaries and their assistants did and suffered, I am ashamed, and long for more entire consecration.

Will you allow me to venture a suggestion? During the year several young missionaries will be leaving America for foreign lands. They will have a long trip before them, and if they are not too sea-sick will probably do a good deal of reading. Among other books, would it not be well to supply themselves with this one also? I am sure they will not regret it. It may help to prepare them for the sacrifices and duties of the future.

Undoubtedly the question of *self-support*, as set forth so well in this book, is a most important, and may I not say, vital one. I believe this book would be a blessing to these young missionaries, or to any other missionary. Had I the means I should like to send a copy of it to every minister of the gospel in our land, especially to those whose churches give little to the cause of Christ. The liberality and consecration of those Karen Christians put many of us to the blush. Some time ago I had a letter asking me to suggest some good books for the library of a missionary society. If every missionary society in our land would send for this book and see that it is read, I believe their contributions would be much increased. Try the experiment. Affectionately,
JOHN H. EAGER.

MISSIONS—No. 1.

TUNG CHOW, CHINA, April 2, 1884.

Modern missions is the greatest religious movement the world ever witnessed. For nearly a century the tide has steadily increased. All the streams of Christendom contribute to sustain and swell the flood. Its waves now break on every shore; ascend every bay, inlet and river of the habitable earth. Its spray, wafted to and fro by the breezes, distils like dew on every valley, hill and mountain top, causing the parched ground to become a pool and the thirsty land, springs of water; making the handful of corn in the earth on the tops of the mountains to grow, the fruit thereof to shake like Lebanon; and they of the city to flourish like the grass of the field; the wilderness and the solitary places to be glad, and the desert to rejoice and blossom as the rose.

Watchman! Tell us of the river of God; what its signs of promise are?

Christian! It shall onward flow—higher and higher rise—for another hundred years. Then it shall begin to ebb, and, after another century, settle into a universal calm. The earth will be the Lord's, and the fullness thereof. Pastors will then feed their own flocks in every land, and the foreign missionary will be unnecessary.

T. P. CRAWFORD.

CANTON JOTTINGS.

An instance of how Satan's machinations sometimes recoil on himself has recently occurred in connection with one of our chapels here. A man came to buy Christian books and inquire about religion. When asked what led him to thus seek a knowledge of the truth, he said he saw a colporteur selling books on the street, and every one was cursing him and reviling his books, and so he thought he would buy one of these bad books and see for himself. On reading it, he found that instead of being anything bad, it was better than anything he knew of before. He felt the injustice of the slanders against Christianity, and had now come to inquire more about the new doctrine, and to get more books, that he might study it more closely.

Some Statistics.

Through the kindness of Dr. Thomson, of the Presbyterian mission, I send you some statistics of the mission work in our city and vicinity, which he has allowed me to copy.

Missionaries: Married men, 27; single men, 12; single women, 10.—Total, 49. **Native Preachers:** Ordained, 19; others, 83.—Total, 102. **Chapels,** 101; **Native Christians,** (communicants), 2,166; **Teachers,** 101; **Bible Women,** 28; **Catechists and Colporteurs,** 33. **Schools—**boys, 53; girls, 34. **Attendance—**boys, 1,081; girls, 951. **Boarding-schools,** 12; **Hospitals,** 2; **Dispensaries,** 4; **patients,** 1884, 24,448; **surgical operations,** 1,452.

Besides these there are some 2,000 church members connected with the missions in

Hong Kong, and 2,000 in Swatow and vicinity, making between 8,000 and 7,000 Chinese Christians in the whole province of Kwang Tung.
R. H. GRAVES.

Dr. Crawford, in a private letter, promises a series of short articles. For the personal admonition of the Editor he kindly writes: "I fear you are overdoing yourself. It don't pay to press life too hard. Take it patiently and long. It is better to live for the good of the people than to die for them. Most Americans are in too great a hurry to finish up their work. This is a great evil in every department, but especially in the missionary enterprise. It makes the work done cost double, both in money and in life. I have constantly to counteract this tendency by preaching the gospel of patience."

The financial crash in New York a few weeks ago will be more or less felt all through the country. It ought to stimulate missionary collections for two reasons: first, because money thus invested is put beyond the reach of moth or rust; and secondly, because in times of distrust the Board will not be willing to use its credit, but must take up promptly with the cash, all drafts as soon as they are presented.

The opening of new fields ought not to withdraw, but rather to increase, attention to the old.

A postal from Bahia April 25th informs us that the persecutions had subsided. Three persons were baptized the previous Sunday.

We hoped to give this month an abstract of the annual report of the *Missionary Union*, which met May 23d, but no copy had reached us up to the time of closing this number. We shall not forget it next month.

MISSIONARY HEALTH.

Dr. Wallace Taylor states that nineteen missionary boards have been laboring in Japan for about twenty-four years, and have sent to that country two hundred and eighty missionaries—one hundred and twenty-one males, and eighty-seven females. Of these, thirty-two have broken down in health—the males after an average service of five and two-thirds years, and the females after an average of four and one half years' labor. This failure of health among missionaries is much larger than among other foreigners residing in Japan; and Dr. Taylor assigns as reasons for this: (1) Excessive haste in beginning missionary labor; (2) excessive worry, and wear and tear of the sensibilities, in pursuing the same; (3) disregard of the laws of health as related (a) to a wise adjustment of work, (b) to a due amount of physical exercise, (c) to proper and healthful mental diversion, and (d) to suitable and timely brief periods of rest and recreation. It will be observed that the reasons given for the failure of health among missionaries are all complimentary to the devotion of the laborers, and show that the supporters of missions have little occasion to complain of the faithfulness of those who represent them in foreign lands. Rather they ought to be encouraged to allow themselves more rest and relaxation from their overburdened and depressing labors. As Japan is a very healthful country, it is probable that these valuable and interesting statements of Dr. Taylor are more favorable than could be given of the health of missionaries in any other land; and they show how great a claim the laborers for Christ in heathen lands have upon the prayers and sympathies of those at home.—*Bap. Miss. Magazine*.

ALL THIS FOR JESUS.

A missionary mother recently stood upon the platform of one of our city churches and introduced to the large audience of ladies present her two little girls, one aged about eleven, the other nine years. They were dressed in the Telugu costume. Sarcos of pink gauzy material gracefully draped their forms; and on their heads were bandeaux set with sparkling stones, in the true Oriental style, that delights so much in bright colors and brilliant gems. Yet not inappropriate or becoming did this adornment seem. The golden hair, fair skin, and blue eyes, and, above all, the sweet, innocent unconsciousness of child faces, blended harmoniously with delicate saree and dainty ornament; and I could not but think, as they stood there among the lilies and ferns which crowded the platform, "they look like blossoms themselves."

And were they not human flowers, born to bloom awhile on earth and then to bloom immortal in the skies?

The mother sang two hymns in Telugu; and they accompanied in the sweet, soft strains of the music,—sweet, though with meaning hidden in the unknown words of a foreign tongue. The hymns ended, the mother said: "Ladies, next July 5th is the time set for me to return to my field of labor in India. These two little girls I leave with you. I am thankful that a Christian home is provided for them here. I have been to see it, and am pleased with its arrangements, and am truly glad I can leave them in so good a home; yet it will be a sad parting. When you pray for the missionaries and for their children, please especially remember my two little girls."

Very sad were the two child faces; and just then, as the mother paused, I saw the younger one, who stood at her sister's side, raise her hand with her handkerchief, wipe first one cheek and then the other of her sister's face, then quietly put her handkerchief away. Neither looked up. Their eyes saw not the faces turned toward them, nor the tears that bedewed other eyes than their own at this touching sight. They were conscious only of their own sad thoughts, of their own and their mother's coming sorrow, when the parting word would be said, the look given, and then—the great waves of the Atlantic would roll between them and her.

After witnessing such an offering as this to Jesus and the heathen, can we, who sit in the midst of our loved ones at home, bestow grudgingly any gift of money, time or influence? Sure, it is not for us to speak of sacrifice.—*Helping Hand*.

"ONE THOUSAND MILLION SOULS."

BY REV. L. H. WILSON.

Dying, dying, dying!
In Christless, dark despair;
In speechless sorrow lying,
In woe and weary care.
No God, no Christ, no hope,
In rayless gloom they grope,
And dying, dying, dying.

And must they die unsought?
Die in their voiceless grief?
Die, 'mid their woes, untaught?
Die like the withered leaf?
And in their hour of need
Shall none give willing heed,
Or send the craved relief?

No, no; it must not be;
Rise, sluggish church of God;
Thy Saviour calls to thee—
"Through all the earth abroad,
Go, ere the years have flown,
And there my name make known,
Wherever man hath trod."

—Kind Words.

INDIA.

The Marquis of Ripon, the present Viceroy of India, is a Roman Catholic, and, since his appointment in 1880, has used the power of his office to advance the interests of the Romish missions in that country, and, as far as he has been able, to the detriment of Protestant missions. A number of the highest offices in his gift have been filled with Romanists, and he is encouraging the Jesuits in their work, who, as they are being driven out of other countries, are flocking to India in large numbers. The London *Post* states that an order has been issued which places the Roman churches on an equality with the Established churches; and, by the countenance and encouragement given by the highest officer in the empire, Romanism is making rapid progress in the country, especially in the centres of education and influence. In the north-west provinces of India, there are but one hundred and twelve ordained ministers, of all denominations, among forty-four million people. In the native state of Gwalior, with two million population, are one American lady and one native preacher doing missionary work. The Mohammedans in the north-west provinces have increased ten per cent since the last census, but it is said that there is no such thing as a religious conversion from Hinduism to Islam; those who change do so from social and economic reasons.—*Bap. Miss. Magazine*.

If the past year has been marked by the loss of many devoted friends and laborers, it has also been specially memorable for the numerous additions of promising and earnest brethren to the staff of the Society in the regions beyond. During the year six missionaries have been accepted for the Congo Mission, two for the West African Mission, two for the Indian Mission, four for the China Mission, one for Japan, and one for Jamaica, a total reinforcement of sixteen, a larger number than has been accepted by the Committee in any one year for a quarter of a century past.—*Eng. Bap. Report*.

SPECIAL CONTRIBUTIONS.

As the Treasurers of the Missions draw on the Board quarterly in advance, for the funds appropriated to their respective missions, a duplicate of the receipt sent by the Board to the donor of each specially designated contribution, not known to be covered by the annual appropriation of the Board, is sent to the Treasurer of the mission to which the designated person or object belongs, with the following direction printed on the receipt:

"N. B.—This amount the Treasurer of the above mission will include in his next draft, if the amount is not covered by our appropriation to his mission, drawn quarterly in advance."

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 May 1st to 19th, 1884.

ALABAMA.—Concord ch., Pine Barren Asso., by O. J. Burson, \$7.10.

ARKANSAS.—Ladies' Miss. Soc., 1st ch., Little Rock, by Mrs. E. M. Phillips, Tr., \$20; by J. B. Searcy, Sec., \$20.50; R. A. Lee, Monticello, and sister Mary Lemly, \$1 each; \$2; Zoar ch., by G. A. Gowin, \$2; Hopewell ch., by J. M. Hart, \$0.55; S. School Junction ch., \$10; and L. M. Soc. Albus, by J. M. King, Tr., \$10; B. C. B., \$50; B. C. Hyatt and wife, Monticello, by R. A. Lee, \$10; by Mrs. A. L. Crutcher, Ozark ch., \$10; and Mission Band of same, \$10; Slover ch., for support of brother Smith, by G. W. Buras, \$2; Lata Point ch., by same, \$3. Total, \$105.61.

FLORIDA.—Leonard Baldwin, Putnam Co., \$5.

GEORGIA.—Mrs. R. A. Collier, for her S. S. class, Albany ch., for girl in China, \$12.25; by J. H. DeVille, Tr., \$27; G. M. Campbell, \$4.65; Carson Hill ch., by brother Bell, \$3.70; Y. L. Miss. Soc., 1st ch., Dalton, by Miss L. O. Blair, Tr., \$32; H. H. Tucker, Atlanta, for Mexican work, \$20.50. Total, \$102.10.

INDIAN TERRITORY.—W. P. Blake, missionary, Eufaula, balance on pledge for "Mexican Building Fund," \$3.

KENTUCKY.—By J. A. Kirtley, Bullittsburg ch., \$41.50; and Big Bone ch., \$60.50; L. M. Soc., Dover ch., for Mrs. Juhank, by J. T. Belts, \$4; Bardstown ch., by W. H. Wilson, Tr., \$22; by R. L. Thurman, Agt., \$220; C. W. Radford, for China, by R. L. Thurman, \$5; W. M. to W. Soc., Dallsburg ch., by Miss N. S. Riley, Sec., \$10; Fishersville ch., by O. Van Aldale, \$3.25; Mrs. Margaret Ewing, Georgetown, by C. G. Skillman, \$3; by T. T. Eaton, V. P., Friendship ch., \$12; Children's Miss. Soc., Walnut St. ch., Louisville, for girl in China, \$25; and Cumberland River Asso., less exp., \$15.01; by Mrs. John Moorhead, Owensboro, (Woman's Mission to Women, \$12; and Boys' and Girls' Mission, \$20; Logan's Creek ch., by R. R. Noel, \$10. Total, \$528.36.

LOUISIANA.—Minden ch., \$18.25; and L. Aid Soc. of same, \$10; L. A. Soc., I. H. and A. Tr., \$3; Mrs. Nina Courtney, Monroe, \$5; W. F. M. Soc., 1st ch., New Orleans, by Mrs. M. E. Downey, (to be divided between brethren Eager and Powell), \$18.85; Bastrop ch., by J. Byron Wilc., \$35.00; Sundry parties by J. P. Everett, Shiloh, \$22.45. Total, \$111.15.

MARYLAND.—Cumberland ch., by J. Levy, \$3; a friend, \$23; 1st ch., Baltimore, by J. W. M. Williams, \$10; Longwood ch., by G. Bradford, \$5.50; Fuller Memorial ch., Baltimore, by James G. Floyd, Tr., \$17.35. Total, \$62.85.

MISSISSIPPI.—By W. E. Berry, from his church, \$5.51; L. W. Norwood, for self, \$10; N. L. Norwood, \$5; S. L. Norwood, \$2; and H. W. Norwood, \$1. L. S. Foster, for sundry parties, \$1.01; Clear Creek ch., by R. G. Hewlett, (of which \$10 for brother Eager), \$24; by V. H. Nelson, Long Creek ch., \$35.75; and L. Aid Soc. of same, \$5. Salem ch., by T. S. Powell, \$5.10; sundry parties, by Frank Souter, Toccoola, \$5.50; Good Hope ch., by W. M. Farmer, pastor, \$13.25; Rodney ch., by L. S. Foster, \$5; collected by Daisey Williams, for brother Simmons' colporteur, by Miss M. J. Feemster, \$1.00; Midway ch., by John Powell, \$3; Natchitoches Creek ch., by S. H. Turner, clerk, \$3.10; Shubuta ch., by W. H. Patton, \$16; Bunker Hill ch., by Isaac H. Bass, Tr., \$5; Gulf Coast Asso., by O. D. Bowen, \$23; Bethany ch., by T. S. Powell, \$23; by R. H. Whitfield, Sec., \$32.70; A. E. Atwater, Columbus, for brother Powell's Mexican mission, (pledged at Augusta, Ga.), \$3. Total, \$237.96.

MISSOURI.—Palmyra ch., by M. L. Thomas, \$24.20; by W. E. Chambliss, pastor, Kirksville ch., \$20.50; and L. M. and A. Soc. of same, \$10. By R. S. Duncan, agent, \$273.44; by C. F. D. Arnold, —River ch., \$24.40; and W. M. Soc. of same, \$2.55. Total, \$335.39.

NEW YORK.—From Mr. Webb's ch., New York City, for Chaw Seen, native assistant, under Bro. Graves, Canton, through G. W. Samson, \$5.

NORTH CAROLINA.—Three Forks ch., by J. M. Brown, clerk, \$4.10; Thomas W. Babb, (of which \$15 for girl in Mrs. Holmes' school), \$18.55; Yanceyville ch., by F. H. Jones, \$20; by G. M. Williams, Tr. W. B. Convention, \$7. Total, \$55.65.

SOUTH CAROLINA.—Walnut Grove ch., by G. M. Tolson, \$4; Clinton ch., by R. H. Griffith, (less exp.), \$6.50; Swift Creek ch., by A. M. A. Pittman, \$3; L. M. Soc. Mt. Olivet ch., by G. N. Askew, \$5; Lowndesville ch., by John H. Horton, \$5c; Taw Cay, by O. C. Brown, \$5; Hartsville ch., and Sunday-school, by brother Forrester, \$12; Rabun Creek ch., for Powell's Mexican building fund, (less exp.), \$5.75; and Bethel ch., by L. O. Ezell, \$4.25. Congaree ch., by C. A. Stiles, \$2.71; Piedmont Asso., by A. W. Hudgens, Tr., \$5; South Union ch., by G. T. Gresham, \$1.25; Laurens ch., by J. P. Pitts, \$9.50; Union ch., \$10; by C. M. Maully, Vice-Pres., \$5. Total, \$72.86.

TENNESSEE.—L. M. Soc., Mt. Olivet ch., by Julia A. Franklin, Tr., \$5; Concord ch., by G. C. Brown, pastor, \$12; by E. C. Gause, for Edge Hill Waco for Mexican building fund, from Brownsville ch., \$20; and L. M. Soc. of same, \$20. First ch., Memphis, to support brother Eager, by R. S. Venable, \$30; Central ch., Memphis, by brother Lamar, \$72.85; Sunday-school Franklin ch., by Mrs. J. P. Hamilton, \$2.10. Total, \$104.95.

TEXAS.—Sundry parties, Terrell ch., by T. E. Jasper, \$51.50; by W. W. Finley, pastor, Cross Roads ch., (less exp.), \$25; and White Wright ch., (less exp.), \$15.70; Anna Luther's Society, Tyler ch., \$11; J. H. Boner, \$2; Pral in Grove ch., by W. H. Herling, Tr., (half for Mexican, and half for Brazilian missions), \$17. Total, \$119.20.

VIRGINIA.—Hanover ch., King George Co., by Jos. A. Billingsley, \$100.75; Macedonia Miss. Soc., Danville, by W. P. Boatwright, Sec., \$16.75; Female Missionary Society, Gwynn's Island ch., by Mrs. Ann W. Callie, \$7.75; Mrs. Callie, for her deceased son, G. W. Callie, for China missions, \$1.55. Total, \$127.10.

WEST VIRGINIA.—J. W. Crowl, Morgantown, \$5.

AGGREGATE.—\$2,037.21.