

# FOREIGN MISSION JOURNAL.

Published Monthly by the Foreign Mission Board of the Southern Baptist Convention.

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

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

### EDWIN WORTHAM.

One of the oldest and most faithful of our Board of Managers fell on sleep at his residence in this city, on the 10th of September last. A successful merchant and a devoted Christian, he was in 1858 selected as treasurer of the Board, and filled the position with perfect satisfaction to all parties concerned until compelled a few years ago by age and feebleness to remit the work to younger hands. To the last he remained deeply interested and well-informed about all the work of the Board, a regular attendant at its meetings and a wise counsellor in all its affairs. We shall miss his familiar form, his warm greeting, his earnest spirit. At the funeral, which took place from the First Baptist church, September 12th, his pastor spoke most appropriately of his worth as a church-member, and Dr. Crawford alluded most tenderly to his services as treasurer. The Board at its meeting October 12th, adopted the following:

Whereas, it has pleased our Heavenly Father to remove from our number the venerable and beloved Edwin Wortham, Esq., who for many years was the faithful and efficient treasurer of the Board, and ever a devoted member, even when burdened with the infirmities of age and disease, therefore

1. Resolved, That in the departure of our honored brother the work of Foreign Missions has lost one of its truest friends and most conscientious managers.

2. Resolved, That in testimony of his appreciated worth, a leaf in our record book be appropriately dedicated to the memory of our friend and co-laborer.

3. Resolved, That a copy of this paper be communicated to the family of the deceased, with assurances of the sincere and profound sympathy of every member of the Board of Foreign Missions of the Southern Baptist Convention.

Dr. George Cooper, pastor of the First Baptist church, has been chosen by the Board to fill the vacancy left by the death of brother E. Wortham. We gladly welcome him to a full share in the responsibilities, the anxieties and the joys of a manager of our Foreign Mission work, and trust that we shall reap the benefits of his experience in other similar bodies and of his Christly spirit.

### THEORY AND CONDUCT OF OUR MISSIONS.

The meaning of the foreign missionary enterprise is the preaching of the gospel to heathen and unchristianized nations by foreigners. But the enterprise does not contemplate that these nations are to have the gospel preached to them by foreigners always. In the beginning of Christianity foreign apostles and disciples went among the nations and declared to them the good news; then native preachers and teachers arose by the grace of God, and were set apart among these peoples; and thus the gospel was universally propagated. The present theory, in accordance with this scriptural example, is that foreigners from Christian lands are to introduce the truth of Christ and him crucified, and natives, called of God to the work, are to take it up, spread and perpetuate it among their own people, and, in their turn, propagate it among other peoples. This theory is based on the known fact that men of every nationality have more influence over their own people than foreigners can possibly have. There are race preferences and prejudices which are innate and ineradicable, and which are insuperable barriers to human progress except by the instrumentality of race progress itself. The theory is based also on the divine statement that God is not a respecter of persons, and that among all nations he has chosen ones to do and declare his will. There is no reason why the Negro or the Mongolian should not be called to the gospel ministry as well as the Caucasian. The reasonableness and naturalness and necessity of this gospel-propagation, by the natives of each country, is a divine intimation as to how universality is to be given to his kingdom on earth.

This theory suggests the comforting view that "foreign missions" are limited as to time. As this work of foreigners advances the sphere of the work diminishes. As the native takes up the gospel-publication the foreigner is to retire. The foreign work thus becomes home-work. The day is to come when the foreign missionary enterprise will have fulfilled its mission, and the home mission work will be co-extensive with our globe. What inspiration to press with the utmost vigor this work among the nations is found in this hope, that we shall hear some day the cry: "The kingdom of this world is become the kingdom of the Lord and of his Christ!"

The idea of "self-support," about which we hear so much now in connection with foreign missions, is embedded in the very heart of the gospel theory of foreign missions. The native churches, in pagan and papal lands, must, of course, take upon themselves, sooner or later, the burden of gospel propagation, just as foreign missionaries from Christian lands must sooner or later retire from gospel preaching in these pagan and papal lands. This view is held by all of our missionaries, we believe, with greater or less distinctness. There is not one of them, in our opinion, who does not long and labor to see the native churches do what they can for the support of the gospel among themselves and "in the regions beyond." In all our missions there are collections among the converts for this purpose; and, in some of them the amounts raised are very considerable. How the ultimate aim of complete self-support is to be realized is a question which missionaries, in different countries and among different people, may answer differently. Some may think that the native churches should have no aid, and thus learn at once to support their own preachers, on the principle that the best way to teach a boy to swim is to throw him into deep water where he must either swim or drown. Others may think that

a better way is to aid these churches for a while, and indoctrinate them gradually into the gospel principle of gospel propagation by native agency until they feel able to do the work as the mother helps her infant until it can stand and walk by itself. Are not feeble churches and poor preachers aided thus in Christian countries by missionary organizations?

There is room for difference of opinion, also, as to the best method of preparing native churches and preachers for self-support. It is thought by some that the native should receive from the foreign missionary the gospel and Bible teaching alone, by which he may, by the grace of God, be made wise unto salvation, and by which he will begin to crave more knowledge and more elevated life, and will be ultimately led to erect the school-house and pay for the training of his children. It is thought by others, that while the preaching of the gospel is, of course, the principal work of the missionary, the school is an important auxiliary to this work, and even the removal of children from the corrupting influences of pagan and papal associations. Just here the prudent missionary exercises great care not to let parents deceive themselves by the notion that the child is thus being trained for the church, and not to deceive himself with the idea that because parents allow their children to enter his school, they are necessarily in favor of his religion. Parents give up their children thus for their material benefit; and, the missionary takes them for the spiritual benefit he hopes to confer. In heathen lands there is as much human nature in the church and in the world as in Christian lands; and we must not apply tests to the heathen, and to our missionaries, that we ourselves might not be able to stand.

In view of such differences of opinion as to the best method of securing the common end held by all our missionaries, the managers of our Board, taking a broad view of the situation, make their rules so flexible that there is room for the earnest and enthusiastic working of all, only providing that the main matter shall be the preaching of the gospel and the edification of the churches. And in view of the present discussion on "self-support," it might be more distinctly formulated that a constant eye should be kept by our missionaries to the ultimate self-support of the native churches, agreeably to the very theory of Christian foreign missions.

But this is only half. While these missionaries are in the field, preaching the gospel, and training the churches to assume themselves the work, the churches of our country are to bear the burden. This the churches of our denomination have virtually contracted to do in the organization of the Southern Baptist Convention. The business of the managers of this work is not merely to give direction to the workers abroad, but to stir up constantly the pure minds of the churches at home by way of remembrance. Hence the Board has kept before its eye, for many years, the object of getting every Baptist church and individual in the territory of our Convention to contribute something regularly to the work of the world's evangelization. This was the aim of our State agents, our Central Committees and of our mite-box system; this was the point of an elaborate plan of systematic beneficence, one of the prominent features of which was that our people should give "on the first day of the week," and "as the Lord had prospered them," which was published in the JOURNAL of March, 1880, and which we have reason to know has been adopted by not a few churches: this is the intent of the present Vice-President scheme embodied in the By-laws of the Convention, according to

which our Vice-Presidents have labored faithfully to reach through State and District Associations, churches and Sunday-schools, every Baptist man and woman and child of the South. The pages of the JOURNAL are replete with exhortations to the same end; and hundreds of thousands of appeals, with this object, have gone to the churches, during all these years, through the mail and our denominational periodicals—to say nothing of the countless addresses made personally to God's people. This is still the aim of the Board, who expect to continue on this line of labor, according to their own wisdom and the direction of the Convention.

But, during all these years of toil to realize this most desirable result, the Board has been impressed with the conviction that the most efficient and powerful agent for this end are the pastors of the churches. It seems greatly preferable for the churches to plan for themselves, and for the pastors to make their weekly ministrations of the gospel to bear on the great duty of heeding the divine requirement of regular and conscientious support of his kingdom among the nations of the earth. This seems according to the order of the gospel and is most agreeable to our ideas of Baptist church independence and missionary organizations. And the Board entertains the hope that this great and God-ordained means will yet be employed generally and universally in the South for the realizing of the aim of the Board, as indicated by its myriad recorded acts and efforts of bringing every Baptist church into line in the effort to do what it can for the salvation of the world.

In view of these facts, both with regard to the theory and conduct of missions at home and abroad, the Board is cheered, from time to time, in seeing the one or the other of these cardinal matters of self-support and of universal giving being brought prominently and regularly before our churches. New bells ringing out the old tunes are apt to be most readily heard and heeded.

But the best theory, most ably and perseveringly advocated, is impotent without the divine spirit of missions burning in the hearts of the people. This must be kindled by the Holy Spirit, in response to prayer and the teaching of God's word, and may be aided by the contemplation of how greatly this work of God has been prospered in the hands of his people, and how great is the demand for means to sustain this ever growing and prospering work. Never has the work been more successful, and never have its needs been more pressing. Will not the churches and every lover of Jesus come up, according to his means and promptly, to the help of the Lord, to the help of the Lord against the mighty?

### DR. YATES' CHAPEL.

Two-thirds of the twenty-five hundred dollars subscribed for this chapel, at the last meeting of the Southern Baptist Convention, remains unpaid. It has been a hard year; but, the money has to be paid, notwithstanding, by the Board. Even if it is not easy for subscribers to pay, it is easier for each of them to arrange to get the amount of his subscription and forward it, than for the Board, with all its other burdens, to arrange to borrow and advance for all of the subscribers who have not paid.

The General Association of West Arkansas and Indian Territory at its late session created the office of Foreign Mission Secretary, and elected to it Elder E. L. Compere. He made a good beginning by forwarding a round sum to our treasurer and a list of subscribers for the JOURNAL.

## FOREIGN MISSION JOURNAL.

RICHMOND, VA., NOVEMBER, 1885.

## 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, and twenty-five native assistants and Bible women.  
MACAO.—F. C. Hickson and Mrs. Hickson.

## CENTRAL CHINA.

SHANGHAI.—M. T. Yates, Mrs. Yates, R. T. Bryson, Miss Ruth McCown; assistant pastor, Wong Ping San, chapel-keeper—a licentiate—Wong Yeur San.  
KIAO SAN.—See Tay San, pastor.  
SOOCHOW.—D. W. Herring; Teel-nye-Shang, chapel-keeper.

CHINKIANG.—William J. Hunnux, Mrs. Hunnux, and Teu-Nye-Shang, chapel-keeper—a licentiate.

## NORTHERN CHINA—P. O., CHIEFOO.

TUNG CHOW Mission.—T. F. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss Lottie Moon, J. M. Joiner, Mrs. Joiner, E. E. Davault, Mrs. Davault.  
Wang Hien Mission.—N. W. Halcomb, O. W. Pruitt.

## AFRICA.

LAGOS.—W. J. David, P. A. Eubank, Mrs. Eubank, S. M. Cook, with four native assistants and teachers.  
ABOKUTA (P. O. Lagos).—W. W. Harvey, Mrs. Harvey, C. E. Smith, and one assistant.  
OGBOHOSHA.—L. O. Murray, native evangelist.  
GAIN.—S. L. Milton, native evangelist.  
HAUSER FURN.—Albert Ell, native evangelist.

## ITALY.

ROME.—George B. Taylor, 27 Via del Teatro Valle, J. H. Eager and Mrs. Eager, 52 via Giulio Romano, and Signor Torre.

TORRE PELLICE.—Signor Paschetto.

PIACENZA.—Signor Ferraris.

MILAN.—Nicholas Papengouth.

TRENTO.—Signor Bellondi.

BOLZANO.—Signor Colombo.

MODENA.—Signor Martinelli.

GENOVA.—Signor Fasulo.

BARI and BARLETTA.—Signor Volpi.

NAPLES.—Signor Basile.

Island of Sardinia.—Signor Cossu.

## BRAZIL.

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

BAHIA AND MACAO.—Z. O. Taylor and Mrs. Taylor, native preachers—Senhor Teixeira.

## MEXICO.

SALTILLO.—W. D. Powell, Mrs. Powell, Miss Addie Barton, Miss M. O. Tupper, Mrs. M. E. Graves and three teachers.

Rio Grande District.—W. M. Flournoy, Mrs. Flournoy.

Palos and Parras.—F. M. Myers, Mrs. Myers, Miss Annie J. Maberry and Senor Gonzalvez.

Mendoza District.—Senor Rodriguez.

NOTE.—Letters addressed to our missionaries in China should be endorsed via San Francisco. Those to Africa via England.

The postage to each of our missions is five cents.

## THE HOME MISSION MONTHLY.

The October number of the organ of the Home Mission Society is devoted almost entirely to Mexico. Besides a map of the country, and several other wood-cuts, it contains valuable articles on its religious history, the beginning of Baptist Missions there, and other such interesting matters. We have looked through it carefully, and gained much information.

Our enjoyment is sadly marred, however, by the spirit which characterizes both allusions to the work of our Board, and by finding in all matters about which we were previously informed, so much of careless misstatement as to cause doubts about the accuracy of other parts. The spirit of the editor comes out most clearly in his reply to a certain unnamed correspondent of "one of the religious papers." This we shall not quote—it is no controversy of ours, and the correspondent can no doubt take care of himself. The article on the Religious History of Mexico traces the faith of the Aztecs, the introduction of Romanism, the overthrow of the church-party, the labors of our brother James Hickey, the work of the Home Mission Society, of the Friends, the Methodists, the Presbyterians, the Congregationalists and the Episcopalians, and concludes with this paragraph:

"The Southern Baptist Convention began its work at Saltillo, in the State of Coahuila, 1883. There are several other stations and four or five churches, with about one hundred and ninety members, and ninety-three Sunday school pupils. A school has been started at Saltillo. Some of the churches in this field were formerly cared for by the American Baptist Home Mission Society. There are three ordained ministers and several teachers and natives assistants. The outlook is hopeful."

It is evident that the figures, one hundred and ninety members and ninety-three pupils are taken from the last Annual Report of our Board; the number of churches is put at four or five because the field is divided into four districts and one of them is called "Patos and Parras." We must give the writer credit for at least looking at the first two

paragraphs of our Report on Mexican Missions. It seems impossible for him to have read the whole of it and then to have written so coldly and depreciatingly. Several of his sentences may be so construed as to be literally true or nearly so, and yet the impression they leave is inconsistent with the full facts of the case. This is a serious charge; we proceed at once to specifications.

The first sentence is an example. It is true that our "work at Saltillo" was begun not exactly in 1883, but in 1882. That this was the beginning of our mission work in Mexico, which is the obvious meaning of the sentence, is not true. Our first missionary to Mexico, Rev. Jno. O. Westrup, was murdered in 1880, and early the next year Rev. W. M. Flournoy was appointed to take his place. Our work did not begin at Saltillo.

It is literally true that "some of the churches in this field were formerly cared for by the Home Mission Society." Rev. T. M. Westrup, representing that Society, looked after the feeble flocks left by his brother's death without a shepherd, until Bro. Flournoy could take charge. It was kindly and fraternally done. But who would have guessed at these facts from the *Monthly's* statement? Or perhaps the allusion is to one or two preaching places in the State of Coahuila which have been turned over to our mission at Saltillo, just as some we had established in Nuevo Leon have been turned over to the mission at Monterey. If this be what was meant, the statement is a half-truth.

"There are three ordained ministers and several teachers"—yes, we believe, four ministers and eight teachers. But strangest of all, we are told that "a school has been started at Saltillo." What, sort of school it is, how it has succeeded, what other schools we have, are matters about which the *Monthly* is ignorant, for surely if it had known it would have said something more. Will not President Cardenas or some of his able associates in the Faculty of Madero Institute please enlighten the New York editor?

We close with another extract presenting quite a different view of the matter and bringing out some facts supplementary to those given in the *Monthly*. It is taken from the carefully prepared Historical Sermon, delivered before the Convention in Augusta by Dr. J. L. Burrows, of Norfolk, Va.:

Several years previous to the appointment of any laborers by our Board, in 1880, to Mexico, there was a sort of spontaneous forming of some thirteen small churches in different parts of the country. Some ministers and pious brethren, chiefly from Texas, had wandered into Mexico, and forming settlements, organized themselves into churches, gathering in with them a few of the natives of the country. Among them were Rev. John O. Westrup and his brother, T. M. Westrup, who had been supported in Coahuila by the Texas Baptist State Convention. In 1880 these brethren were accepted as missionaries of our Foreign Board, and in part supported by the Texas Convention. In December, 1880, John O. Westrup was barbarously murdered and mutilated by a band of Indians and Mexicans. The reasons for this murder have never been satisfactorily explained. His brother, T. M. Westrup, took charge of the work. The brethren in Texas were aroused to renewed zeal and determination in prosecuting evangelizing work beyond their borders in the adjoining Mexican State of Coahuila.

In 1881 Rev. W. M. Flournoy and wife, who had been aided by the Texas Convention, were added as our missionaries in Mexico.

In May, 1882, Rev. W. D. Powell and wife, from Texas, with Miss Annie J. Maberry, were appointed and settled in Saltillo. The wonderful successes that have been won through the grace of the Lord, and the cheering promises that brighten the future, are too fresh in the minds of the brethren to need detailed repetition here. The historian of the semi-centennial anniversary may have a joyous jubilee to proclaim in narrating the triumphs of the Kingdom in this, as in other of our missionary fields.

Bro. Cook, renewing for his club, adds, "we like to see many reports from our missionaries. It helps the circulation of the paper and also the raising of money for the Board." Will our brethren in foreign parts please take due notice and govern themselves accordingly?

## WOMAN'S WORK.

[From the Baptist Courier.]

Woman's Mission to Woman has been for some time an article of my faith to which I subscribed as unreservedly as I did to my faith in woman and the gospel. But since I have been in China I have received additional evidence, and while my faith cannot possibly be stronger, it is more intelligent and hence more active. In as short space as practicable I will give a reason for the faith that is in me.

## SECLUSION IN THE EAST.

At the head of such an account must ever stand, of course, that one which has during the whole history of modern Foreign Missions, been heralded throughout Christendom so that every one who knows anything of missions, is familiar with it, and which has really been the main-spring to the very general and active interest in this particular field of mission work. I refer to the fact that only woman can effectually reach woman in China, and in the east generally. Let this be repeated with more and more emphasis until it reaches the ear and stirs the heart of every Christian woman in the land. But let it not be understood that it is only stern necessity which appeals to women to give the gospel to the women of China. God has not only laid this burden on your shoulders and spoke plainly in his providence that you must bear it, but he has also given you abundant encouragement in your work.

## HARD LABOR REQUIRED.

In the first place, he has given you the most fertile soil in China in which to plant your seeds of truth. It is true in this instance, as in most similar ones, that very hard labor is required in preparing the soil for cultivation. The richer the soil, the larger and denser the growth that must be removed before the seed can be planted. It is in China, as it is at home, that by far the greater portion of religious devotion is embedded in the hearts of the women. Indeed, I was about to doubt that any such thing as religious devotion was felt in China until I saw some women in the act of worship. If the fire of devotion to the Chinese idols and the doctrines they are supposed to embody and teach were kindled and fanned by the men only, these doctrines would become as cold as the idols are ugly and dirty. In the boats inhabited by the Chinese (it is here that I have made most of my personal observations of Chinese home life, not being allowed to see woman's apartments in the houses) we have a striking illustration of what I have said above. Woman's apartments in the floating residence are in the stern of the ship. Here are also the oars used for skulling, the most effective propeller on the boat, and the rudder and the idols and the ancestral tablet. Though she is placed there by the man in the spirit of a master, because there she is most out of sight, and because there the hardest work is to be done, she does, in reality, not only propel and guide the boat—her home—but also superintends or rather performs most of the religious duties and rites of the family—being, at once, king and priest of her home. True the incense sticks, the standing petition to the God of prosperity, are burned on the prow of the ship as they are in front of the shops and places of business where only men are supposed to stay, but the men show their lack of faith in the petition by neglecting to replenish the material used in presenting it. And it is just about as common to see a Chinese woman relighting the incense sticks in front of her husband's shop as it is to see a lady at home overhauling the furniture of her husband's office or place of business. Indeed, the religious duties which belong to the family as such seems to fall as much to the lot of the women as house-keeping does at home. The women on the boats say they would expect some terrible calamity to befall them if they were to neglect the Gods in the ship. To witness men and women in the act of worship one cannot fail to note the difference in their manner. I have seen men engaged in the most solemn worship with a smile on their faces, but no one can witness a Chinese woman in the act of worship and fail to see that she is stirred by the deepest emotion. There are many other evidences of the truth of what I have here claimed that can't be communicated by means of pen and paper, that are, nevertheless, of such a nature as to leave no doubt in the mind of the most casual observer of Chinese life. The Chinese women have reverence, devotion and faith in their religious characters, and they cling to their religion with all the tenacity natural to such characteristics. If this reverence for and devotion to, and faith in their present religion, could be transferred to Christianity, the women of China would become a power beyond estimation. If the women of China could be lifted up from the feet of their idols and placed at the feet of Jesus, there would rise to heaven from this land religious incense which for volume and fragrance would not be surpassed by any land

in Christendom. Oh! that we had more Christian women who would be willing to get down even in the filth of a Chinese home and take hold of these deluded women and lift them to a knowledge of the truth as it is in Jesus.

## SIGNS OF PROMISE.

But let none conclude that because of their devotion to their present religion the Chinese women are harder to win to Christ than are the men. If their religious natures are properly illustrated by the rich alluvial soil that has to be reclaimed by the hard labor of felling and removing extraneous growth, the religious natures of the men will be properly illustrated by the barren sterility of a bald mountain. Who wouldn't prefer the work of removing from the land a dense forest to the work of deep sub-soiling and the supplying of vegetable matter necessary to prepare the sterile hill for the production of fruit?

Leaving this figure, I would say the opposition met with in work among the women is a kind that stimulates, that encountered in work among men is a kind that irritates and depresses. Earnest and faithful work in the spirit of an unwavering faith is a characteristic of the male missionary met with in China, but I have yet to meet one, outside of the medical profession, who seemed to feel the ecstatic thrill of real enthusiasm in his work. But when the female missionaries return from their missionary tours among the homes of the people, they speak of their work in the most enthusiastic terms. This is not to be accounted for entirely by the difference in the nature of the sexes. If it were apparent to the men that the opposition of the Chinese men to their work sprang from a genuine devotion to their own religion, and not from any unreasonable hatred of the missionary and his religion, they would be enthusiastic too.

Who doesn't know that the strongest sectarian at home is the unconverted one! The most disagreeable pedo-baptist, and the most unpromising material for religious work that I ever encountered, was not the one who loved his denomination most, but the one who hated Baptists most; and, I dare say, my pedo-baptist brother can testify to the same with reference to that kind of a Baptist. In general, it is much pleasanter and much more encouraging to argue with the person who has a position of his own to maintain than it is to argue with one who simply opposes your position. Another feature of woman's work which makes it more encouraging than man's in China is the fact that she has a better opportunity for reaching the individual, and it is this, of course, that tells in China, as everywhere else.

One of the most serious obstacles to a regular pastor's doing what the evangelists are now doing at home, is a kind of sentiment that has grown up at home, that it isn't exactly the best for a pastor to get the reputation of being a man who is much given to talking to the unconverted, individually, on personal religion. While special efforts are being made—during protracted meetings—he is, of course, allowed more liberty. This sentiment has given the unspiritual part of the church members, as well as the unconverted, the idea that a pastor to be successful must, in his pastoral visiting, conduct himself in the manner most likely to render him an agreeable guest. Now, the male missionary finds it much more difficult to reach the individual than the female missionary does. He must meet the people on the streets, and in the shops, and in the chapels. If he begins to converse with an individual he soon finds himself surrounded by a crowd, and the temptation to preach a sermon to the multitude overcomes him, and so he lets go the individual for the mass, and generally loses both. I don't mean to say that the female missionary finds it easy to get rid of the crowd, even in the private apartments of the women. It requires the greatest task on her part to enter a house without creating a sensation in the community. Even the men will violate all their rules of propriety, and rush into the women's apartments to see the foreign woman. But the fact that the female worker is admitted into the private home gives her a decided advantage in reaching the individual. Judging from what the ladies tell me they often get an opportunity to read and explain the Scripture to just the female inmates of a single house, and a personal conversation on personal religion is a luxury quite within her reach. But unless the Chinaman thinks you have entered his shop to trade, instead of driving the curious crowd away, he maneuvers to increase it. If, however, he does exclude the crowd, as he will do for the prospect of making a sale, you will not feel much disposed to talk religion to him under these circumstances, for you will not be in China long before you will learn that it is a very dangerous experiment to mix money and religion in their presentation to the Chinaman. He is much more disposed to sell his religion for money, than his money for religion. Excluded from the homes of the people, as the male missionary is, it is really a serious question as to how he is to

reach the individual in China, where everywhere else they are found in crowds. For the sake of the men, as well as the women, we require the female missionary in China.

## FAMILY LIFE.

Another point that must be put to the credit of woman's work in China is the fact that it plants Christianity right where it is best adapted to do its best work, viz.: in the bosom of the family. Of all the divine institutions which have suffered at the hands of the Chinese, the family seems to have suffered least. When we consider the age of the Chinese nation, and the fact that they have all the time been without any revelation from God, the preservation of this institution in as pure a state as it is to-day, seems a miracle. Just at the point where it appears the enemy has laid his hand most severely upon this institution, he has in reality done it the least harm. One would say that when woman has been thrust down to the position of a slave that the very heart of this institution had been torn out and it left a lifeless corpse. Though there are many things which smack of slavery in the treatment of woman in China, yet I do most emphatically deny that she is a slave. Let us trace her history in a given case through life. Previous to her marriage she is subject to her mother practically, if not in theory, almost exclusively. After her marriage she goes to her mother-in-law's house, and there she is a slave not only in the sense that she was bought by the family for a price, but in the nature of the authority to which she is subject. Of all the dreaded things in China, to a young woman, that of a mean mother-in-law is most feared. (I think we must have gotten from China the reputation we have attached to this much abused class at home.) But it must be remembered that that mother-in-law won't live forever, and at her death our slave is not only free, but herself a slave-owner, for now her sons and daughters and daughters-in-law are hers as much as she was ever any one else's. Thus you see that while women are bought and sold in China they are nevertheless the rulers of the family. If she is slave she is woman's slave. Any house you enter in China you will find women at the helm. Even during my short stay here I have observed some women who in their attitude towards their husbands deserved to be reminded of the Apostle Paul's injunction of Eph. 5, chap. 5. But it is not to this external sway that I desire to call attention especially. It is the fact that here, as at home, she has almost the exclusive use of the chisel that shapes the characters of her children. In the rearing of her children, she is as it seems to me, severely left alone by her husband. For about the first three years of the child's life she has it strapped to her back. If she is able to hire an *a-ma* or has another child old enough to take her place, she may escape this. But otherwise no matter what kind of work she does the inevitable baby is her budget. I have seen her go to church and stand up during the entire service with a heavy child on her back. Like all mothers, whom the Lord has forced to do their duty, by making them poor, she teaches it to walk and to talk and to eat and to work, and to worship. Who does these, call her a slave or whatever else you choose, "wields the power behind the throne." She is herself the greatest power in the land. This generation of women for Christ means the next generation of women and men for him.

There are many other things to be said on this subject. Let this suffice for the present. From what has been said, it is evident that woman's work in China is not only at the very base of the structure we came to rear, upon Christ in China, but to change the figure she is the soil from which, when nurtured by Christ, springs the growth of the future. Though it is, like all the most potent forces in nature and in grace, a silent force, and in its last division infinitesimally small, (as men count smallness,) it is like them infinitely important. If God requires you, my dear sisters, in your work at home and abroad to retire from the gaze of the world, and in the quietest and humblest positions, do your work for him and humanity, be inspired by the thought that he has put you where you may lay hold upon the foundations of his kingdom, and that he who has said: "He that humbleth himself shall be exalted," has his eye upon you, and in that righteous awardment which he shall make in another world, to you he will say, "Come up higher."

Most respectfully, but affectionately your brother in Christ,

F. C. HICKSON.

## FROM MISS YOUNG.

CANTON, CHINA, Sept. 4, 1885.

My Dear Dr. Tupper:

As Dr. Graves is sending you a resolution concerning our proposed school for girls and women, perhaps a short statement of our plans would not be amiss.

The great object is to provide a course of thorough christian training for the daughters of our native members.

The reasons in favor of such a work are apparent, if we admit the necessity and importance of a christian education for christian women.

I think the future of our work for woman demands that our christian women should be intelligent, active members, growing steadily in grace, able to shine as lights of the gospel in their homes and in their intercourse with heathen neighbors.

This object can best be attained by training the girls of to-day.

But the department for women is of prime importance too, for in this we have not so long to wait to see the good results. Heathen women are very ignorant indeed, and when they learn of the gospel it is all so new and strange to them they need much teaching to enable them to comprehend its great truths. They may learn enough to be saved, may throw away their idols and trust in Christ, yet they will be unable to point others to Him, or at least their ideas will be very small and much confused with error.

This school, then, is designed to supply these two great needs. Our desire is to build a house large enough to accommodate about twenty-five girls and from twelve to sixteen women.

The advantages of such a building would be very great, for it would very materially diminish the expense of supporting and educating girls. In a school like this the girls and women would be under our daily supervision and instruction. At present our Christian girls have to attend the day-schools with the heathen girls. These day-schools we visit and examine but once a week. From the women's department we would be able to select those who show special aptness for explaining scripture truth to others and train them for Bible women.

The ladies of Missouri, through the President of the W. F. M. S., Mrs. O. P. Moss, have expressed their willingness to undertake the work; and they desire to raise the funds independent of the amount annually contributed to Foreign Missions by the Societies.

I must not neglect to state that Mrs. Graves has charge of a class of women already, but has no school-house for them. When Mrs. Graves was in America, several hundred dollars were collected and placed in her hands for the purpose of building a woman's house. As the house has not yet been built, our plan now is to build a house large enough for both women and girls. We shall need only thirteen hundred dollars (\$1300) in addition to the means Mrs. G. has on hand now. I sincerely hope this plan may meet your approval, and that you will join with us in praying that the time may not be far distant when we shall be able to commence this great work.

Yours in Christian love,

EMMA YOUNG.

[The Board has not yet acted upon this application.]

## FROM DR. GRAVES.

CANTON, Sept. 3, 1885.

Dear Dr. Tupper:

My last letter was from Swatow, where Mrs. G. and I were staying with our kind friends of the Missionary Union.

I am happy to say that my health has improved and I gained seven and a half pounds in weight during the month of rest we had there. Mrs. G. also gained in flesh and strength. We were both sick again when we first returned to Canton, but are well and able to work now. I have to be careful not to overwork myself. The doctor warned me not to attempt more than two hours work a day, but I cannot always keep within these bounds. However, I rest when I feel weary in body or brain, and am beginning to feel like myself again.

My class has begun its fall session. We have not a very full attendance, as there is so much work in the country that some of our helpers cannot attend class. We are studying Leviticus and Hebrews.

The Triennial Government Examinations take place soon, and some twelve thousand students are gathered together in Canton. We had good congregations in our chapels last Sunday. I asked our people to aid me in printing some tracts to give away to the students, and money was raised to print sixteen hundred tracts; as I gave enough to print eleven hundred more, we will have nearly three thousand for gratuitous distribution. As the brethren have given frequently of late to the sufferers by the flood—we having taken up three special contributions in two months—I told them I hardly dared to trespass upon their liberality again, but they responded nobly. In the matter of giving, our church compares favorably with any in Canton.

At our last mission meeting the following resolution was passed, and I was requested to forward it to you:

Whereas, Miss Young has applied to the friends in Missouri to build a house for a boarding school, and the ladies of Missouri have offered to do so with the permission of the Board—

Resolved, That we recommend the Board to accept the offer from the ladies, as we consider such a building to be needed by the demands of our work here.

Miss Young will write you as to her plans, With Christian love to all the brethren,  
Yours fraternally,  
R. H. GRAVES.

## RETURN TO ROME.

Dear Journal:

We are now in Rome, having arrived October 2d. It was a great pleasure, on Sunday last, to worship with our church, and to partake together of the Lord's Supper. Most of the brethren were present, and gave us a warm welcome. We are now studying the Epistle to the Philippians, and I found comfort and satisfaction in speaking on the last two or three verses of the third chapter. What Christian can read them without a thrill of heavenly joy?

On returning to Rome I realize more than ever the absence of Dr. Taylor and his family. Wherever I go the inquiry is, have you had good news from Dr. Taylor? But two years will soon pass, and then we hope to have him back with us, prepared for years of good service.

This winter I shall have with me in Rome our evangelist, Prof. Torre, who for two years has been preaching and teaching in Naples. He has just been appointed by the King Professor of Philosophy in the new Lyceum at Rome. His labors in the Lyceum, which are light, will not interfere with his preaching twice a week for us. He will also give occasional lectures on literary and scientific subjects. I hope that in this way we shall be able to reach some of the students of the University. Later I shall tell you what we have been enabled to do in this direction.

Some days before returning to Rome I visited several of our stations in Northern Italy. In Bologna the work seems to be doing unusually well. Signor Colombo is zealous and active, and a good speaker, and his meetings are generally well attended. He has had several baptisms of late, and he tells me that others are wishing to be baptized.

In Modena I found Signor Martinelli, one of our oldest Evangelists, quite recovered from the dreadful stroke of paralysis that he received last winter. The doctors say that this winter will decide the case. He seems cheerful and hopeful, and is continuing his work as usual, except that he finds it necessary to confine his labors to the city. He has lately been very much distressed by the conduct of one of his members, a man whom he considered true and faithful. Sometime ago he married a Jewess, and she began to attend the meetings with her husband and seemed much interested and about ready to make application for membership, when lo! and behold! he proved to be a regular Judas, selling himself and family to the priests for the sum of two hundred dollars. He says the poor man cannot look him in the face when he meets him on the street. Of course, even the priests have no respect for such a man. Modena is a very difficult field, and such things as this make it more difficult.

I was delighted with the appearance of things in Carpi. Our new evangelist, Signor Fasulo, seems to be doing remarkably well thus far. Of course the present interest may not be genuine and lasting. His congregations are larger than we have ever had in Carpi, and just now larger than any we have in Italy. I was present at one night service and was much pleased with what I saw and heard. Once a week he advertises his subject, and this week it was "Purgatory according to the Bible." After stating the Catholic belief, or at least teaching, on the subject, he gave us a good sermon on the text, "The blood of Jesus, his Son, cleanseth us from all sin." Every seat in the room was occupied, and not less than fifty persons were standing, and what is very unusual in Italy, nearly every one remained till the close of the service. One man who stood near me, listening attentively to every word that was said, remarked aloud as he turned to leave the room after the sermon: "When I entered this room the priests' purgatory was my purgatory, but I thank God I came here to-night." Judging from his expression and his words, it seemed to be a great relief to the man to learn that the only purgatory was the blood of Jesus Christ.

Signor Fasulo begged me to urge upon the Board the importance of buying the little Catholic Church that is for sale in that place. The cost of the church and parsonage, put into good condition, would be about \$2,500. Who that reads this is willing to send Dr. Tupper a contribution for the object?

I am pressed for time and cannot speak of the stations till my next.

Yours in Christ,

JOHN H. EAGER.

Rome, Oct. 7, 1885.

## IMPORTANT ACTION.

At the Board-meeting of October 12th, 1885, the following resolutions were unanimously adopted:

1. *Resolved*, That, notwithstanding urgent need for help in several of our missions, earnest applications by men and women to go and meet this need, and the actual appointment of several missionaries who are ready to enter their fields, it is unwise for the Board to make further appointments, or to send out more missionaries, until the churches shall express their approval by sending the funds to meet the necessary expenses involved.

2. *Resolved*, That it is the decided wish of the Board that our missionaries would make appeals to the public only for objects appropriated for by the Board, as any other appeals, despite all wishes and opinions to the contrary, prove hurtful to the revenue of the Board, necessary for the support of our missions.

3. *Resolved*, That the Board will ever give respectful consideration to the petition of missionaries for enlarged appropriations for necessary work, and that when such appropriations are made, the Board will be grateful for the appeals of our missionaries to be united with those of the Board, in order to realize the funds needed to meet such enlarged appropriations.

These resolutions call for some additional remarks.

The first is reluctantly taken under the stern necessities of an overdrawn treasury. The case is not hopeless, however. At the time of this writing money is coming in at the rate of about \$800 a day, and if the stream holds steadily a few weeks longer, the deficit heretofore incurred will be made up and means secured to send the half dozen appointees who are waiting anxiously for permission to go far hence to the Gentiles. Will not each reader feel a personal responsibility? Do not longer detain these earnest men and women from the work of the Lord, but forward the money and so bid them God speed on their errand of mercy to dying men.

The second and third resolutions mean no rebuke to anybody for what has been done. They simply announce what the Board believes to be wisest and best for the general cause and what, it is hoped, will commend itself to the judgment of the brethren. It was the writer's part to serve through two campaigns in an artillery company. Often in battle he has observed the gunners watching the course of their twelve-pounder shots, and sometimes leaping with wild delight, when one sped just where it was aimed and burst at the desired moment. But he soon learned that however much noise is made by the big guns in opening a battle, the victory is not gained until the infantry come into action with their rattling fire of smaller arms all along the line. The privilege of watching one's shot and seeing it roll on for years, not dealing death, but showering blessings, is accorded to large donors who give to special objects. It makes a noise in the world, it attracts attention. The real battle, however, is joined, the full victory may be expected, when the skirmishers fall back on the main line and all the host advance shoulder to shoulder, each merging his separate individuality in the common mass and for the common cause.

## MISS LULA WHILDEN.

This excellent missionary expected to return to China this winter. Her physician forbids it. He says that her return "would result in another break-down after two or three years—possibly at the end of the first year." Our sister's address is 32 McCulloh street, Baltimore, Md.

The following certificate from Miss Whilden's doctor is just received:

OFFICE OF THOMAS SHEARER, M. D.  
BALTIMORE, Oct. 19, 1885.

I hereby certify that I have had two interviews with Miss Lula Whilden in regard to the state of her health and the propriety of her returning to China. Although much improved, her health is by no means fully restored.

It will require another year of complete rest and medical treatment to enable her to resume her work in China.

[Signed,]

THOMAS SHEARER.



## PRESIDENT OF THE BOARD.

Our people have heard with unusual satisfaction of the appointment of Hon. J. L. M. Curry, LL. D., to represent the United States as Minister Plenipotentiary at the Court of Madrid. From Maine to Texas he is known as a brave and true man, a humble, devoted Christian, a broad-minded patriot and philanthropist, well-versed in international law, firm in his own convictions, and at the same time respectful to the opinions of others, of large experience in the conduct of affairs, in a word, by character and training alike, prepared to be a safe and successful diplomatist. We needed just such a man to go to Spain at this juncture, when its relations to this country are somewhat strained by the troubles in Cuba, while war is threatened by collisions which have already occurred with Germany, and a general feeling of uneasiness prevails on account of smouldering civil dissensions. The position will not be a bed of roses. The efficient discharge of all his delicate duties by the new Minister will add another chaplet to the brow already so richly crowned by the records of successful service.

But we shall sadly miss the President of the Board. For courtesy and impartiality in the chair, for intelligent familiarity with all the work, for wide personal acquaintance with brethren all over the land, for ability to serve the Board at many different points as he was travelling on other business, and for eloquent appeals to crowded audiences, it is simply impossible to find his equal. Yet the Lord's work is not dependent on any one man. The Providence which calls him across the Atlantic will some day unfold itself in ways which we cannot now forecast, and meantime we may confidently say Jehovah Jireh, and gird up our loins to fill the large gap by the increased activity of many others. A successor will be chosen only after much thought and prayer.

## NEW BOOKS.

1. THE DENNISONS. By May F. McKean. 16mo., 288 pp. Price, \$1.25.
  2. WHILE LUCY KEPT HOUSE. By Mary Bradley. 16mo., 316 pp. Price, \$1.25.
- Both of these seem to be excellent books, inculcating sound, healthy views of real life, and written in a style that makes them exceedingly interesting. They are issued by the American Baptist Publication Society.

## FROM BRAZIL.

RIO DE JANEIRO, Aug. 27, 1885.

Dear Dr. Tupper:

Since I last wrote you, some things of much interest have taken place in the work here in south Brazil. I believe that my last letter to you was written while we were across the bay from the city for a change of air and recreation. We returned much refreshed, but Mrs. Bagby did not succeed in shaking off the chills and fever which she began to be troubled with soon after the birth of our babe, in May.

I wrote you about brother Soper and his going up to Santa Barbara, after his support failed him here as seamen's missionary. He went up there thinking that he might be able to effect something in the way of preparing the field for the expected missionary from the U. S. He began in earnest at once, preaching from house to house, and working among the people constantly, and the church has begun to show signs of new energy and interest in the Lord's work. Brother Thomas, the temporary pastor of the church, wrote most cheering accounts of brother Soper's work, and reported the church and people much pleased with him. Knowing him as I do, as a most consecrated and tireless man of God, I felt convinced from the first that the Lord had a work of importance for him in Brazil. Soon news came from brother Hawthorne that the brother whom we were expecting from Texas (brother Cole) could not come. I then became satisfied that if brother Soper would stay at Santa Barbara, and the church unanimously desired him to assume charge of the work there, we could not possibly do better than have him stay. From the first I made the matter a subject of earnest prayer and thought. I again wrote to brother Thomas, asking how he and the brethren at Santa Barbara would like to have brother Soper as their pastor. He replied, saying, that brother Soper had been working most zealously, and had accomplished great good, and that if he could be

ordained and sustained as their pastor, all as far as he could tell, would be much gratified to have him labor among them. I then decided to go up to Santa Barbara, consult freely with the brethren and with brother Soper, and if thought advisable, ordain him to the gospel ministry, and see what amount could be raised for his support. As Mrs. Bagby had not gotten free from the chills, she decided to accompany me and remain a few weeks in the cooler air of Sao Paulo Province. I found all the brethren at Santa Barbara delighted with brother Soper's work among them, and anxious for him to remain, take charge of the church, be ordained and preach among the Americans, at the same time learning Portuguese, so as to work among the Brazilians as soon as possible.

The church met and unanimously called brother Soper as pastor, requesting brother Thomas and myself to act as a presbytery for his examination and ordination. These took place on the third Lord's day in August, in the presence of a large audience. The examination as to conversion, call to the ministry and doctrinal soundness, was thorough and very satisfactory to all. The church after hearing the examination, requested the presbytery to proceed with the ordination. This accordingly took place immediately, and was solemn and impressive. After the ordination, the church received an application for baptism. The candidate was received, and together with two others who were received the preceding day, were baptized by brother Thomas in a stream near the church. The ceremony was witnessed by a large and most respectful crowd. These accessions and the securing of a permanent pastor, after so many years waiting, have greatly cheered the brethren, and the church is now in a condition to commence a good work for Christ.

The church and friends have raised several hundred milreis toward brother Soper's support, but the church is not yet strong enough to support him without help from home, therefore I now make an appeal, Doctor, to the Board to adopt brother Soper as their missionary, and appropriate two hundred and seventy dollars toward his support this conventional year. He will immediately commence the study of Portuguese in Santa Barbara, and hopes to do a good work there among both Americans and Brazilians. Brother Soper is a young man of twenty years of age, was converted some years ago in England, and began soon after to preach the gospel. His labors have been blessed to the conversion of many souls. He came to Rio last year as missionary to seamen, and did a noble work here, winning at the same time the good opinion of all by his pure life, earnest spirit and ardent faith. His support failing him, he was on the eve of returning to England, much to our sincere regret, when the needs of the Santa Barbara field were deeply impressed upon him, and he felt drawn by Providence to go there and work for Christ until the church was supplied with a pastor. He went without any promise whatever of pecuniary remuneration, even spending a large part of the little he had saved for his homeward trip to England. His arrival in Santa Barbara was good cheer for the friends of the gospel there, and he begun his work immediately, winning all hearts by his earnest preaching and upright work. Brother Soper is calculated to do great good where he is, and I sincerely hope that the Board will grant my request regarding him at once. He is undoubtedly the man for the place, and will do better probably than any new man who could be sent out for that field. If any one has been appointed with a view to going to Santa Barbara, he can, if the Board consents, stay with us here in Rio, as we most urgently need a man here now to help us. I had hoped that two men would be given us for Rio this year, and a young lady besides. They are greatly needed in this vast capital. I am anxious to enter Minas Geraes next year, if possible, and we ought to have some men preparing now for the work here and there. I understand from the last *Journal* that brother Daniels, of Texas, expects to go to Bahia. If so, I hope that brother Puthuff will come to Rio.

Please present my petition regarding brother Soper's appointment, (on the appropriation mentioned,) dear doctor, as soon as convenient, and let me know your decision. The brethren need have no fear whatever as to brother Soper's qualifications or soundness in the faith. He is a faithful student, a tireless and consecrated worker, a sound Baptist, (agrees with us in all points,) and a man of child-like faith in God. The Board will find in him, if appointed, a faithful worker. I hope that in a year or two the Santa Barbara church will be able to support him without assistance from the U. S.

I have one other petition to make, and that, though not so important as the first, is yet urgent. It is that I be allowed to employ, on a salary of ten dollars a month, an English sister, member of our church, who is most anxious to be able to employ all her time in the Master's service, but who, being a widow, and having no support except

from her own labor, is unable to do much work among the people. If I could employ her on a small salary (named above) she would be able to devote all her time to the work, for the balance of her support can be secured here. She is a most devoted servant of Christ, and is gifted for work among all classes. Our work in Rio has been carried on lately with no unusual feature. I am now arranging to secure a hall for our principal services in a better locality, where we can secure a good attendance. The present hall is very good in itself, but is too high above the street, and the entrance is too retired. Senor Mesquita is preaching with usual vigor. We are all now in good health, Mrs. Bagby having been much benefited by her stay in S. Paulo.

Yours affectionately,

W. B. BAGBY.

## THE PARAMOUNT DUTY.

An esteemed brother finds fault with our editorial of a month ago on our Strength and our Weakness, not so much for what it contained as for what it omitted. We can only say in self-defence that our columns are too short and too few to allow us to present everything. He puts more forcibly than we could, views which we heartily endorse:

Was not the church designed as a school for every member where he should be taught his duty to his Lord and aided in performing it? Does not the church owe it to the Master to develop every member so as to make him most efficient in the Lord's work? Did not the Apostle warn every man and teach every man that he might present every man perfect in Christ Jesus? And we know that this is the very thing in which our churches are most sadly wanting. To preach the gospel to every creature is the grand purpose of church organization. Baptism and the Lord's Supper are incidental to that organization. Yet while our people trifle with the great purpose, they would die rather than yield that which is incidental. If in one of our associations there was on the part of some one of our churches a yielding of the question of immersion, believer's baptism, strict communion, independence of the churches, freedom of conscience or union with the State, there would be the most earnest and persistent efforts to rectify the wrong and induct into these brethren into the truth as Baptists hold it. The most "devout and active" of our members would hurry to the scene, and use every proper effort to bring back the erring brethren.

But churches may for years together neglect and practically deny their obligation to obey that command of their Lord, which embodies his heart of love to our guilty world, and on compliance with which rest his honor, his triumph, his glory and "the active and devout" among us make but feeble efforts to rectify the wrong.

Ought we not to be as zealous in bringing our brethren to a proper understanding of Christ's will concerning their efforts in behalf of the race for which he died, as we are to keep them obedient to the ordinances, and orderly in their practices?

I conclude this letter by saying, that, in my judgment, the grandest duty and the highest privilege of the active and devout of this generation is to take hold of the undeveloped masses of our membership, and train them and develop them for the Master's service. Make them as good Christians as they are Baptists.

## A REVIVAL IN CHINA.

Thirty or more missionaries have recently gone from England to China in connection with the China Inland Mission. Among them are the five graduates of Cambridge University, whose entrance upon missionary work, and addresses at farewell services, aroused so great an interest in England a short time ago. Their arrival in China has been attended by experiences almost as striking. On reaching Shanghai, they adopted the Chinese dress, and had their heads shaved in Chinese fashion; and before starting for the far interior, where they will be stationed, they held series of meetings in Shanghai, Tien-tsin, and Peking, for the benefit of English-speaking people. All the meetings were marked with great power, and many were converted; among others, a Greek Catholic, several Roman Catholics, and the chaplain of the English cathedral in Shanghai, who acknowledged that for the first time he had come to know the Saviour. These young men give themselves wholly to the work, in the spirit of the Lord. Their lives are marked by self-denial, prayer, and fasting. May many be raised up like unto them!—*Missionary Magazine*.

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.

## RECEIPTS FOR FOREIGN MISSIONS

From Sept. 22d, 1885, to October 19th, 1885.

ALABAMA.—By T. M. Bailey, Cor. Sec., (of which \$5 for Miss Lula Whilden,) \$105.53; Centre Ridge Miss. Soc., by Miss Sallie F. McIver, \$2.50; Mrs. M. M. Smith, Tr., Tuskegee, \$18.53; "a friend," by W. G. Curry, for Mexico, \$5; by T. M. Bailey, Cor. Sec., (of which \$2 for Mexican Missions,) \$554.73. Total, \$686.29.

ARKANSAS.—By J. B. Searey, Cor. Sec., \$35; Bentonville Bap. Assn., by G. M. Mayes, \$8.50; Red River Bap. Assn., (of which \$5.50 for W. J. Powell, by T. A. Heard, \$22.50; Independence Missionary Bap. Assn., by Josiah Martin, Sec., \$11.10; Union Assn., by T. J. Haynes, Tr., \$51.65; Sabbath-school, Magnolia, by T. O. Monroe, Sec., \$5.75; West Arkansas and Indian Territory Gen. Assn., by E. L. Compere, \$27.90. Total, \$168.

FLORIDA.—By W. N. Chaudoin, \$100.

GEORGIA.—By J. H. DeVotie, Cor. Sec. and Tr., (of which \$20 from Ladies' Miss. Soc. of Rome ch., for Miss Maberry; \$2 from Y. L. M. Soc., Second Bap. ch., Atlanta, for bell for chapel at Chin-kiang; and \$4.35 for Mexican Missions,) \$100; Middle Cherokee Bap. Assn., (of which \$10.10 for Mexican Missions,) by J. P. Freeman, Tr., \$107; Mrs. Branch and daughter, Grahamsville, for bell for chapel at Chin-kiang, by W. S. Walker, \$1.23; Miss. Soc., First Bap. ch., Atlanta, for support of little Mexican girl, by Mrs. F. P. Reynolds, Tr., \$10; Ladies' Miss. Soc., Albany Bap. ch., by H. A. Floyd, \$10; by J. H. DeVotie, Cor. Sec., (of which \$14.40 from W. M. Soc., Cartersville, for Miss Moon; and \$12 for Mexican Mission,) \$724.18; L. M. Soc., First Bap. ch., \$20; "Quarter's salary of Mexican colporteur, by C. A. Davis, \$40; by J. H. DeVotie, Cor. Sec., (of which \$5 for Mexican Missions,) \$640. Total, \$1,687.41.

KENTUCKY.—Lynn Assn., by H. W. Lewis, \$16; Stony Point ch., by J. Taylor, \$5; T. H. Pettit, Arlington, \$1.60; Sunday-school, of So. Bap. Theo. Sem., Louisville, by Chas. G. Merryman, Tr., \$1; J. N. Hall, of West Union Assn., by J. M. Senter, V. P., of Tenn., \$1; W. V. Macfee, Louisville, for Mrs. David's Memorial fund, \$11.80; Cane Run Miss. Soc., for J. H. Joiner's work in China, by Miss M. H. Thompson, \$30; W. M. W. Soc., of Eminence Bap. ch., by Mrs. J. A. Crabbe, \$10; West Union Assn., by J. N. Headlee, Tr., \$58.62; First Bap. ch., Paducah, by J. J. Guthrie, Tr., \$14; One of the mission schools of So. Bap. Theo. Sem., Louisville, for support of orphan in Madero Institute, by Chas. G. Merryman, \$15. Total, \$180.09.

LOUISIANA.—Industrial school of Valence St. Mission, New Orleans, by Mrs. Annie W. Alfred, \$2; S. S. at Kingston, by S. M. Norris, \$35; Children's Miss. Soc., Downsville, for E. Z. Sims, \$50; to use in the destitute flooded district of China, by J. R. Edwards, \$3. Total, \$110.

MARYLAND.—Seventh Bap. ch., Baltimore, by W. H. Perkins, Tr., \$140.91; Franklin Square ch., Baltimore, by W. H. Rutherford, Tr., \$59.91. Total, \$200.82.

MISSISSIPPI.—Rodney ch., Union Assn., by L. S. Foster, \$10; M. L. Parson, M. Soc., by Miss B. A. Hardy, Tr., \$11; Tippah Assn., by W. E. Berry, \$23.80; Mrs. E. A. Teves for Mrs. David's Memorial fund for chapel, \$5; Springfield Assn., by H. Eastland, cl'k, \$10; Miss. Assn., by W. Z. Lea, \$25; Armstrong Soc., Columbus, by Miss Bettie Gaston, \$15; by B. H. Whitfield, agent, \$48.20; East Pascagoula Union Sunday-school, by R. H. Grant, Tr., \$1; Graysford ch., by E. B. Miller, \$10; Fair River Assn., by A. J. Martin, Tr., \$129.93. Total, \$266.95.

MISSOURI.—W. M. Soc., Belton, by Mrs. J. T. Neville, Tr., \$3.75; by R. S. Duncan, Agt., (of which \$22.50 for W. D. Powell and Mexican work; \$24.05 for Miss Young, and \$50 for Miss Young's school house,) \$96.87. Total, \$600.72.

NORTH CAROLINA.—Cape Fear Assn., by T. S. Memory, Tr., \$21.03; by F. H. Briggs, Tr. Bap. State Convention, (of which \$32.50 for Yates' chapel, \$776.39; Miss. Band, Thomasville Female College, for Chinese girl in Mrs. Graves' school, by Mrs. A. B. Todd, \$5.75. Total, \$803.77.

NEW YORK.—Mrs. Augusta Carto, for a "station" for Chang Kum Sing, China, \$100.

PENNSYLVANIA.—Northern Assn., by S. Acuff, \$12. SOUTH CAROLINA.—Union ch., York Assn., by W. M. Matthews, \$4.50; Return Bap. ch., Fork Assn., by Joseph Bearden, \$2.05; Elder Bap. ch., by I. A. Thompson, \$5.75; Blackstock ch., by C. P. Shurley, \$5; Ready River Assn., by J. D. Pitts, Tr., \$31.05; Children's Miss. Soc., Rush River ch., by W. J. L. Langston, \$6.00; by D. M. Smoot, Tr. of Mt. Eion ch., Welsh Neck Assn., \$10; Edgely Bap. Assn., by W. H. Timmerman, Tr., \$23.65; Marion Bap. ch., by G. A. Norwood, \$45.04; Woodward ch., by John H. Cornwell, \$3; Swift Creek ch., by A. McA. Pittman, \$5.75; Walhalla S. S., by F. W. Strickling, \$4.10; Mrs. A. S. Williams, Tr. of Mary Harlan Mission fund, \$10; by E. J. Forrester, Hartfordville, \$13.25; Miss M. L. McIntosh, Cor. Sec. of Central Committee, for support of Miss Whilden and Miss McCown, by Jno. Stout, \$63.57; Batesburg Bap. S. S., by W. B. Plunkett, \$27.60; Timmonsville Bap. ch., by C. A. Smith, \$12.90; Cheraw Bap. ch., by A. L. Evans, \$4.54; by Robert Butler, Vanhook Bap. ch., (less ex.), \$6.00; Bethlehem Bap. ch., (less ex.), \$1.40; by J. W. Strickling, Tr. Fork Assn., \$20; Broad River Assn., by Hugh Moore, \$1.25; Union Co. Assn., by J. A. Foy, Tr., \$13.37; Bap. ch., Yorkville, by J. G. Ferguson, cl'k, \$1; Eldisto Bap. Assn., by H. D. Ott, \$29.94; Anderson ch., by T. P. Bell, \$31.45; Twelve Miles Assn., by B. Holder, cl'k, \$2.10; Barnwell Bap. S. S. Convention, by I. A. Blanton, \$7.10; P. D. Jones, Marion, \$32; Bethel Assn., by Chas. Manly, V. P., \$46.51; Chester Assn., by H. S. Hardin, Tr., \$61.35; Bap. ch., Bennettsville, by J. J. Bristol, \$12.75; by W. Alderman, for Herring and Bryan, \$1; Antioch Bap. ch., by H. A. McIntosh, \$6.45; by Chas. Manly, V. P., \$46.75; Piedmont Assn., by Treasurer, \$5. Total, \$1,378.56.

TENNESSEE.—State Board of Tenn., by James Waters, \$70.60; by J. M. Senter, V. P., \$178.10; I. H. Baird, chairman of Board of Domestic Miss., Salem Assn., by Jno. W. Bowen, \$50; State Assn., (of which \$5 for Mexican Miss.), by W. R. Cooper, Tr., \$100; Eastman Assn., by W. M. Woodcock, \$5.45; First Bap. ch., Knoxville, (of which \$50 for Mexican Miss.) by E. L. McCroskey, Tr., \$154.25; Sweetwater Assn., by J. M. McReynolds, \$21; Big Hatchie Assn., by F. Thomas, Tr., \$6.30; Union Assn., by W. J. Hall, \$12; Woodbury Bap. ch., by D. B. Vance, \$20; Ocoee Assn., by A. J. Duncan, \$20.43; children of the "Young South," for the education of two young ladies in Madero Institute, by Miss Nora Graves, \$34; Indian Creek Assn., by A. O. Montague, \$7.55; Miss Sallie Hale, Mouse Creek, \$6. Total, \$713.63.

TEXAS.—A. T. Farrar, Rodger's Prairie, \$4.50; M. G. Campbell, Harold, for W. D. Powell, \$12; by A. T. Hawthorne, Agt., (of which \$300 for newly appointed missionaries to Brazil, and \$100 for church building fund, Mexico,) \$455; Antioch ch., Gonzales Co., by Jno. Spangler, \$10; M. S. Sanford, Holland, \$1.25. Total, \$505.75.

VIRGINIA.—L. M. Soc., Brimington ch., for Miss Lottie Moon, by Mrs. J. A. Fleet, \$12.75.

WEST VIRGINIA.—By J. G. Schilling, Spencer Bap. ch., \$10.45, and W. M. Soc., of Spencer Bap. ch., \$6. Total, \$16.45.

AGGREGATE—\$7,511.64.