

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."

Vol. 16—New Series.

RICHMOND, VA., MARCH, 1885.

No. 8.—Whole No. 200.

[Entered at the Post-Office at Richmond, Va., as second-class matter.]

FOREIGN MISSION JOURNAL.

RATES PER ANNUM:

I. For papers separately addressed, either to same or to different postoffices:
One copy.....35 cts.
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RICHMOND, VA.

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The JOURNAL is doing better, financially, than ever before in its history. We had some fears that the reduction of rates would take it down from its self-supporting position. We are glad to report, however, that the increase of circulation promises to make up fully for the decrease in price.

"THE STORY OF BAPTIST MISSIONS," on further examination, impresses us even more favorably. It is not a history, and therefore properly omits many facts and details. The picture it presents makes up for the want of elaborate drawing, by very tasteful and striking colors, and this, to most readers, will make it all the more impressive. For sale by the publisher, Chancy R. Barnes, 707 Olive street, St. Louis.

HISTORICAL SKETCHES.

III. SHANTUNG MISSIONS—1860.

In the preparation of sketches, at odd moments snatched from other work, we meet several difficulties. One is a fullness of material for which we have not room. Another, quite of an opposite character, is inability to find just exactly the information we want on minor points; a third is absolute and irreconcilable conflict between authorities. For example, the *Foreign Missionary Manual*, on which we have confidently relied, in giving the latitude and longitude of stations, makes Tung Chow 1 minutes north and 11 minutes east of Chefoo, but the maps all put it a little north of west. On another point the maps are at variance—some lay down the Hoang Ho or Yellow river as flowing eastward and emptying, south of the Province of Shantung, into the Yellow sea; others make it turn northward through the western portion of the province, and pour its waters into the Pe-chi-li gulf—we suspect that the former represents the natural course of the river in which it flowed years ago, and the later is its present channel, cut for itself by floods, with the aid of the digging done on the same line in constructing the Grand canal. At any rate, Shantung is a province a little larger than Virginia and West Virginia combined, being in nearly the same latitude,

and with a proportion of lowlands and mountains almost the same as these States. The Hoang or Whang river, which rises in Central Asia, runs up north into Tartary, then returns to China, and formerly, as we take it, washed the southern portion of the province, now forms its western border. North and east lie the Pe-chi-li gulf and the Yellow sea, the mountain chains running out northeastward into the promontory which makes the gulf. Chefoo, the principal port and the post-office of our missionaries, is on a fine harbor not far from the point of this promontory. It is a regular calling place for the steamers which ply between Shanghai and the port of Peking, and being delightfully situated on the sea, and at the same time near the mountains, has become quite a health resort for Europeans resident in the East. It is about 500 miles by water from Shanghai, over 400 in a straight line, almost due north. Tung Chow, 60 miles west of Chefoo, is also on a hill overlooking the sea, but it has a poor harbor, and, therefore, is not visited by steamships. Whang Hien and Shang Tswang are in the interior, south or southwest from Tung Chow.

THE PIONEERS.

James Landrum Holmes, born in Preston county, W. Va., graduated from Columbian college in 1853, married soon after Miss Sallie J. Little, of Cumberland, Md., and arrived at Shanghai in February, 1859. Here they procured a *Chi-nan-foo* teacher, and made arrangements to enter the province as soon as a treaty, then pending between China and England, should be ratified. In the summer they went up to Chefoo and to Tung Chow, but were compelled to return. The next year Mr. Holmes secured a house in Chefoo, and in December took Mrs. H. and their infant daughter to this, the scene of his brief labors. They were accompanied by Rev. Jesse B. Hartwell, a native of Darlington, S. C., who had been graduated from Furman University in 1836, spent a year as professor in Mt. Lebanon University, La., married Miss Jewett, of Macon, Ga., and had sailed for Shanghai in November, 1858, arriving there in March following—his removal to a more northern climate seemed necessary for the sake of health. After a tour of inspection, it was agreed that Mr. and Mrs. Holmes should remain at Chefoo, while Mr. and Mrs. Hartwell opened a station at Tung Chow.

In October, 1861, bands of murderers and robbers, connected with the *Tai ping* rebellion, were ravaging the country not far from Chefoo. Mr. Holmes, who, the year before, had visited the rebel headquarters at Nanking, went out, in company with Rev. Mr. Parker, of the Episcopal mission, to make terms for the safety of the people. Neither he nor his were in danger, but he had just buried his little daughter, and he longed to save other children. Eight days afterwards the mangled bodies of the two heralds were recovered; the story of their murder has never been told. The next year Mrs. Holmes, with her son, born in June, 1862, removed to Tung Chow. At this place Mr. Hartwell organized the North Street church, which grew rapidly. Mrs. Hartwell died in 1870, leaving several small children, whom the stricken father brought to America the next year. He again married and went back to China in 1872, but the continued illness of his wife compelled a final return in 1875, since which he has been laboring among the Chinese in San Francisco.

Rev. T. P. Crawford, a native of Warren county, Ky., was graduated from Union University, Tenn., in 1851, married Miss Martha Foster, of Tuscaloosa, Ala., and sailed for China in November following. Arriving at Shanghai in March, 1862, they

labored there (with an interval of a visit home,) till 1863, when they removed to Tung Chow. He wrote: "Our work goes on the same as when we drew funds from the Board, except that we print no books. Of course it comes hard on us to support ourselves and the mission work, but we feel it is nothing compared to the burdens our poor brethren of the South have to bear." In December, 1860, he organized the Monument Street church. The two churches in the same city had differences which led to much trouble until a few years back. It has been finally settled by the practical abandonment of the North Street church. Dr. and Mrs. Crawford are still in Tung Chow, and have been much blessed in their labors.

REINFORCEMENT.

Miss Eddie H. Moon, of Albemarle county, Va., educated at the Richmond Female Institute, went out in 1872, and was supported by the missionary society of the Institute. Complete failure of her health compelled her to return in 1876. Meantime, her sister, Miss Lottie Moon, educated at Hollins' and at the Albemarle Female Institute, after a brilliant career as teacher in Kentucky and Georgia, had gone out in 1873, and is still there, laboring among the women of Tung Chow and of the surrounding villages.

Within the last three and a half years, this mission has been more strongly reinforced than any other. Rev. N. W. Halcomb, a native of Kentucky, reared in Missouri and graduated from William Jewell College, after a partial course in Crozer Seminary, sailed in October, 1881, and reached Tung Chow January 6, 1882. On the 22d of July, 1884, he married at Chefoo Miss Mattie M. Roberts, of Brownsville, Ky., educated at Lebanon, O., who had gone out in January. Rev. C. W. Pruitt, of Dawson county, Ga., educated at the Southern Baptist Theological Seminary, reached Tung Chow on the 6th of February, 1882, in September following married Miss Ida R. Tiffany, of Wisconsin, who had gone out on the same steamer as a missionary of the Presbyterian Board. Her death, October 19, 1884, has cast a gloom over all the mission, for which her cheerful presence was a constant charm. Rev. J. M. Joiner, born in Georgia, resident in Louisiana, graduated from Mississippi College and from the Seminary at Louisville, married Miss Mary Eager October 16, 1884, and set out immediately. With them went Rev. E. E. Davault, of Sullivan county, Tenn., a graduate of Carson College and of the Seminary, and Mrs. Davault nee Laura A. Murrah, of Russell county, Ky.

The younger members of the mission had plans for an advance interior towards the white fields prepared by floods and famine to receive the truth, but there are many adversaries, and they have been "let hitherto." We trust that a great and effectual door will yet be opened, and that the present delay may make them more fully "wait on the Lord." The last annual report from Tung Chow told of a steady advance, nine baptized, present number 109.

OUR TREASURY.

As the fiscal year is drawing towards its close, we begin to look anxiously at the receipts, and to make comparisons with past years to see how we are likely to come out. The acknowledgments in this number, \$4,800, in four weeks, show improvement over several preceding months, but fall far below the present and pressing needs.

The Convention meets at Augusta, Ga., on Wednesday, the 6th of May. To have the reports printed in time, they must be closed

the last of April. This leaves only two months for collections which can go into the returns of the current year. It will be remembered that the liberality of a year ago encouraged us to send out large reinforcements, and to press forward all along our line of out-posts. Shall it become necessary to check this advance, to retrench here and withdraw there? No mere paper resolutions but the solid contributions of March and April must answer this question.

That all may see exactly how the case stands, we print the receipts for the year ending April 30, 1884, and in a parallel column a complete exhibit of contributions from same sources received from May 1st, 1884, to February 17th, 1885. The total last year was in round numbers \$80,000; the sum needed this year is at least \$100,000. To make it up will require an increase of 20 per cent, or one-fifth, over last year's receipts. At this time a year ago the Treasurer had received \$42,800; the present figures, \$45,000, show an advance of less than 5 per cent, and cause real apprehension that we may not reach the \$100,000. Will brethren examine the table below, each with reference to his own State, and make a vigorous effort to complete the full amount. Some have fallen far short; there is still time to make amends. Some have been more blessed, they ought to bear the infirmities of the weaker.

	1884-5.	1884-5.
Alabama, (bequests).....	\$ 4,988.00	\$ (10 months)
Alabama, (contributions).....	2,600.33	1,682.48
Arkansas.....	1,080.70	536.01
Florida.....	514.35	351.81
Georgia.....	6,094.00	3,883.50
Kentucky.....	10,474.40	6,067.27
Louisiana.....	1,301.30	647.66
Maryland.....	4,945.03	2,309.79
Mississippi.....	3,613.27	2,536.42
Missouri.....	6,211.89	3,835.32
North Carolina.....	4,562.64	3,418.03
South Carolina.....	7,690.83	5,936.04
Tennessee.....	2,158.83	1,854.82
Texas.....	12,804.29	4,841.47
Virginia.....	10,377.04	5,009.31
West Virginia.....	121.27	105.10
Other States.....	405.03	256.56
	\$79,903.29	\$45,043.23

There was contributed last year in March \$14,600, in April \$22,500; total, \$37,100; for this year we need for these months \$55,000. How much of this ought you to give? How much ought your church to raise? What can you do to stir up the pure minds of your brethren and provoke them to good works?

Before you answer these questions please turn and read over again the last letters from all the fields. Hear the persistent and oft-repeated call of Bagby and Taylor for means to fit up places of worship and for more laborers in the whitening fields of Brazil. Note the applications from Africa, from Italy, and from Canton for much needed building funds. Listen to the agonizing, almost despairing, plea of Yates and Hunnex for the millions of Shanghai dying in sin, with none to tell of a Saviour. Mark the needs of our young men in Shantung, eager to go forward. Catch some of the enthusiasm which rings out in Powell's bugle notes as he sounds the charge in Mexico. Which of all these can we deny? Whom can we withdraw? Do not the blessings of God on our feeble endeavors call on us rather to be more faithful, more consecrated.

Our latest news from the Nile valley tells of the fall of Khartoum and the retreat of the little English army before the hordes of the false prophet. Why? Because the relief column was small, ill supplied with means, and two days late. Much larger expenditures of life and treasure will be necessary to retrieve the disaster. Let soldiers of the cross take warning.

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RICHMOND, VA., MARCH, 1885.

OUR MISSIONARIES.

SOUTHERN CHINA.

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

CENTRAL CHINA.

SHANGHAI.—M. T. Yates, Mrs. Yates, Miss Ruth McQueen, assistant pastor, Wong Ping San, chapel-keeper—a licensee—Wong Yeur San.
Kien San.—See T'ay San, pastor.
Szechow.—Tsel-nie-Shang, chapel-keeper.
Chinkiang.—William J. Hunnex, Mrs. Hunnex, and Tse-nie-Shang, chapel-keeper—a licensee.

NORTHERN CHINA.—P. O. CHEFOO.

TONG CHOW Mission.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss Lottie Moon.
Whang Hien Mission.—N. W. Halcomb, Mrs. Halcomb, C. W. Pruitt, Mrs. Pruitt, J. M. Joiner, Mrs. Joiner, E. E. Davault, Mrs. Davault.

AFRICA.

LAGOS.—W. J. David, Mrs. David, P. A. Eubank, Mrs. Eubank, C. E. Smith.
Abbeokuta (P. O. Lagos).—W. W. Harvey, Mrs. Harvey, and S. M. Cook.
Oponomahaw.—Moses L. Stone, native pastor.
Gau.—S. L. Milton, native evangelist.
Hausser Farm.—Albert Ell, native evangelist.

ITALY.

ROME.—George B. Taylor.
Naples.—J. H. Eager, Mrs. Eager, Sig. Basile.
Torre Pellice.—Signor Paschetto.
Pinerolo.—Signor Ferraris.
Ailan.—Nicholas Papenagouth.
Venice.—Signor Belloni.
Bologna.—Signors Colombo and Torre.
Modena and Carpi.—Signor Martinielli.
Bari and Barietta.—Signor Volpi.
Isola di Sardinia.—Signor Cosen.

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 Addie Barton, Miss M. C. Tupper, Sen. Rodriguez.
Progreso.—W. M. Flournoy, Mrs. Flournoy.
Pulas and Pulas.—F. M. Myers, Mrs. Myers.

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

A correspondent of the *San Antonio Express* (Feb. 7th.) gives a glowing account of the excursion to Saltillo, the reception of the party by Ex-Governor Madero and Gen. Cervantes, Acting Governor, and of the interesting exercises at Saltillo. These consisted of the baptism of six converts, sermons and addresses by a number of brethren, including Drs. Pope, Carroll, Lynd and Howard, and Revs. Morris, Westrup and Hawthorne, and President Cardenas, and the laying of the corner-stone of the church, at which Gen. Cervantes presided. The Madero Institute is described as "one of the finest buildings in a city of fine buildings."

FROM BRO. HUNNEX.

CHIN KIANG, Dec. 10, 1884.

Dear Dr. Tupper:

I notice that some time has elapsed since I sent you a few lines from this part of the great harvest field. I, therefore, without further delay, send you a few particulars of the work being carried on here. I wish that I could make you glad by telling you of many souls pressing into the kingdom, but this is not the case. Many hundreds—I think that I might, without exaggeration, say thousands—have heard the gospel in this place, but few, very few—a mere handful in fact—have savingly believed in Jesus and come out boldly for Him before their fellow-countrymen. This is the most trying part of our labor, the people will not accept the glad tidings of salvation; they appear to have no desire other than the supply of their temporal wants and necessities. There is no joy comparable to the joy of preaching the gospel to the heathen. But this joy would be greatly increased and intensified if we could see more of them believing it. There is no lack of those who are willing to join the church, but this does not mean believing in Jesus to the salvation of their souls; it only means that they hope to get some temporal advantage by their hypocrisy. The remark frequently heard in China, that "the Chinese do not want the foreigners' salvation, they only want the foreigners' trade and wealth" is not far from the truth. There is no Macedonian cry here. The people have no conception of the inestimable blessings connected with the gospel of Jesus Christ, and they have no relish for those glorious truths which are the hope and consolation of our lives. Poor blinded hearts! how my soul aches for them sometimes. I think that sometimes I have a faint conception of the feelings which stirred the heart of Paul when he wrote the first few verses of the 9th chapter of Romans. Large and popu-

lous cities in the immediate vicinity of Chinkiang have not one single messenger of the cross to tell them of the Saviour of the world. Thousands of them pass into eternity every day. What a thought! I feel my heart stirred to its very depths as I write. Do not think me too bold if I say to the brethren and sisters of the Southern Baptist Convention, "cannot something be done for these perishing multitudes?" For if the word of God be true they certainly are perishing. There is no other name given under heaven whereby these multitudes may be saved. I think that if we really believed this solemn declaration of the inspired word there would be no lack of laborers in the great heathen nations of the world. The French are now spending millions of dollars to bring death and destruction upon this poor people; would that the servants of Jesus in every land would arouse themselves to give them the blessings of Christianity. Men and women are needed, and there is no lack of suitable laborers in the church of Christ. Money is needed, and there is untold wealth lying unused in the coffers of the children of God. We only need that God's Holy Spirit should rouse us all up to realize what are our responsibilities before God in this matter. Shall we who can speak of the love of Christ be dumb and let souls perish? Shall we who can give of our substance withhold it and let souls perish? May our gracious Lord and Master stir us all up to serve him more earnestly and faithfully than we have done. Such should be the longing, ardent desire of every soul that loves the Lord Jesus Christ. I have been amongst the villages a great deal during the last few weeks. I am generally alone in my itinerations, but am occasionally accompanied by other missionaries. The people as a rule are willing to listen to the gospel, but they are, generally speaking, very ignorant, and it requires great patience and labor to make them understand even the most elementary truths of Christianity. A Christian man, who has attended my services for the last year, has just had his house and all that it contained burnt down, the people believing that he was a Roman Catholic. He is a farmer, whose home is about twelve miles from Chin-kiang. We may expect to hear of such occurrences, now that the country is in such an unsettled state, by reason of the lamentable quarrel between France and China.

Accept the cordial Christian regards of Mrs. Hunnex and myself.

W. J. HUNNEX.

CHRISTMAS AT BAHIA.

BAHIA, BRAZIL, Dec. 26, 1884.

Dear Journal:

Yesterday we celebrated Christmas with song, praise and appropriate addresses. At three P. M. a basket dinner was prepared on our mission terrace, which was as enjoyable to the old as to the young. The remainder of the evening was spent in conversation, until seven, when, at the sound of the bell all repaired to one of our largest rooms, where a Christmas tree was loaded with presents for the children. Every child received a present of some kind. It being the first tree of the kind in Bahia, it was quite a curiosity to all. Some of my students and some friends and relatives of church members were in attendance. All the doors of the mission building were thrown open. The effect, socially, was all we could have expected. We wish to teach our members that among our own brethren we are to cultivate social relations; always give them the preference to their old worldly companions.

On the night of the 24th the wife of one of our best members made her profession of Christ. They have a large family of children. On Sunday night before, an aged lady, the mother of four of our young sisters, united with the church. Thus you see our Christmas has been made doubly enjoyable by the continuance of the work of the Lord in conversion. This brings our present number to fifty-two. Last Christmas we had only about fifteen members. We now look forward to the coming year for 150 or 200. But who can measure the work of the Lord? He can give 500 as easily as 200.

I ought to mention that on the Christmas tree our Elder Teixeira received a study-gown, a copy of our Philadelphia Publication Society's "Popular Commentary on the New Testament," etc. The church received an excellent wall-map, in Portuguese, 36x24, of Palestine, made and offered by our brother Jozo Baptista (artist). He estimates the worth of the work at \$40. He made it almost entirely by night during a period of five months. There is no such map of the kind in Portuguese that I know of, and I have made diligent inquiry. The priests here do not wish to do anything to facilitate the study of the Bible. Brother John, in anticipation of this gift, received an excellent reference Bible, a pair of pants, etc.

On the 9th inst. Mrs. Taylor, myself, our colporter, Borges, and son, went into the in-

terior to a city called Alogonilhos, of five or six thousand inhabitants. I preached four times during our stay of a week, in the largest hotel of the place. We had about sixty the first time, 120 the second and 250 the third. The last night the priest sent out his agents, who attempted to break up the preaching. Brother Borges gave his reasons for leaving the Romish church in a very acceptable speech of fifteen minutes. At the close, during the last hymn, I was struck on the head, but without injury. After preaching the insulters reached their highest. Insulting me through the windows, stoning the house, and even throwing things into our private room. The mayor offered his services, and attended himself the first two nights, but failed to attend on the third. By request, I preached in his private house the fourth time to about 120. Two, both men of more than middle age, are wishing to be baptized, but prefer to come here for that purpose. We left after the excitement had cooled down. My hopes are strong for an early harvest there.

Mrs. Taylor aided me very much. The town paper dubbed her "priestess." While the trip by railroad was enjoyable, we did not receive the advantage of health which we expected. We came back to our work about as worn as we had gone. The heat and dust was terrible.

I, or Senor Teixeira, will go again, by steamer, to Macio in January, at the earnest call of persons interested there. They are calling loudly to found a church there, and give them a pastor. The work has already taken such a footing there that I think the Board might put it down as a station in her list of Bahia stations. Macio has a population of 15,000, and is the capital of the second province North of Bahia, about 400 miles distant. Senor Teixeira went at the expense of the church before, and if he goes again it will be the same. If a pastor cannot be spared to that place yet, we can visit it quarterly or twice a year.

Wishing you a happy New Year, and all your readers, I close. Pray for us.

Z. C. TAYLOR.

CHRISTMAS IN RIO.

December 27th, 1884.

Dear Doctor:

It seems little like Christmas to us northerners just now in Rio. The last few days have been excessively warm. To-day it is fearful in the streets, where the blazing tropical sun comes down with unbroken force. Last week we had a fierce rain storm which unroofed houses, tore limbs from trees, flooded the streets, threw down walls, overturned boats in the bay, and carried general destruction with it to all parts of the city. Our house was put in much confusion by the blast.

I informed you in a postal card some two weeks ago of my removal from the house which we have been occupying for three months past. The present building fulfills all expectations. It is much more comfortable, and the hall for preaching proves excellent. I have just commenced preaching in another part of the city where there is a large population. A house for religious purposes has been rented there for brother Soper's use in his work among English-speaking seamen, and for my use in my labors among the natives. Last night there was preaching there in Portuguese, and some forty hearers were present inside the room and in the yard in front. All gave excellent attention, with the exception of a drunken fellow, who insisted on applauding, and afterward commenting in a loud voice. His conduct was condemned by the others.

I want to ask about the prospect for a helper for this place. I have not heard from you in many months, and, therefore, know nothing of the Board's decision regarding my appeal; had hoped to receive a letter by this last steamer, which arrived a few days ago, but none came—am afraid some letter has been lost. What can I hope for in the way of help? I hear from brother Mullins that he hopes to come this year now approaching—sincerely hope that he will come as soon as his Seminary course is completed. Can't he be appointed so that he may sail without delay after the Seminary closes in May? If he could come in June or July it would be the best season in the year to arrive in Rio. How I wish a young (single) lady could also be sent to Rio. We ought to have one in the very beginning here. Don't you think that two young ladies can be found for Brazil, one for Bahia and one for Rio? We hereby formally appeal for an unmarried lady for Rio Janeiro! Such a worker could find abundant work from the very beginning. There is much work to be done in Brazil which a married lady cannot do, however zealous she may be.

I am afraid that the Brazilian mission has not the full sympathy of the brethren at home. Other fields seem to be absorbing almost all the attention. I do not want to leave my work even for a short time, but I sometimes think that if either brother Taylor or I could spend a short time in the U. S.

to plead the cause of this vast and most promising field, greater interest in it could be aroused. Surely an additional force will be sent to this dark land, where the call for the gospel is so urgent this coming year.

I am very anxious to hear from you—hope that the next mail will bring a letter.

Yours in hope, W. B. BAGBY.
Rio de Janeiro, Dec. 29, 1884.

AFFAIRS AT BAHIA.

January 9, 1885.

Next Sunday will be a notable day with us, as we expect to ordain two deacons, proved and fatherly men; baptize two or three; celebrate a marriage; and at the close of the night service, the Lord's Supper. Our present number is 53.

Senor Teixeira and family will go to Macio next week. The prospects are bright for organization there soon. Many are interested here.

We are anxiously expecting the Board to grant the petition for a church here. The opportunity to possess an excellent site at a small price is ours now.

Mrs. Taylor's health and mine is good at present. A grand and glorious year to our Board. I remain your humble servant,
Z. C. TAYLOR.

LATER.

BAHIA, January 12, 1885.

Yesterday was an important day with us. At morning service two of our worthiest brethren were ordained deacons. They are both advanced in age, industrious and upright men. At seven P. M. took place a marriage service of one who was immediately afterwards received as candidate for baptism. I then preached a sermon of forty minutes, after which four or five, opportunity being given, declared they had already felt a change of heart. Several ladies present show signs of change, but from excessive modesty, did not avow themselves. All our seats were full. The subject was solemn and pointed. I sincerely believe that God will bring more than one to Jesus by it. The sermon being over, we repaired to the terrace, where Senor Teixeira baptized three; a fourth one being sick, was not present to be baptized. After the baptism we celebrated the Lord's Supper, forty-six participating, eight were absent. During the closing hymn we gave the right hand to the three newly baptized, and to Senor Teixeira, who goes to-day with his family for Macio. I had intended to go this time, but several Presbyterian preachers had flocked there, after Senor T's first visit, and the brethren and friends there expressed so strong a preference for Senor T. over the others who had gone there, that I concluded it best that he should go again this time. In case of organization, I shall go up later on. We are praying God to treble our number again this year. After meeting 14,000 were raised to bear the expenses of Senor T. to Macio. A day long to be remembered by us all. Although I was about half sick all day, it was one of the most precious days of my life.

Our reports show that in 1884 we sold 1,300 copies of Scripture. Some 30,000 tracts were distributed. The gospel has been preached successfully in three cities and two villages. We hope soon to start a school on a self-supporting basis.

The new year has burst in upon us with a glorious dawn of brighter times to come. Pray for us.

Z. C. TAYLOR.

ARRIVAL OUT.

BAPTIST MISSION HOUSE,
LAGOS, WEST AFRICA,
December 19, 1884.

Dear Dr. Tupper:

The steamer Benguela arrived on the 12th inst. with 92,000 cases of gin and four Baptist missionaries for the enlightenment of Africa. You can imagine our gladness to welcome the latter. It looks like beginning in earnest to see six missionaries in Lagos and know there are two more at home who will be here soon.

Now let me give the Board a hint to learn a lesson from the wisdom of the "children of this world." Merchants deem it wise to take care of clerks here by not letting them stay here too long at a time. There is a great deal of value in human life in this mission now. "A hint to the wise," &c.

The new missionaries will all stop here for awhile, according to medical advice, and let circumstances decide when to go interior. Meantime they are studying Yoruban, with your humble servant as teacher, and preaching.

Our hopes of Government interference in the matter of the interior war are disappointed. Let this be a matter for special prayer by the members of the Board. We are all in good health and high spirits.

Yours faithfully,
P. A. EUBANK.

FROM BRO. SMITH.

BAPTIST MISSION HOUSE,
Lagos, West Africa, Dec. 25, '81.

Dear Dr. Tupper:—It seemed to me the sweetest music last night that I ever heard. The church choir, composed of young people and children, gave us a Christmas-eve serenade at midnight. They moved the organ out of doors, and sang three beautiful Christmas songs. We were not expecting it, and had gone to sleep. It thrilled me with joy, and I was carried back in mind to my own happy America, when just about the time of midnight here, there were gathered in thousands of churches, the happy and favored S. S. children, and in thousands of homes, the happy family groups, receiving, and giving Christmas presents. I should like to have been in one of those gatherings, but I am much happier here.

I cannot express my joy at being among this people, and in a small way doing the work I have so long wished to do. I have not words to say what I should like to say. When I hear these people sing and pray, and look into their faces earnestly turned to me when I am speaking, my heart is more than full. When I walk through the streets and see the multitudes who have not known God nor heard of Him, and when I go into the market and see the heathen women selling articles of heathen superstition, such as skulls, bones, rings, beads, and many other things, and see in the market a large tree which the people worship, my heart is filled with both sorrow and joy—sorrow that these things are so—and joy that a few of us are permitted to tell them of the true God and only Saviour, and that there is a growing interest in behalf of Africa at home, and that others are anxious to come to our help. I am almost impatient to do the greater amount of work that I can do when I have learned the language. I preach now every Sunday through an interpreter, but I long to speak to the people directly. Then I want to go out and talk to the people, and preach to them on the streets where a crowd can always be gathered, for here a greater number of the heathen can be reached. We do this now through an interpreter. I must creep before I can walk, but I do not even creep yet.

The principal work we can do now is to study the language and the people. This we are trying to do. We spend about four hours a day on the language. Outside of this regular study, we are picking up a few words. Brethren Harvey and Cook each preach every Sunday. As you will have already learned, our welcome was a very hearty one from brother and sister Eubank, from the missionaries of the other societies, and from the native Christians. Here at Lagos there is a good deal of civilization, but I am anxious to go to the interior, so that I think but little of this. There is work enough for us all here, but we cannot afford all of us to stay here. Brother and sister Harvey are anxious to go to Abeokuta, but the physician says they must stay here for a while. The war in the country between here and Ogbomoshaw makes it difficult, and sometimes almost impossible to reach that city. I hope to visit there soon after brother David returns. Our hearts have been rejoiced by a letter from brother David, telling of his early return here, and of the growing interest at home in behalf of Africa, and of three being in the Seminary who wish to come. I do hope the Board can send the two who wish to come next year. I know them both, and I believe they would be good men here. When I go to Ogbomoshaw I ought not to be left alone longer than is necessary. I shall be the only white person there. We are earnestly praying that the wars may cease so that it will be safe to travel. We are all right when we get there, but our communication with Lagos would be considerably cut off.

We found brother and sister Eubank well, and looking very well, as well as in the U. S. I think. Brother E. has been unwell for a few days past, but it is the first for quite a long time. I have had a very slight touch of the fever.

Affectionately,
C. E. SMITH.

AT AN OUTSTATION.

CANTON, CHINA, Jan. 17, 1885.

My Dear Dr. Tupper:

On Christmas day I left home for a visit to our station on Cheung Chau. This is an island about twelve miles from Hong Kong, and contains one village of about five thousand inhabitants—mostly fishermen. Just at this time there are many people gathered there for fishing, and this gave us an extra opportunity for preaching, especially in the evening. After the days work is over the people come in to hear the gospel an hour or two.

On Saturday evening we invited the people to come and attend our services on the following day. They said we must go a fishing, we can hear at night. So they launched out Sunday morning, but the wind rose so high that they had to return, and as many

of them came in they said that the heavenly Father that we preached about wanted them to attend the service and had sent the wind to drive them back. We had an all-day's service, which lasted to 8.30 in the evening.

During the day we had the painful duty to perform of excluding two members, man and wife, for gambling. And yet we have reason to believe that good was accomplished by their public exclusion. It gave me a good opportunity to place before the community the requirements of a Christian and to show them that we do not fellowship the ways of darkness. There were two others that had done wrong and confessed it before the church and were forgiven. This also showed that we were lenient to the penitent and were willing to help people to do right. I heard words of approval from the heathen of our treatment of both cases. So I hope that good was accomplished by our severity as well as by our lenience.

The people were very attentive and respectful, and we hope that some good seed were sown in hearts that will respond to the regenerating influences of the Holy Spirit, and bear fruit in the salvation of some of the many that heard the gospel.

I found all well at home. Brother Hickson has moved to his own hired house, and seems to be doing very well.

We are just in the midst of the week of prayer and are busy with our annual accounts, reports, &c., so please excuse brevity.

Your brother in Christ,
E. Z. SIMMONS.

FROM DR. GRAVES.

CANTON, JAN. 6, 1885.

Many thanks for your letter telling me of your anxiety about us during our troubles here. God has brought us safely through those troublous times, and we begin the new year in comparative quiet and with hopes of usefulness. Our native Christians in the country are still exposed to many trials from the heathen, who vex them in various ways. The Chinese officials so far have refused any reparations for the loss of property through the mob, and will not arrest any of the rioters for destroying the chapels.

At Shiu Hing, where the Government examinations are going on, a party of students recently attacked our chapel and broke some of the doors and benches. The authorities tried to check them, but they showed no fear of the police, as they rely on their numbers and respectability (!), being connected with the better class. The magistrate had the seats repaired, but urged that the chapel be not opened for preaching during the examinations. So preaching has been suspended there, and the preacher we sent up has returned to Canton.

Since the failure of the peace negotiations the people have been more rude again, but most of them show no angry hostility, and we have become so accustomed to having curses and opprobrious epithets hurled at us along the streets that we take no notice of them.

A young man from Shiu Hing was baptized a fortnight ago, and on last Sunday brother Tso Lune, our native pastor, baptized his wife, who had been a Presbyterian. There are several others who expect to apply for baptism soon.

It is a cause of gratitude that none of the native Christians have lost their lives or have been seriously injured during the troubles, and those who lost their earthly goods and whose business prospects have been ruined have stood the test so nobly. A sum sent Mrs. Graves by some kind friends in Baltimore and elsewhere has enabled her to help to supply some of their temporal necessities. A few have given us anxiety, and may have to be excluded for neglecting public worship, but these are not among those who have suffered persecution.

Yours in Christ,
R. H. GRAVES.

FROM DR. YATES.

SHANGHAI, CHINA, Jan. 7th, 1885.

I have been under the weather and unfit for half-work for six months. Since October 15th I have had a doctor, and sometimes two, daily, or every other day. Cannot tell what will be the outcome of all this suffering and anxiety. My general health is pretty good. But my work is restricted to translation and preaching at my home chapel. It is greatly to be regretted that this mission has not been reinforced long ago. Three men for Chin-kiang, three for Soochow, and one for Shanghai, are what are wanted now, or as soon as practicable—whether I am here to assist them or not. I have done what I could alone, to extend and locate the work, and, to some extent, to supply it with preaching—"God is witness." But that must stop now, till I am rid of my thorn in the flesh.

To-morrow is my birth-day—60.

Faithfully,
MATTHEW T. YATES.

THRILLING NEWS.

SALTILLO, Feb. 9, 1885.

My Dear Bro:

We have been the recipients of special blessings from the Lord ever since you were here. Truly the work promises great things in the near future.

1. I have spent much time in Patos preparing the field for our dear brother Myers. There are some thirty regular attendants on our services.

The Alcalde (chief magistrate) has been converted and joined the church; also Col. Pedro Aguero, a gentleman of large means, and one of the most influential men in the State. Several leading citizens said to me, you will see that in a short while all Patos will be Baptist.

The people were very anxious for us to open the school in Patos at once, and we were assured that we would have more than 200 pupils. One gentleman of means agreed to be responsible for the salary of one teacher. Other persons here were willing to aid in sustaining the number of teachers needed, so that it would cost the Board \$600 additional. But I feared that it might be wrong to ask the Board for an additional appropriation before May. But, my dear doctor, you must know that we suffer in the flesh when we see such open doors and find ourselves unable to enter them for the want of means. The school must be opened at an early date, if the Lord so will.

2. I must say to you that the Lord is going before us and leading us into new fields. I am just in receipt of a letter from a Presbyterian missionary in Parras, who has never seen a Baptist minister, telling me that from a prayerful reading of the scriptures and some Baptist tracts which have fallen into his hands, he believes that we hold the truth, and begs that some minister come and baptize him. This is 120 miles west of Saltillo, and about half way to Durango where I have long desired to establish a mission.

OTHER INVITING FIELDS.

The other night two men came fifty miles to offer themselves as candidates for baptism. They have been coming to us for instruction. After hearing their first sermon they returned home and burned all of their idols. They live in Chelfon, where there are now many believers.

In Salado, 150 miles west of us, General Bustamante and nearly all the people are believers. They are pleading for a minister. Some have come here to be received into the church.

Monclova was once the capital of Coahuila and Texas, and is still a place of much importance. One of our members is teaching school there, and the other day brother Porfirio Rodriguez visited the city and found several Baptists and a number of people who gave evidence of conversion, and are anxious to follow Christ in baptism.

For more than a year they have been begging me to visit San Pedro, Lordo, Villa de Cos, and Zacaticas. In the last named city there are seven members of Saltillo church—very earnest and devout—and exceedingly anxious to organize a church. But why cite other places full of promise, while the Board laments an almost exhausted treasury. We have ceased to pray God specially for the opening of new fields, but are pleading for our brethren at home that God would open their hearts to the pious calls of this misguided people for those who can teach them the way of the Lord more perfectly. How long, O, Lord, ere Zion shall arise and shine?

We are now in the midst of a glorious revival—the meeting has been continued for ten days. Twenty-one have joined the church to date. Our membership now numbers one hundred and one. The interest continues unabated. Nearly every girl in school not a member of the church seems deeply moved on the subject of religion.

Recently I made a trip to Patos, accompanied by my wife and Miss Mamie. It was Miss M.'s first missionary tour. She was perfectly delighted with her trip, and made a fine impression on the people, inducing several ladies to attend our services who had never gone before.

A gentleman from Monclova, 120 miles north, has just come to ask baptism at our hands. He grew weary waiting for the missionary to come to him! He tells of numbers at home who believe on the Lord and desire baptism. I am appalled when I think of the solemn duty resting on the Baptists to give a pure gospel to this people.

I regret to see that some brethren are intimating that "Mexico has had her share." When the great work opened up among the Telugus and heavy demands were made for reinforcements because God's converting power was being most wondrously bestowed, who could have dared to suggest that these new born babes should famish until an equal number had been converted in Africa or some other part of the great foreign mission field. Our fields are all equally important. The needs of all I know will be fully and fairly consid-

ered by the honored men who compose our Board. I do not wish that men should be sent to Mexico to the detriment of other fields; but if necessary let us have an emergency fund to throw out reinforcements all along the line. Of one thing I feel sure, God will in his own way raise up men to occupy the waste places. All join me in love to you.

Fraternally,
W. D. POWELL.

FROM BROTHER SIMMONS.

CANTON, CHINA, Dec. 11th, 1884.

My Dear Dr. Tupper:

I wish to thank you and the Board for sending brother Hickson and family. It was my privilege to go to Hong Kong and meet them, and bring them to our home. They will stay with us until January 1st. They are hard at work on the language, trying to get up a few phrases of the language before going to house-keeping. It is quite a treat to have some children in our mission. We have been a kind of an old bachelor of a mission a long time. We are well pleased with our new missionaries, and look forward with pleasure to the time when they will become fellow-helpers in the gospel.

Brother Graves is writing you about an appropriation. I hope the Board will be prepared to allow us to buy the lot at once, for there is a lot joining ours that can be had at about two thousand and two hundred dollars. And in view of the political condition of affairs here, the Board might leave it to us as to the time we commence building. Though, unless matters get decidedly worse than they are now, I think it would be quite prudent to begin building in May or June, as it takes at least six months from the time the house is commenced before it will do to occupy it.

We are having very good opportunities for preaching. The people are quite respectful in their attention. We also have good reports from some of our country stations.

Mrs. Simmons joins me in kind regards to you and the members of the Board. Pray for us.

Your brother in Christ,
E. Z. SIMMONS.

FIRST IMPRESSIONS.

BAPTIST MISSION HOUSE,
LAGOS, WEST AFRICA,
Dec. 17, 1884.

Our missionary party, consisting of brother W. W. Harvey and wife, brother C. E. Smith and myself, arrived here safely on the evening of the 12th instant, after a long and tiresome voyage of 53 days from New York. It is needless to say that we were more than welcomed by our brother and sister Eubank, who had anxiously awaited our coming for some time. The natives receive us gladly, and rejoice that so many of God's people have come to help them, and we are thankful that our voyage has been a safe one, and that we are permitted to work where the gospel is so much needed. We have already commenced to study the language and have learned a great many salutations, but the natives laugh at us very much when we make mistakes, but this only encourages us to work the more earnestly. At present we can all say that we are well, and hope to continue so as long as possible. We are delighted with the climate, and it seems strange to think that it can be called unhealthy. With many kind regards to the loved ones in America and our co-workers everywhere, I am

Sincerely yours,
S. COOK, JR.

P. S.—We shall all remain at Lagos for some time—don't know how long. All communications should be addressed to Lagos.

S. C., JR.

THE WORK GOES ON.

RIO JANEIRO, Jan. 17, 1885.

Dear Dr. Tupper:

The work goes on as usual, only with increasing interest. I preached last night in the newly rented hall in another part of the city; had a large number of Brazilians present, and good order reigned. I am looking out now for a third preaching station.

Good news! The man whom I have employed to help me temporarily, and of whom I wrote you, has already been convinced of the scripturalness of Baptist views. He has studied the subject of baptism carefully and prayerfully, and is now thoroughly convinced. Another, a doctor, has also been convinced. I hope to baptize them both soon. They are men of piety, intelligence, and influence. The one who is a preacher, preaches with power, and is a good worker. He will be of immense help to me. Our English brother, Soper, is doing fine work among the English.

All well. Encouraging news continues to come from Bahia. Hope to hear from you very soon.

Yours most truly,
W. B. BAGBY.

MISS WHILDEN'S HEALTH.

From the following note from Miss Whilden, it appears that our sister is not so well as was reported in the last number of this paper. *She must have perfect rest.* It is positively cruel and sinful to ask her to do any work yet.

CLIFTON SPRINGS, N. Y.
February 2d, 1885.

I am still under medical treatment at the Sanitarium. My stay is prolonged indefinitely, as I am in some respects not so well as I was a month or five weeks ago, though I am gaining strength. I asked Dr. Foster, the head physician of the institution, under whose care I have been for some time, when I could go back to China. He replied, "not before next fall." He says my nerves have undergone a great strain from overwork. I myself did not realize how much they had been overtaxed until I had time to rest and think a little about myself. Sometimes I grow sadly discouraged about my case, for the improvement seems so slow. After sixteen months of rest, (the first year was not,) I cannot write a letter, or try to think out anything new, without its bringing on a feeling of pressure on the brain and pain down the spine. I have fattened, and look well, but mental effort brings on all the old pain and weakness. The physicians here and elsewhere all tell me that I shall eventually be well, but it will take time.

Yours, with Christian love,
LULA WHILDEN.

Circumstances have compelled the Editor for two months past to give much attention to the business correspondence of the paper. He has to regret some few mistakes of omission made in this office, and disclosed by the letters, but then he is comforted by finding many more such mistakes made by the correspondents themselves. The carelessness of writers, especially on postal cards, is really surprising. We are always glad to correct errors when brought to our notice, and try most faithfully to prevent their recurrence.

Stamps are available in paying for the JOURNAL when it is inconvenient to send money or postal order, but our subscribers will oblige us by sending them only when they cannot do better, and then getting ones or twos. We have but little use for 5 cent stamps, none at all ordinarily for 10's.

The friend who, in January, sent us a postal note from Augusta, Ga., but no name, has not yet been heard from. We are hoping that he will become offended at not receiving his paper, and write to know why it is not sent.

Our QUESTION BOX, much to our relief, is entirely empty this month.

PERSECUTION IN KWANGTUNG.

[Rev. R. H. Graves, D. D., in Missionary Record.]

The autumn of 1884 will be memorable in the history of Christianity in China on account of the wave of anti-Christian and anti-foreign excitement which swept over the province of Kwangtung. In the course of a few weeks 18 Protestant chapels were destroyed or robbed. The degree of violence they suffered varied from simple robbery of the preacher to the total destruction of the furniture and building and the robbery and maltreatment of the native Christians in general. I make no allusion to the violence done to the Roman Catholic chapels, as the priests in this province are French, and it is not strange the people should vent their indignation against France for her unjustifiable demands, by reprisals on French property, and abuse of those connected with the French.

Speaking, then, only of Protestant chapels, the different nationalities and various Missions represented here all came in for a share in the losses. Ten chapels interfered with by the heathen were American, 7 were English, and 1 was German. Five were connected with the American Presbyterian Mission; 1 with the English Presbyterian; 3 with the English Wesleyan; 2 with the London Mission; 1 with the English Church Mission; 4 with the American Baptists (2 at Canton and 2 at Swatow); 1 with the American Congregational Mission, and 1 with the German Berlin Mission. Several of these were near Swatow and the rest were in the vicinity of Canton. In Canton city the chapels were saved only by the active efforts of the Consuls who procured proclamations from the Chinese authorities.

FROM DR. GRAVES.

December 10, 1885.

My class is in session, with a daily attendance of over twenty. We have our chapel open for daily preaching to the heathen, and have good congregations.

My health is not so robust as it has been, and I have to be careful about overtaxing my strength. I have not yet wholly recovered from the tension caused by the troubles in September last.

We will soon have to call on the Board for some \$5,000 for a house for brother Hickson. The ground can be secured adjoining our houses. It would be well for the appropriation to be made, leaving it to us to judge of the proper time for building, as political complications are not yet settled. We must also be guided by the proper time of year for building. Brother H. has temporarily rented a house from the Wesleyan mission at \$400 per annum, but he may be called on at any time to leave at one month's notice.

With Christian love to you and yours, in which Mrs. G. joins, and to the brethren of the Board.
Yours fraternally,
R. H. GRAVES.

MISSIONS AND SCIENCE.

BY RO. CUST, LONDON.

[Reviewing the Ely Volume.]

The missionary's first duty, and sole duty, is to preach the gospel and evangelize the heathen, and he should never for one moment let go of this leading and paramount object; still, in spite of himself, he finds opportunities to do other good things, and by so doing he is able to conciliate to himself the favor of those whose eyes are darkened, and to whom the grace has not been conceded to know that to preach the gospel to the heathen is the highest duty and greatest privilege of all who call themselves Christians. Thus many messengers of gospel truth have developed scholarly aptitudes, have shown themselves to be great philologists; have been ardent champions of the rights of an oppressed people, and bold denouncers of bad customs and laws. Governors of provinces and rulers of Native States have had the fact forced upon them, that in their midst there was an unselfish and yet dauntless man who seemed to know some things better than his neighbors, and who had established an influence over the natives, of a different kind to, and yet not less strong than their own, and after some hesitation their co-operation has been accepted or solicited. It is obvious that in British India the missionary element is frankly recognized as a factor in the body politic, and utilized as such. In independent States, such as China, their power is daily increasing, and amidst the tribes of Africa they very soon acquired a power, which it requires prudence to wield properly.

Their labors have extended to the vernaculars of the people among whom they labored. In many cases they have first reduced the vehicle of thought to literary fitness, and then illustrated the newly developed power by a copious, useful, and popular literature, which indeed is one of the marvels of the age. Other colonizers may have caused cities to spring up in what was lately a waste, and turned virgin prairies into a garden of cereals, saccharines, and oils; but to the missionary alone has it been conceded to go among a savage people, who had no alphabet, and had never heard of the ink-bottle and the reed pen, and in a few years lead them across a gulf which other nations have only traversed in the slow progress of centuries, fashion for them a literary language out of their own vocabularies, teach them to read and write, to join in prayer, praise, and song, to start a printing-press in their midst, and make use of the people themselves to work it, so that the African has taken in, adopted, and practised within twenty-five years, under the guidance of a missionary, what it took the Greek and Latin peoples twenty-five centuries to accomplish. When the influence of Christian Missions upon the human race is fairly considered, these amazing facts must not be lost sight of. They are but fragments, and comparatively unimportant fragments, of the great edifice of Christian belief and life, which it is the object of Missions to erect, and yet no other conceivable earthly agency could have effected it. Even in British India, with all the appliances of a great, high-minded, and enlightened Government, without the help of the missionaries, a vernacular literature would not have come into existence which was fit to be read by females and children.

They have taught the gentle arts of peace, introduced new modes of culture, new articles of commerce, new methods of manufacture; they have opened asylums for the leper, and in some cases dauntless men, both Protestants and Roman Catholics, have given themselves up to the risk of the deadly contagion in their love for the bodies and souls of the sufferers; they have opened

hospitals for the opium-smokers and homes for the famine-orphan; have worked their way by the help of their wives and sisters into the secluded retreats of the women's apartments to get at the women; they have taught both sexes in many parts of the world the decencies of life, showing men how they can be strong without being cruel, and giving women elementary lessons in modesty and purity. Not in vain have been these blessed labors; wherever there was oppression, or suffering, or an appeal for help, or a craving for advice, the missionary has not stopped to ask whether the cry came from a heathen or a Christian. He took the highest view of his sacred calling, and gave the succor without asking who and what was the party succored. So, also, when famines have raged, the missionary has appeared with food to save the starving, with orphanages to receive the abandoned children. He has always been ready to prevent bloodshed by arbitration in case of quarrels, and some have arrested war by timely advice, or brought about peace amidst savage combatants by words of wisdom, and forbearance and love.

The missionary should not meddle in politics, or in culture of the soil, or in commerce; where he has done so, it has been to the injury of his proper work. The idea of self-supporting missions by means of commerce, manufacture, and agriculture, is a dream of Utopia. The missionary was meant for better things than to manage ostrich-farming, gather in cocoa-nuts, or superintend filatures. Nor should he be tempted under any circumstances to try his prentice hand at ruling men; for such purposes a stiffer clay is required than the material of which he is made; the matter is too high for him, or rather he is too high for the matter. For in spite of all the lofty ideal of Christian statesmen the government of natives, specially of those in a low state of culture, is a compromise of low motives, and it is of the essence of our poor humanity that it should be so. The governor, the judge, and the magistrate must touch pitch, and in their capacity take cognizance of tendencies, of customs, of ideas, of religious worship, of professions, against which their souls revolt. The missionary in his death-grapple with the awakened conscience, and the darkened soul of men opening to the truth, has indeed contact with the sad ingredients of human nature, but his gospel admits of no compromise; he rises above conventional morals and local customs; to him the polygamist and the worshipper of idols is not a subject of her majesty with guaranteed civil rights, but a sinner, who must be made to amend his ways.

THE CONGO MISSION.

The Congo mail brings most encouraging news from Mr. Weeks. He writes to me from San Salvador, under date of September 7th: "During the last month or so the work here has taken a turn for the better. Our new meeting house has been comfortably filled each Sunday. I thought at first that the reason of the better numbers was to be accounted for by the absence of Padre Barrozo. He returned, however, last Thursday, and to-day the meeting house was too small to hold the people who attended our service. There were more than 100 adults present, and over forty boys and girls. This change greatly gladdens my heart, and is an earnest of a brighter future."

I earnestly hope that by this time our dear brother Weeks has some help. He has been alone far too long. The most interesting itinerating work, in which he was engaged, before Mr. Dixon left Congo, has been, of course, long given up. I scarcely know how he has managed his large school, provided for his household, attended to cooking and domestic matters, medicine, and the thousand and one things, all alone. One man can only do a quarter of what two could do. It means so much lost energy. He may well say, in alluding to my letters, which he had just received: "They have put new life into me. It seemed as though San Salvador were forgotten; but to find that neither my station nor myself are overlooked, has greatly cheered me."

Most earnestly do I hope that this weary holding on and struggling alone is not to be the normal state of our mission. We have only now just force enough for two men at each station. We need two more for emergencies and furlough before the Upper River is in any way provided for.

Would that young men at home knew what golden, glorious opportunities there are on the Congo. To-day we can present the gospel to simple unprejudiced folk. We have no "civilization" to contend with.

Commercial men have their eyes open to the advantages of the Congo. Mr. Stanley speaks confidently of a railway as soon as the Free State of equatorial Africa is recognized by the Powers. Our friends of the International Association will be glad to

render us any further help. The way is open, the path made straight, the people willing to receive us, and everything is prosperous and hopeful in the extreme. Everything seems ready but the men. Where are they?—Letter from Mr. Bentley to Missionary Herald.

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. R.—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."

Treasurers of our mission stations 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 January 19th to February 19th, 1885

ALABAMA.—L. M. Soc. of Selma ch., by Mary A. Dedman, Tr., \$10; T. M. Bailey, Cor. Sec., (of which \$1 for Italian missions; \$30 for support of Mrs. Suss, under Mrs. Graves, Canton, China.) \$143; S. E. B. Asso., by R. Powell, Citronelle, \$10. Total, \$163.

ARKANSAS.—Mrs. R. S. Wallis, Arkadelphia, \$3; Gen. A. W. Ark. and Ind. Ter., by E. L. Compers, \$37.15; "Band" of Ozark ch., by Mrs. A. L. Cruden, \$10. Total, \$53.15.

CALIFORNIA.—John Wilson, by James S. Mahaffy, \$2.50.

FLORIDA.—Sundry parties, by H. Moseley, \$1.70; W. N. Claudon, \$7.25; Cypress Lake ch. and Providence Miss. Soc., \$2.15; Total, \$78.10.

GEORGIA.—"Thank offering" from Mrs. A. W. Bedford and daughters, Cartersville, \$3; J. H. DeVola, Cor. Sec., (of which \$18.40 for Miss Lottie Moon, from W. M. S. Cartersville Bap. ch.) by Miss Lizette Cobb, Sec., \$75; J. H. DeVola, Cor. Sec., (of which \$16 from W. M. Soc., 1st Bap. ch., Atlanta, for girl with W. D. Powell, Mexico, \$25. Total, \$103.

NEW YORK.—Mrs. Augusta Carlin, for Kuno Sing, Canton, China, \$20.

KENTUCKY.—T. H. Pettit, Arlington, \$2.65; Mbs. Soc., Hopkinsville, by Miss Annie Barnes, \$12; Additional from Walnut St. ch., (\$125) and for Mexican School Fund, (\$1210.55) by T. T. Eaton, \$136.67; Mbs. Soc. of S. B. T. S., Louisville, by T. B. Webster, \$50; several chs. of Elkhorn Asso., by B. W. D. Seely, Tr., \$165.45; Mission of Broadway Baptist ch., Louisville, by L. N. Woodruff, \$11. Total, \$1,088.67.

LOUISIANA.—Baton Rouge ch., by L. J. Bridges, \$2.20; sundry parties, by G. W. Tomkies, V. P., \$30; I. F. M. Mansfield, \$20; Second Bap. ch., Mansfield, "In Memoriam," by Miss Chilton, \$20. Total, \$72.20.

MARYLAND.—Tutaw Place ch., Baltimore, by E. Levering, \$148.51; Franklin Square ch., Baltimore, by Wm. H. Rutherford, \$200. Total, \$348.51.

MISSOURI.—Curryville ch., by J. W. Hawkins, Tr., \$1; R. S. Duncan, Agt., \$345.01. Total, \$346.01.

MISSISSIPPI.—B. H. Whitfield, Agt., Clinton, \$26.55; George Whitfield, V. P., \$10.70; Hopewell ch., Strong River Asso., by A. A. Lomax, \$6; Pleasant Ridge ch., Yazoo Asso., by T. S. Wright, \$5; George Whitfield V. P., \$33.45; Harry L. Watts, Winona, "for Bro. Simmon's boy at school," \$1.95. Total, \$122.35.

PENNSYLVANIA.—Upland Bible Class, (Bro. David for books), by J. O. Long, \$10.

NORTH CAROLINA.—Girls' Mission Band of Goldboro Bap. ch., by Miss Olivia Millard, \$12.

SOUTH CAROLINA.—Mt. Moriah ch., of Mt. Moriah Asso., by D. A. Williams, Tr., \$5; R. McDaniel, Pee Dee Asso., by C. Manly, \$1; sundry parties, by J. D. Pitts, \$15; Spartanburg ch., by W. J. Harris, Tr., \$11; W. B. Shaw, Johnston, \$10; Hartsville Bap. ch., 6th Sunday-school, by C. J. Woodruff, \$7.75; Midway Bap. ch., by J. F. Buist, \$2; Mrs. Rebecca A. Glynn, Blackville, \$22; South Union ch., Bethel Asso., by Geo. T. Gresham, \$6.70; Johnston Bap. ch., by W. T. Hundley, \$10; Anderson ch., by T. P. Bell, Anderson, \$22.82; Mbs. M. E. McIntosh, Cor. Sec. C. C. Society Hill, by Jno. Stout, \$528.04; Piedmont ch., by Chas. Manly, \$6.50; Marion Bap. ch., by G. A. Norwood, Marion, \$4; Cheraw ch., by A. L. Evans, \$1.80; Antioch Bap. ch., by H. A. McIntosh, \$2.80; Piedmontville Bap. ch., by F. J. Hostick, Tr., \$22.75; Piedmont Asso., by A. W. Hudgens, Tr., \$2.50; Mrs. M. E. Hewitt, by E. S. Hewitt, Hamburg, \$50; by Chas. Manly, Orangeburg ch., (\$5) and Salem ch., (\$7.50), \$12.50; Mrs. O. B. Salinas, Charleston, \$21.25. Total, \$734.19.

TENNESSEE.—Carson Fund, by T. Harris, Tr., through J. L. Moses, Tr., \$127.87; interest on stock transferred by Benj. Harrison through C. W. Witherspoon, \$3; Oak Grove ch., by D. F. Collier, F. Agt., \$3.50; Children's Miss. Soc. of Mt. Freedom Bap. ch., by Edgar E. Folk, \$7. Total, \$141.37.

TEXAS.—Mrs. J. B. Durrett, Oenaville, \$5; A. T. Hawthorne, Agt., (of which \$125.62 for "Old Temple," \$480.62. Total, \$485.62.

VIRGINIA.—Mrs. A. S. C. Butler, Richmond, \$1; Infant class, Enon S. S. Ch., Chesterfield, (through R. I. Herald), by Elizabeth Wray, \$1; Norwell Bap. ch., Richmond, \$550; Ladies' Miss., and Aid Soc., Glen Allen ch., by Miss E. H. Broadbent, \$7. Total, \$560.

AGGREGATE, \$4,842.10.