

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. 17—New Series.

RICHMOND, VA., JANUARY, 1886.

No. 6.—Whole No. 210.

[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.
 Three copies @ \$1, or more at.....33½ cts. apiece.
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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.

NEW MEMBERS.

To the Board of Managers, printed above in the order of seniority, have been added two new names to fill vacancies made by Dr. Curry's appointment to Spain, and the removal of brother J. B. Watkins to Washington city.

Robert W. Powers is one of our leading merchants, a wholesale druggist, a prosperous business man, an active member of the First church, a well-informed Baptist, and an earnest, devoted Christian. We expect much help in meetings of the Board from his wise counsels and his sanctified commonsense.

Rev. Chas. H. Ryland, D. D., is of the Baptist blood royal, being of the King and Queen stock, a nephew of Dr. Robert Ryland. He is pastor of two country churches, and is widely and well known as the Financial Secretary of Richmond College. No man of his generation has done more to systematize and develop the beneficence of Virginia Baptists. We gladly welcome him to a place in which there is sore need of similar work on a wider scale.

By an interruption of our regular mailing arrangements, a number of subscribers entitled to four copies of the December number, received only one. The mistake has been corrected in every case that was brought to our attention, and will not be likely to occur again. Subscribers do us a favor by reporting promptly any failure to receive their papers. We cannot absolutely avoid all possibility of mistake in putting them up, nor guarantee safe and timely delivery by the postal service, but will always cheerfully correct any error and do our best to prevent its recurrence.

By the return of Dr. Albert G. Lawson to the work of the pastorate, the Missionary Union loses the services of a faithful and efficient Secretary.

This number is sent to some influential men and honorable women as a sample copy, with the hope that they will form clubs and have it come every month during 1886.

As we anticipated, the receipts from our subscriptions during 1885, on account of the reduction of rates, have not been so large as for the previous year. The circulation, however, is gradually growing and we hope soon to get up again to former figures on the cash-book. A little help from every subscriber will satisfy our needs and advance the cause of missions. Do you know any one who ought to take the paper, but is not doing so? Call her attention to it. The beginning of the year is the most favorable time for work of this sort.

STATE OF THE TREASURY.

It is a custom with business men to spend the closing days of the year in balancing their books, ascertaining how they stand financially, and devising plans for the future. Now our Conventional year does not end until the last of April, and our treasurer keeps the Board constantly informed of its assets and liabilities. Not for ourselves, therefore, but for our readers we have prepared the following statement of income and expenses.

For the sake of comparison we put along with the receipts from May 1st, to December 21st, 1885, those for the corresponding period of 1884. The evident advance in most of the States will be comforting, but if, instead of thus "comparing ourselves with ourselves," we had put in an estimate of what even in our own opinion we ought to have given, the contrast would be painfully appalling—how much more if we compare our poor and meagre offerings with the perfect standard of what Jesus has given for us and what he expects at our hands. Will not each reader look at what his State has given, ascertain what part of that his church has given, recall the amount which he himself has given, and then "remember the words of the Lord Jesus how he himself said: It is more blessed to give than to receive." What a splendid record is made (II Cor. viii; 1-5,) about the churches of Macedonia; they first gave themselves and so, their deep poverty abounding to the riches of their liberality, they gave according to their power, yea, and beyond their power.

RECEIPTS OF EIGHT MONTHS.

	1884.	1885.
Alabama.....	\$ 1,375 88	\$ 1,945 48
Arkansas.....	474 46	636 55
Florida.....	372 75	451 96
Georgia.....	3,471 95	6,779 33
Kentucky.....	4,338 17	3,159 72
Louisiana.....	545 46	191 55
Maryland.....	1,756 27	1,574 93
Mississippi.....	2,166 37	1,822 86
Missouri.....	3,202 95	3,252 36
North Carolina.....	2,930 78	4,749 43
South Carolina.....	4,793 62	5,158 00
Tennessee.....	1,569 18	1,903 97
Texas.....	4,090 85	8,477 79
Virginia.....	5,151 91	5,009 14
West Virginia.....	105 10	27 45
Other States.....	323 63	3,286 46
Total.....	\$36,669 43	\$48,426 69

The increase of \$12,000 over last year looks well at first sight, but is liable to some deductions. About \$5,000 of it, as explained in June, was really contributed, mostly in Georgia and Texas, last year, but brought into this year's account; \$2,000 more are donations from Philadelphia—\$1,000 given by Mr. Bucknell to Mexican schools, and \$1,000 by the Publication Society for Bible work. The real advance in regular contributions has been some \$5,000, gallantly led by North Carolina.

LIABILITIES.

The policy of the Board in allowing treasurers of the several missions to draw quarterly in advance for the amounts appropriated for their support, requires the pay-

ment of these drafts when presented, whether there is any money on hand or not. Thus our treasury is overdrawn to the extent of \$13,000. Ten new missionaries are now on the ocean going to their fields. The appropriations of the next quarter must necessarily be proportionately larger. To pay the debt already accumulated, and support the work on its present basis, to say nothing of entering open doors in every continent, will require in the four months that yet remain of our financial year at least \$50,000.

Can this be raised? Unquestionably, yes. It is but a small sum for the million of Southern white Baptists. In the same period of last year they gave for foreign missions over \$30,000. God has blessed them this year with better crops, a revival of business, a more hopeful outlook. If we regard their real ability, twice the sum asked for would be but a trifle.

But will it be raised? Ah, brother, that is the question we anxiously ask you. You are ready to do your part. Yes, certainly, but will you double or quadruple your fair proportion, so as to make up for the tens of thousands, less favored, less enlightened than you are, who will not see this appeal or hear the cry of the nations that sit in darkness and in the shadow of death.

The case is urgent, the need is great. Help, and help now.

THE FAREWELL MEETING.

Sunday, the 29th November, was a day to be remembered among Richmond Baptists. On Friday preceding one of the ablest and purest men who ever walked among them, Dr. A. B. Brown, had ceased his tireless activity, or rather had risen on the eagle wings of God's messenger to those higher spheres of thought and life, toward which his lofty intellect had so often soared. That day was set for his funeral. Many eyes were tearful, many hearts were torn, and nature, as if in sympathy, poured out her torrents from scurrying clouds.

In the morning we heard brother R. T. Bryan at the Grace Street church—a simple, earnest, pointed talk on the plenteous harvest and the fewness of the laborers. In the afternoon, despite the pouring rain, a large and solemn congregation gathered at the same place to pay their tribute to departed worth. Few outside of his family circle knew Dr. Brown more intimately or feels more keenly than we do, his loss. As gentle as he was great, as pure as he was learned, as wise and helpful as he was modest and retiring. We cannot refrain from turning aside to drop this sprig upon his grave though it be but a bit of acacia put upon one of the cedars of Lebanon.

At night, though still very inclement, the capacious First church was well filled. The programme included devotional exercises led by pastors Cooper, Clopton and Shipman, a presentation to the audience by our Corresponding Secretary of ten young missionaries, responses from brethren Herring, Daniel and Bryan—brother Puthuff having travelled all the previous night on a belated train, was not in trim for speaking—a practical and impressive charge by Dr. Geo. B. Taylor, of Rome, and a parting prayer led by Dr. Wm. E. Hatcher; all interspersed with appropriate hymns, and presided over with his usual grace and felicity of expression by Prof. Chas. H. Winston, as President *pro tempore* of the Board. At the close of the meeting "the sweet singer" of Richmond, Capt. Frank Cunningham, gave them a farewell song, and many came forward to grasp the hands that were to bear glad tidings to the far off lands.

Next day the band thus for a little while united separated again. Brethren Herring

and Bryan, with their wives and Miss McCown, turned toward the sunset. They had a pleasant trip across the continent, a warm reception by Dr. Hartwell in San Francisco, and at last accounts, December 9th, were on board a Pacific steamer, to sail at 2 P. M. for Yokohama, where they transfer to another steamer for Shanghai. Brethren Daniel and Puthuff, with their wives and Miss Everett, ran down to Newport News, at the mouth of James river, and on the evening of December 5th, about 7 o'clock, steamed out and took a southeasterly course for Bahia and Rio de Janeiro.

Both these parties are now on the rolling deep. God grant them safe and prosperous voyages, and give them access to the hearts of the people to whom they are sent "to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith."

We congratulate the Baptists of South Carolina on securing Dr. T. M. Bailey to take charge of their State Mission work, and build upon the foundations so well laid by Dr. R. H. Griffith. While filling a similar position in Alabama he proved, also, one of the best of friends and workers for Foreign Missions, and will bring to his duties in the new place the same broad Christian spirit. We confidently expect that under his leadership the Palmetto State, already foremost in proportion to size, will distance all competitors in giving for the spread of the gospel among the heathen.

The *Missionary Review* (Nov.-Dec.) adding up its figures gathered from the reports of 50 American and 51 European organizations, finds the following interesting, and we suppose nearly accurate, statistics for the year 1883-4: (We use round numbers for figures, which are at best only approximate.)

	HOME STRENGTH.		Total.
	American.	European.	
Ministers,	79,600	69,800	149,400
Members,	11,300,000	16,700,000	28,000,000
Contributions,	\$3,800,000	6,200,000	10,000,000
Average,	33c.	36c.	35c.

	WORKERS IN FOREIGN FIELDS.		
	Ordained,	Laymen,	Women,
American.	1,059	1,849	2,908
European.	133	566	669
Total.	1,201	1,121	2,322

	NATIVE CONVERTS.		
	Ordained,	Assistants,	Communicants,
American.	1,079	1,283	2,362
European.	9,195	17,444	26,637
Total.	269,300	499,900	769,200

These figures show a gratifying advance over those of the previous year. They show, too, that the gospel is advancing more rapidly in proportion to men and means, in heathen than in Christian lands.

"THE CO-WORKER."

Pastors Smith and Acree, of Lynchburg, Va., kindly send us the first number of a little monthly issued by them jointly, in the interests of the Baptist cause in and around that city. We do not know anywhere two pastors who co-work more heartily and harmoniously, and we wish them the best success in this new enterprise. The size of the paper, a little smaller than the *Journal*, and its price, 25 cents a year, suggests a question: Does not the telegraphic spirit of the times require more of short, spicy, paragraphs in small and cheap papers, and fewer of the large, grave and weighty publications? We cannot do without these latter, but ought they not to strengthen themselves by combining, and encourage the smaller ones to multiply?

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OUR MISSIONARIES.

SOUTHERN CHINA.
CANTON and Vicinity.—R. H. Graves, Mrs. Graves, Mrs. Lula Whilden, E. Z. Simmons, Mrs. Simmons, Miss Sallie Stein, Miss Emma Young, and twenty-five native assistants and Bible women.
MACAO.—F. O. Hickson and Mrs. Hickson.

CENTRAL CHINA.
SHANGHAI.—M. T. Yates, Mrs. Yates, D. W. Herring, Mrs. Herring, Miss Ruth McGowan; assistant pastor, Wong Ping San; chapel-keeper—a licentiate—Wong Yuet Shau.
Kion San.—See Tay San, pastor.
Sochow.—R. T. Bryan, Mrs. Bryan; Tsel-nye-Shang, chapel-keeper.
Chinkiang.—William J. Hunnex, Mrs. Hunnex, and Tse-Nye-Shang, chapel-keeper—a licentiate.

NORTHERN CHINA.—P. O., CHEFOO.
TUNG CHOW Mission.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss Lottie Moon, N. W. Halcomb and O. W. Pruitt.
Whang Hien Mission.—J. M. Joiner, Mrs. Joiner, E. E. Davault and Mrs. Davault.

AFRICA.
LAGOS.—W. J. David, P. A. Eubank, Mrs. Eubank, S. M. Cook, with four native assistants and teachers, Abbeokuta, (P. O. Lagos).—W. W. Harvey, Mrs. Harvey, C. E. Smith, and one assistant.
Ogbonoshow.—L. O. Murray, native evangelist.
Gann.—S. L. Milton, native evangelist.
Hausser Farm.—Albert Eli, native evangelist.

ITALY.
ROME.—George B. Taylor, 27 Via del Teatro Valle, and Signor Torre.
Torre Felice.—Signor Paschetto.
Inverole.—Signor Ferraris.
Milan.—Nicholas Papengouth.
Venice.—Signor Belloni.
Bologna.—Signor Colombo.
Modena.—Signor Martinielli.
Carpri.—Signor Fasulo.
Bari and Barietta.—Signor Volpi.
Naples.—Signor Basile.
Island of Sardinia.—Signor Coscu.

BRAZIL.
RIO DE JANEIRO and Santa Barbara.—W. B. Bagby, Mrs. Bagby, E. A. Puthuff, Mrs. Puthuff, Senhor Mesquita, H. Soper, Miss M. A. Everett.
BAHIA AND MACAO.—Z. G. Taylor and Mrs. Taylor, O. D. Daniel and Mrs. Daniel. Native preacher—Senhor Teixeira.

MEXICO.
SALTILLO.—W. D. Powell, Mrs. Powell, Miss Addie Barton, Miss M. C. Tupper, Mrs. M. E. Graves and three teachers.
Rio Grande District.—W. M. Flournoy, Mrs. Flournoy.
Talos and Furras.—F. M. Myers, Miss Annie J. Maberry and Senor Gonsalves.
Amondola 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.

NEW MISSIONARIES.

In the *Journal* for July last we introduced brethren Daniel and Puthuff, of Texas, and brethren Bryan and Herring, of North Carolina. We have the satisfaction of adding that each of them, before departing for his field, completed the apostolic qualifications for the episcopate by becoming "the husband of one wife."

MRS. DANIEL.

Lena, daughter of J. L. Kirk, was born at Gay Hill, Washington county, Texas, of parents who are devout Christians and conscientious Baptists. At fourteen years of age she was converted under the ministrations of Evangelist Penn, and baptized by Rev. G. W. Capps. From 1880-3 she was at Baylor University, a pupil of Miss Anne Luther, now Mrs. Bagby, of Rio, and caught the inspiration of her burning zeal.

Since her graduation at Baylor she has resided at Comanche, Texas, and has been active in Sunday-school and Home Mission work. Here, on the 12th of November, she was married to Rev. C. D. Daniel, and set out with him on the journey and voyage to Brazil, "where," says she "we will, by the help of God, labor and toil for the Master."

MRS. PUTHUFF.

Emma Fox, also a daughter of pious Baptist parents, and the youngest of six children, was born in Pickens county, Ala., but removed within a year to Webster county, Miss. Her religious impressions, clear and strong, date back to the early period of five years old; at ten she made a credible profession of faith, and was baptized by an uncle, Rev. James Fox. About this time her mother's death was followed by severe and long continued illness, which left her with shattered health. She was able, however, in time to secure a good education at Slate Spring and at Pontotoc, being graduated from the Baptist Female College at the latter place in the English course, and in Latin, Greek and French.

Since graduation she has been engaged, with eminent success, in teaching, in Sunday-school work, and in the organization and conduct of mission bands. Her health of late years has been fully re-established. On the 25th of November she was married to Rev. E. A. Puthuff, and forthwith set out for Brazil, "to bear," as she says, "my part as a help-meet in the great work to which I trust God has called him."

MRS. BRYAN.

Lulu Eleana, daughter of J. F. and Harriet Freeland, was born in Orange county, N. C., and baptized when quite young into the fellowship of Kenansville church. Her scholastic education was completed by graduation from the Wesleyan Institute, at Staunton, Va., since which she has resided in Durham, N. C., and been a teacher in the graded school of that town.

On the 20th of August she was married to Rev. Ro. Thos. Bryan, and has set out with him for a life work at Soo Chow, China.

MRS. HERRING.

Maggie, daughter of R. T. and E. L. Nutt, was born at Haw River, Alamance county, N. C., but from early childhood has lived at Neuse, Wake county. Converted at twelve years of age, she joined Mt. Vernon Baptist church, and became from the first deeply interested in Foreign Missions, conceiving very early a desire to labor among the Chinese.

In June, 1883, she completed her education by graduating at the Oxford Baptist Female Seminary, then taught in a private family for fifteen months, and on the 26th of August, 1885, was married to Rev. D. W. Herring, with whom she has sailed for Shanghai, China.

STATIONS IN SOUTHERN ITALY.

ROME, ITALY, November 20, 1885.

I have just returned from a visit to our stations in Southern Italy. On reaching Naples, I went at once to find our evangelist, Signor Basile. His wife and daughter were quite sick during the summer, and at one time he even feared that he might lose one or both of them, but the danger has passed, and they seem to be in their usual health.

NAPLES.

Our new *locale*, or preaching hall, which we took last April, is well situated in a very populous and much frequented part of the city. When it became known that the hall had been rented to the Protestants, and that they would hold evangelical meetings there, the neighborhood was no little excited, and some serious threats reached the ears of the owner of the hall. He begged that he might be relieved from his contract, but the evangelist was not willing to yield. During the first weeks the brethren were disturbed several times, but the threats to "kill and destroy" were only threats, made, doubtless, with the hope of frightening the brethren away. The attendance has not been large, but the evangelist is hoping for better things in the future. Ignorance and prejudice are the two great evils to combat in Naples. The people are much less indifferent to spiritual things than they are in Rome, but ignorance and prejudice make it almost impossible for us to reach them. They blindly follow the lead of the priests. Thousands of them are fanatics and idolaters, and they cannot believe that we have the truth, for a religion in which the Virgin and the saints and images are not worshipped is no religion to them. Still those who have been longest in the work believe that even in Naples a great change has taken place, and that Protestants are much less misunderstood and hated than they were a few years ago.

BARLETTA.

From Naples I went to Barietta, where brother Volpi had engaged to meet me. He lives in Bari, but spends two days out of every week in Barietta, and holds two evening services. Our meeting at night was well attended, in spite of the mud and rain, and I greatly enjoyed preaching. My last visit to Barietta was more than four years ago, before I had begun to speak Italian, and the few words that I addressed to the brethren were spoken in English and interpreted by Dr. Taylor. How I longed then to be able to do what I did this time. I took for my text *Philippians v. 1*; and the brethren seemed so interested that I spoke nearly an hour. I have seldom enjoyed a service more, even in my own native land. Several of the older members of this church were present nearly twenty years ago, when a furious mob assailed the hall where the services were held, with the full intent to wipe out Protestantism from the

city with one stroke. They succeeded in killing two or more, but Protestantism still lives, and is making progress and going forward every day. One brother, received since my last visit, confessed to me that he was one of the most zealous in that mob. He added, however, that he had been completely deceived by the priests, who made him believe that the Protestants were a set of infidels, and most dangerous to the peace and morality of the country, and that their presence would bring a curse upon the city. Being persuaded of this much, it was easy to make him feel that it would be a good work to exterminate them. Some time after this he overheard a conversation between two of the hated Protestants, and to his amazement, he found that they believed in God, and in Christ, and in a hereafter, and that they were willing to suffer for Christ's sake, &c. His eyes were opened. He was undeceived, and he began at once to attend the meetings. He seems to be a truly converted man. He is not surprised or discouraged at the treatment he receives at the hands of some of his priests, for he remembers how he himself once felt.

On December 1st we open a new *locale* in Barietta, the meetings having been conducted thus far in a private house. The pastor and the brethren feel a little anxious as to the result. They have heard some rumors in the air that the priests intend to give them trouble. This is due in part to the peculiar circumstances under which the *locale* was rented. It seems that two brothers, one of them a priest, owned and occupied the same house. In some way the priest gave serious offence to his brother, who declared that he would no longer occupy the same house with him, and that to have his revenge he intended to rent his apartment to the Protestants. His threat was carried into execution, and the priest, who occupies the second floor, is greatly troubled. He has been to the authorities to complain, but they could do nothing. He went again, pleading that it would be a great scandal to have the Protestants in his house, and so near his church, which is just across the street. They replied that they did not see any scandal in this, and that so long as the Protestants kept the peace and behaved like good citizens, they could do nothing. His last plea was that he feared a mob and serious results at the opening of the hall. They replied that no mob would be gathered except at the instigation of himself and his brother priests. This was the situation when I left Barietta, and let us hope and pray that the authorities will continue to do their duty in protecting our brethren, and that the work will be greatly prospered in the new *locale*.

BARI.

Saturday afternoon we went to Bari. On Sunday morning I attended the Sunday-school, and was delighted to see how well instructed the children were in the historical facts of the Bible. I asked them many questions bearing on these facts, and they answered most of them promptly and correctly. At night I preached to a good congregation of unusually attentive hearers. The pastor begged me not to be afraid of speaking too long, for as the brethren scarcely ever heard any one except himself, they did not easily tire when a new man came among them. This church made a good impression on me four years ago, and that impression has been confirmed by the second visit. It was a special pleasure to meet two of the latest members received, one the wife of a lawyer, who for some time has been greatly interested in the truth, and has attended our meetings occasionally. When she began to talk to her husband and sons of joining the Protestants, they tried very hard to dissuade her, but she replied that she was convinced that they had the truth, the very truth she had been seeking, and she had made up her mind to become one of them. She begged me with tears in her eyes, to pray for her husband and sons, adding that they were really at heart favorable to the Protestants, but they hadn't the courage to brave public opinion. The other member lately received is a woman from another town some forty miles away. She is the only Protestant in the place, and has been greatly persecuted. It was really strengthening to the soul to talk with this good woman, who had been so faithful under such adverse circumstances. Ah! we do not know what it means to be an evangelical Christian in some parts of Italy.

Monday morning I attended a funeral, and had the opportunity of preaching to more than a hundred people. As we marched through the streets of the city, accompanied by a band of music, a very common thing in this country, almost the whole city stopped to look at us. I preached again Monday night, and immediately took the train for Rome, and, after twenty hours of continuous travel, reached home in time to attend Prof. Torre's first literary lecture.

We are all well and in good spirits.

JOHN H. EAGER.

Mrs. P., of Stanford, Ky., in renewing says: "I find the paper a great help in our society."

FROM RIO DE JANEIRO.

September 30, 1885.

Dear Dr. Tupper.

I wrote to you some weeks ago, telling of the election of brother H. Soper as pastor of the Santa Barbara church, and of his ordination to the gospel ministry on the third Lord's day in August. He has been doing most faithful and active work at Santa Barbara, and is universally beloved. I am convinced that he is the very man for that field, and will do more there than any one else whom we could send them. I am firmly convinced that his going there was of the Lord. I stated in my letter that the church would raise some six hundred milreis for brother Soper's support this year, and asked that the Board appoint him as their missionary, and aid the church in his support to the extent of (\$275.00) two hundred and seventy-five dollars. For fear that my last letter may not have reached you, I repeat my request to the Board. I sincerely hope that they will not hesitate to appoint brother Soper, for he is a most valuable worker, and will do a fine work, both among Americans and Brazilians. He will commence studying Portuguese at once. He is in every way fitted for the field, is full of zeal and faith, is a very intelligent and diligent student of God's word, is thoroughly sound in doctrine, and his life is most exemplary. He has gone to work in earnest, has rented a house in Santa Barbara village, and made arrangements for regular study of Portuguese. I thank the Lord that he has given us so consecrated and capable a helper. If the Board has already appointed any one, with a view to his occupying Santa Barbara while studying for the Brazilian work, let me suggest that he be allowed to stay here in Rio with me and work in this place. We need a strong force in Rio, really ought to have two new men here preparing for the work now. So if brother Puthuff, of Texas, is expected to go to Santa Barbara, he can be sent here instead. I do not believe that any one would do better at Santa Barbara than brother Soper, and as he is already known there, and knows the field, it will be much best for him to remain there.

We have succeeded in finding a good house for preaching in what I regard as the best place in the city, and have already moved to it, giving up the former house. Our work goes on with usual interest, but as yet I am sorry to report no recent conversions. We are earnestly praying that God may soon give us some precious souls. Our brother Barcellos is doing a good and a constant work as colporter and tract distributor, and also distributes invitations to our services. He might be put down as a voluntary helper, as he receives no pay from us for his services, but supports himself.

Yours most sincerely and affectionately,

W. B. BAGBY.

P. S.—I do not repeat the request made in my last letter for a monthly allowance from the mission funds for the support of a lady member of this church, who wishes to engage in mission work, as I hope that we shall be able to raise her support here.

Yours, &c., W. B. B.

IN MEMORIAM.

Mrs. N. W. Halcomb went to China as Miss Mattie M. Roberts. She was born in Browneville, Ky., was an only daughter, and was early bereaved of her mother. She was baptized at Cave City in 1876, taught school some years, graduated in the classic and normal courses at Lebanon, Ohio, and returned to her chosen vocation of instructing the young. In May, 1883, she met a Committee of the Board of Foreign Missions, and was examined by them with reference to missionary work in the Chinese Empire. Miss Roberts was highly commended by judicious brethren in Louisville. She was appointed by the Board, and was assigned to Tung Chow. The Sunday schools of South Carolina, looking for some one to represent them in China, in memory of Mrs. Harley, the children's friend, selected Miss Roberts as "the Mary Harley Missionary," and she sailed for the field of her labors on the 1st day of December, 1883. She was a woman of fine presence, agreeable manners, and more than common mental gifts, and was consecrated to the work she had chosen for life. The marriage of Miss Roberts to Rev. N. W. Halcomb, of the Tung Chow mission, was celebrated at Chefoo, China, July 22d, 1884. On the 23d of May next following she departed this life, to go to meet her Saviour and receive her reward.

It is fitting that the Board should adopt some memorial of such a woman, bearing so close a relation to us. Therefore,

Resolved, 1. That we have heard with sincere grief of the death of our sister, and deplore the loss thus sustained by her husband and by her mission at Tung Chow.
Resolved, 2. That to our brother, thus deprived of the prayers and help of a noble wife, we would extend our heartiest sympathies, invoking upon him the favors of a covenant-keeping God.

A COUNTRY TRIP.

CANTON, CHINA, November 10, 1885.

Dear Brother:

I think that some things connected with our last country trip will not be without interest to you. I had with me Mrs. Simmons, Miss Young, Mrs. Ip, (Bible woman,) Dr. Li, Teacher Lu, and brother Cheung was with us part of the time. Our first station was Shiu Hing, where we spent three days with good opportunities.

DEACON SIN'S VILLAGE.

Tuesday morning we all went to this village, which is about four miles from the river. It was hot going, and hotter when we got there, because of the crowds that gathered around us. I took my seat on a rock under a large banyan tree, and held forth for one hour; then I had tiffin, which was prepared by Mrs. Sin, ladies and gentlemen, of course, eating in separate houses. I examined the school at 1 P. M. The boys could repeat their lessons very well, but did not understand what they repeated very well. I told them I would hear them again the next day. My wife and I left Miss Young to try the comforts (?) and hospitality of the deacon and his wife for the night. She had a busy time and had good opportunities, but when I said I was ready to go back to the boat the next day, she was quite ready, and I am quite sure she enjoyed her dinner at 5 P. M. The school-boys did much better on the second day. In the afternoon deacon Sin carried me to one of the Ancestral halls, where we had a crowd to hear preaching. Here I had an encounter with a Fung Shui teacher. The Fung Shui men are those who profess to understand the ways of the good and evil spirits, and their business is to deceive the people, and make a living by it. I knew from the man's looks what he was, so I preached against Fung Shui, and warned the people to have nothing to do with it, that it was all deception, and there was no good in it. I saw that the deacon was becoming restless, and presently he moved near me and told me that the man on my left was a Fung Shui man. I turned and told him that I was glad that he had heard what I had said about his profession. I appealed to his own conscience as a proof of what I said. In reply he went and got a written document, showing that for more than a hundred years his family had followed this business. I told him that I was going to do all I could to break up his business, and some of the crowd said the sooner the better for us.

LIN TONG.

Thursday we went to brother Cheung's village, Lin Tong, (lotus-pond.) He met us on the way with a beaming countenance, expressive of his delight at our visit. The ladies got into the house where they had a perfect jam of women and children. I went out into an open place and got up on a high place above the people. Brother Cheung's daughter, Man Mui, (evening sister,) brought me a stool; here I preached till my voice was nearly all gone. Dr. Li and Teacher Lu came and relieved me. In the afternoon we went to the market near by, where I appropriated an altar, erected to heaven, for a pulpit. Here Teacher Lu and I held forth as long as we could talk. Dr. Li and brother Fung, the missionary society's preacher, who had met us here, were near by preaching to another crowd. This has been a very hard day on us all. There have been too many people crowding around to hear and see us. There are more than ten thousand people here, and but little has been done for them. I think we will open a school next year and try to have some one to preach at night and Sundays.

SAN KIN.

Friday we went to San Kin, where the missionary society has a chapel and preacher. Dr. Li and I preached here. At night we stopped at Shui Han. This one of my night appointments. We got there about sundown, and went ashore and preached until it was quite dark. I have preached here several times before at this time in the evening.

IU KU.

Saturday morning we were at Iu Ku in good time to sell books and preach to the men and women coming and going to market. Miss Young and Mrs. Ip had one tree as their audience room for women, and I and Teacher Lu had another. Dr. Li received his patients on the front of the boat, and brother Cheung went to the other side of the town where he could catch the people coming and going in another direction. We carried on operations here from 10 to 3 o'clock. The Doctor had seen over a hundred patients, we had sold many gospels and tracts, and preached till we could hardly talk. I thought the proper thing to do would be to find a quiet place to spend the Sabbath. Just a little before sundown one of the boatmen said, "Here is a good place to stop." I asked him why it was a good place, he said, "there is a very large village just there." I told him to go on, that it was exactly the place I did not want to

stop. Presently I saw a hill covered with small pines. This looked very inviting to tired preachers, so we stopped.

A REST DAY.

Sunday morning our prospect seemed good for a quiet day's rest. But brother Cheung was out at a way-side tea- and eating-shop, and had several men around him early. After breakfast I went up on the side of the hill where I had a delightful hour alone in prayer and meditation. I thought this was too good to be enjoyed all alone, so I went down thinking I would take wife and Miss Young up. But when I got near the boat I found that the Chinese brethren had a good crowd at the eating-shop, and wife was holding an umbrella over Miss Young while she talked to a crowd of women, and Mrs. Ip had some women at another place. I felt rather crestfallen to see every body at work and I doing nothing. I quietly passed on to a village about half a mile away, and took my seat on a large, new altar. There is one inscription at this altar in Scripture phrase, "He that asketh shall receive." It was not long until I had a crowd and there was a good text for me. But I had not been preaching long until several persons asked me to go to the public hall and there preach. This I did and had a good hearing. When I got back to the boat I found that matters had been progressing very favorably. Teacher Lu was writing out an abstract of Christian doctrine to paste up in Chau's shop. The ten commandments and Lord's prayer were also put up. Chau and his wife have not worshipped idols for several years. One of our preachers stopped there several years ago and told them about Christianity, and they have not worshipped idols since; they seem to be very near the kingdom.

At 1 o'clock we had a service in the boat, at which Chau attended; also in the evening, he and I and his wife and daughter attended prayers. They promised to come to the quarterly class in December, and learn more about the gospel. In the evening at sundown I carried Teacher Lu and Dr. Li with me to the village I visited in the morning, and we had a splendid opportunity for preaching, which was carried on till some time after dark. How will this do for a Sabbath day's rest?

A POPULOUS PLAIN.

We got to Ho Tau early Thursday morning, and went at once to Tin Tong (heavenly) market, five miles from Ho Tau. This market is situated in the centre of a large valley, which contains more than two hundred villages that can nearly all be seen from a hill-top at one side, without turning around. Beautiful view, but sad, sad to know that there is not one Christian in all the valley. While Mrs. Simmons, Miss Young and myself were looking at these villages, we all said that we would like to be stationed here to work among them. It is a good field for two mission families. One of the missionaries should be a doctor. But I have wandered. We had a good time at the market. We stayed four days at Ho Tau. We have some seven or eight members here, but no hired chapel. We use brother Hune's shop for services in the evening, and have large crowds. The ladies use his store-room for their services. On Sunday we had our morning service in the latter building, the women in the back room and the men in the front room; and in the evening had services on the boat, as several people wanted a quieter place to talk about Christianity. There are three persons here that openly avow themselves Christians, and met with us in all of our service, taking part in reading the Scriptures, singing and praying. They promise to come to Canton for the December class. Brother Hune will pay their way. On Monday we started back to Canton. We stopped at Lak Chuk market, sold books, and preached for two hours. Tuesday morning Dr. Li, teacher Lu and I got up before light and had a cup of tea, and walked in five miles to San Hing city, where we have a chapel. We left brother Cheung here as we went up. I preached before breakfast. Then, while teacher Lu was preaching, I had a private talk with a young man, who wants to join the church. He does not seem to have very deep convictions of his own sinfulness, though I hope he is a true disciple. I made arrangements for him to come down to the class. We stopped at night at the same place that we spent Sunday as we went up. The shop-keeper, Chau, still has his papers up. He says the people have been talking rather rough to him. Some of the people told him that if he continued to worship the foreigners' God he would lose his business, and have nothing to live on. I hope and pray that the thorns will not choke out the word.

Wednesday we got two batches of home letters and papers that Dr. Graves had sent to us. We got home Saturday at 10 o'clock, after an absence of twenty-five days. I hope the Board will send us some more help to Canton as soon as possible. We are hoping to have permission to build a house for

our woman's work and school, and a building for home chapel and class rooms, &c., very soon. This is the great need of our mission just now. May God's blessing rest upon you in your work.

Your brother in Christ,
E. Z. SIMMONS.

BROTHER FLOURNOY'S REPORT.

EL NACIMIENTO, MEXICO,
October 6th, 1885.

Notwithstanding many difficulties we have had to encounter here in our work, some success can be noted. Our labors, at times, are very fatiguing and annoying, owing to the fact that the Catholic priest of Musquiz and his followers, being true to their calling, are pre-disposed to give us trouble in using their influence and power against us in our efforts for the moral and religious improvement of these neglected and degraded people. All this, however, I expected when we came here. Just as soon as we began to hold regular Sunday services, preaching and having Sunday-school, the emissaries of the priest commenced coming every Saturday, bringing music, sweet breads and whiskey, and giving dances, exciting the younger people to disorder and breaking Sunday, according to the established rule of Romanism the world over. I applied to the authorities of Musquiz to establish order, but owing to the fact that the local authorities are at variance with the present provisional governor, and opposed to us and the assistance given us by the governor, and being under the influence of the priest, so far they have given me nothing but promises of aid. A fine opportunity was afforded the priest the other day to exert his influence over these people, in the case of a young man applying to marry a young Mexican girl according to the ceremony of the Roman Catholic church. He ordered the parents and sponsors to go to Musquiz and appear before him to be instructed in their duties, and that the boy remain for ten days, so that he could learn something of the doctrine of the church requisite before he could be sprinkled. A large number of the people attended the marriage, a majority of them being professed members of the two congregations established here among them. So the priest exhorted them to comply with the doctrines of the Catholic church, and not to listen to us, that we would carry their souls to hell.

Another difficulty we meet with is that such an amalgamation of races as exists here, African, Indian and Mexican, causes just as much mixture of language, and it is very hard to make them understand rightly either English or Spanish. Their religious thought is much mixed also; they seem to believe they can comply with their own spiritual leaders and the Catholic church too, by marrying according to the rites of the church, and having their children sprinkled by the priest. I am persuaded to believe that, in view of the situation, you will undoubtedly second me when I say it will require time, patience and much hard labor to bring these people up to the moral standard of the gospel; but as we have commenced, let us continue, confiding in the guidance and power of God, and the grace of the Master, Jesus Christ.

The saddest thing of all, and the most serious difficulty I have to overcome, was caused by the sudden death of brother Isaac Wilson, the recognized leader of the Muscoque congregation. He died September 21. We had on Sunday a glorious meeting, and the next day he went out to work alone, and at night was found dead. There was no sign of struggling; apparently he died as a Christian. He was a follower of the Lamb, and a thorough Baptist. He was the most intelligent man there was among these people. So everything on my part will have to be done over because, principally, all my efforts have been to properly instruct him and through him the others. His place cannot be filled. Whilst I, with all the people, mourn his death, we submit to the will of God, and pray that God will raise up another to aid in evangelizing these people.

It affords me some pleasure to say that considerable advance can be noted among the children, for when we began here three months ago none could repeat the alphabet, or knew anything of the gospel precepts, but now nearly all of them, that is, the fifty-seven that are attending the day school, know their letters, whilst some are spelling, and a few can read some. The children are very punctual at the Sunday-school, where we (myself, Mrs. F. and brother B. Muller,) divide them into three classes, and teach orally from the New Testament and our Baptist Catechism.

As to my labors, I would report that the first Sunday in July I spent in Progresso *en route* from Saltillo. I preached for the few I could get together, and the second Sunday I spent in Musquiz *en route* to this place. I preached twice for the church. The second Sunday in August I spent also in Musquiz, attending the meeting of the association,

and the third Sunday in September I spent in Peidros Negros, where I went for some supplies. I preached for the Methodist people; and the balance of the time I put here, working with these people at El Nacimiento. Miles travelled in connection with my work by railroad, 307; by horse power, 276; sermons in English, 22; in Spanish, 8; Whilst I held and assisted 12 prayer-meetings, and visited many families, and held many conversations on moral and religious subjects.

The average Sunday attendance at religious meetings at El Nacimiento was 32; and the average attendance at Sunday-school was 44, whilst the average daily attendance at the day school was 46. We are all enjoying good health, thank the Lord, and close praying the blessing of God upon you and your labors of love.

Fraternally,
W. M. FLOURNOY.

SOME INTERIOR STATIONS.

BAPTIST MISSION HOUSE,
LAGOS, WEST AFRICA,
October 26, 1885.

Dear Journal:

It has been more than six months since I wrote to you, the date of my last letter being April 17th, 1885. During these six months my time has been taken up in various ways. I have been making regular visits among the heathen, going about three days in each week to their homes, and teaching them the way of life, and the plan of salvation. I have enjoyed these visits very much, and would rather preach to them in this way than any other. I have also been preaching regularly in our church, and make regular visits among our members as well as the heathen. They all continually need encouragement, and have to be reminded of their duties occasionally.

During the last week in April I made a visit to Gaun, about thirty miles from here. This station is now occupied by Jerry A. Hanson, who was interpreter in Abeokuta for several years. I have just returned a few days ago from Abeokuta, where I spent about three weeks. On the 15th of September I left Lagos to go on this last named trip. I stopped the first night at Hauser Farm, where I found brother Albert Eli hard at work, trying to lead souls to Christ. The next day I baptized two persons for him—a man and his wife, who had been awaiting baptism for some time. In two more days, or on the fourth day after leaving Lagos, I arrived at Abeokuta, the great heathen city. The work at this place is progressing slowly. Brother Harvey reports four or five candidates whom he expects to baptize in a short time. I had quite a pleasant visit here, and after remaining about three weeks, I started down the Ogun river in a canoe, on my way back to Lagos. I went up to Abeokuta on horseback. On my way back I stopped at Gaun, where I baptized two men. I remained there four days. The work there is rather slow, but I trust there is a bright future for this little town, which numbers about one thousand inhabitants. I got back to Lagos on the 13th inst., having been gone just four weeks. I stood my trip all right—was not sick at all during the time. I am now at my accustomed duties, visiting, and teaching, and preaching, and studying the language. I cannot say when I will be able to preach in it. I hope it will not be long.

Brother Smith is preparing to start on a trip to Ogbomoso, a distance of about 200 miles. He will start in a very few days. The church at this place has not been visited by our missionaries since 1876, when brother David made a visit there. So we cannot say definitely now how the work is going on. I pray that brother Smith may have a prosperous journey. He expects to make this place his station in a few months.

I trust that brother E. and wife will be permitted to start for home at least by the first of March, as it is really becoming necessary that they should have a change of climate. We will all anxiously await the coming of brother David, and will rejoice to know that he is with us again.

With many kind regards to the loved ones at home, I am
Yours sincerely,
STROTHER COOK, JR.

GOOD NEWS.

SALTILLO, MEXICO, Dec. 8, 1885.

Dear Bro. Tupper:

Am just from Patos. Glorious meeting, lasting nine days. Twelve baptized and six approved for baptism. Large congregations throughout the meeting. Baptized in a creek in the presence of more than two hundred persons. Most of the accessions were women. The outlook is fine, but we must have help. It is indispensable that I go to the frontier to visit the churches. Our prospects were never so bright, but we must have more ministers.

I have baptized fifty-two since the Convention in May. Pray for us.

Affectionately,
W. D. POWELL.

PREACHING AT CHIN-KIANG.

October 30th, 1885.

Dear Dr. Tupper:

The new chapel is finished, and I have had preaching services every day for the last two weeks. Large and attentive audiences have come to listen to the gospel. Occasionally an American or Englishman may be seen amongst the Chinese. Last Sunday morning the United States Consul stayed during the whole of the service. His knowledge of the Chinese language is not very thorough, but he appeared to be interested in all that took place. Two days ago I received four lamps from Dr. Yates, and spent the afternoon in fixing them up. We opened in the evening at 7 o'clock and preached the gospel for a couple of hours to an audience of about 100 persons. We get a better class of people in the evening than we do in the afternoon.

Dr. Yates has been staying with me for a few days since his return from the North. While he was here the Chinese official, with his attendants, came to measure our piece of land, at the conclusion of which they inspected the chapel, and Dr. Yates spent some time in explaining to the magistrate the object and aim we have in view in opening this place. The cleanliness of the place seemed to impress him more than anything else, and he quite appreciated the remark of Dr. Yates, "that it was fitting the place should be clean, inasmuch as it was to be used for the purpose of making known to the Chinese how they might be cleansed inwardly." A thorough explanation of the baptism was also given him. It is well to take every opportunity of letting those in authority see for themselves what we are doing for the propagation of the Christian religion. It tends to take away any suspicion that they may have as to the purity of our motives.

There has been very much sickness all over China this summer. Very many people in Chin-kiang and the surrounding villages have died of cholera, and a general feeling of distress and uneasiness prevails. I had six or seven of the men who were working on the chapel sick of cholera and dysentery at one time, and two of them died. Rev. J. Butler, of the North Presbyterian Mission, Ningpo, died here of cholera a short time ago, a few hours after the death of his little boy, aged seven, of the same disease.

My health has suffered somewhat this summer, and the doctor has ordered me to take complete rest for a week or two. The chapel, however, will be opened as usual, the Chinese Christians doing the speaking, whilst I act as door-keeper, that is to say, invite the people in and endeavor to get them to sit quietly, and not talk or read aloud. It is no easy matter to control a heathen audience. They prefer rather to wander round the chapel than to sit still, while many of them gather round the organ where Mrs. Hunnex officiates.

I have been expecting to hear of the arrival of brother and sister Herring in Shanghai, but I have just received a note from Dr. Yates in which he informs me that they will not be in China until about the end of the year, as they, and the other missionaries elect, have decided to be present at the forthcoming North Carolina Convention. I hope that they will be able to get to China before the hot weather commences.

In spite of the many discouragements in our work, (only fully known and realized by those engaged in it,) and the trying climate, it is a glorious work, and offers inducements to the brightest of Christians and to the best of intellects.

Sincerely yours in Jesus, W. J. HUNNEX.

FROM MACAO.

Having recently made several little trips from Macao I thought I might glean some things of interest from them for your readers. Near Macao is an island, belonging to the Portuguese, called Typa. It is now the seat of a town of between five and ten thousand inhabitants—all Chinese except the officers and policemen. Within two hours three of us sold there seven hundred cash worth of tracts. The people are very friendly and seem anxious to hear the gospel.

Within ten miles of Macao, in the Hueng Shan district, are five large and wealthy villages. So far as I can learn there has never been any missionary work done in these villages. All the persons there who say they have heard the gospel, say they have heard it elsewhere. They are so prejudiced against the Portuguese of Macao that the Catholics of Macao have not been able to reach them. We sold some books there, and on their finding we were Americans many seemed willing to listen to what we had to say.

In the whole district of Hueng Shan the people are particularly bitter in their feelings towards foreigners. They were the severest sufferers from the "Coolie trade," and have had specially good opportunities to learn the worst side of the life of foreigners in China. It is also a rich district.

Many of the rich merchants of Hong Kong and Shanghai have their families here. This of course helps to render them more difficult to reach with the gospel. At present there is no work being done in this district except a little by the Church of England mission in Hueng Shan city. Mr. Hager, of Hong Kong, and myself, recently made a visit into this district—going by passage-boat and returning on foot through the country. So far as reaching the people goes, we found an "effectual door," but also, "many adversaries." In the city I met a Chinese doctor, who, with his wife and mother, are members of our church in Canton. He says he has reason to be thankful to the heavenly Father for a good practice, notwithstanding he is everywhere known as a Christian, and one who uses foreign medicines. I also met here a man who was baptized by brother Shuck, (I think in California.) For some reason, I didn't learn, he is not now a member of our church, but his wife is. He is a member of the Wesleyan church. This man is also a doctor and is doing well in his temporal affairs. It was a real comfort to me that these brethren "searched me out and found me," and invited me to their houses, notwithstanding they knew my going might take a mob with violent intentions.

So far as I know there has never been any established Protestant missionary work in Macao. From first to last many of the missionaries of Southern China have lived here, but they have been here simply as refugees from the various wars, or in quest of health. Hence, whatever work they have done has left no permanent visible results. The Protestant cemetery shows that not a few have come here and laid their bodies to rest. Those early days of Protestant missions in China were dark enough at best, but how much darker must they have seemed to those who were here in Macao, driven from their fields, either by war or by the bad health of their loved ones or themselves. If the anxieties, pains, and heart pangs that have been experienced in Macao in behalf of China, could be written, they would probably form one of the most pathetic, as well as one of the most inspiring books on Modern Foreign Missions. But I did not intend to write in this strain. My purpose is to say that at present there is a prospect of some Protestant mission work.

The Presbyterians have for some months had a chapel here, in charge of a native preacher, and some mission schools. Partly on account of Mrs. H's health and partly because rent is cheaper here than in Canton, and partly because I was told that I could spend at least a year here without disadvantage in studying the Chinese language, I moved here with my family the first of May last. Finding so large a proportion of the sixty thousand Chinese here to be Cantonese, and so few of the remainder who could not understand that dialect when spoken to them, I thought, as I was here, and here to stay until the Board is able to build me a house elsewhere, I would at least try to be of some use by selling books and talking to the people on the streets and in their shops. I soon found that large audiences could be gotten to listen to the gospel. Accordingly I wrote to brother Simmons, and asked if he could send me a preacher to work with me in and around Macao. He arranged to let me have the preacher then at his station on Long Island. On the arrival of this preacher I procured a chapel in the midst of the most densely populated portion of Chinese Macao, and began holding services day and night. So far the house has been crowded at every service, the Catholics and Portuguese authorities have put in no objection, and the prospect for doing some good seems encouraging.

Yours in Christian love, P. C. HICKSON.

DR. CRAWFORD REPLIES.

[To the letter of brother Simmons in the last Journal we have received a reply. These columns are too short, too narrow and too infrequent, to furnish a fit arena for a tilt between brethren. We, therefore, exclude, as we did from the former letter, certain portions of this also, and give only that part which seems to have legitimate bearing on the question.—ED.]

Canton is one of the richest cities in the world, and its people among the most thrifty. Dr. Graves says in a certain place: "I fully approve of the principle of self-support, and we are trying to throw the burdens more and more on the native brethren." Their great success, then, does not result from their bad theory, but from their good practice. This is their special peculiarity among missionaries. Most of them hold to the good theory and carry out the bad practice. I prefer the Canton Baptist type. Perhaps this is the secret of their success. I'll take a hint. Go on, Dr. Graves, until you have thrown all pecuniary native "burdens" on native shoulders as the apostles did. It will make them strong Christian men and settle many difficulties.

I prefer sound principles carried out in sound practice, but I have never seen it so done in any mission or in any field. Both of my fields—first in Shanghai, then in Tung Chow—were heavily subsidized before my arrival, and they so continue to this day. The sentiment of the people had been so thoroughly corrupted by its influence, that a "self-supporter" can accomplish little or nothing on that line. He must sow, sow, without reaping. I have never employed native preachers with foreign funds, but my associates have done so. My own skirts have not always been free in other respects.

Thus, I protested more and more as I received light, but have always to submit to the will of the majority, ever sustained by large contributions from the home churches. The unsuccessfulness of the Tung Chow mission is certainly not because self-support has been carried into effect, but because it has not. Shanghai and Tung Chow have always been sunk into this mire up to the hub; hence true vitality persistently refuses to show itself among the people, whether heathen or Christian. Public sentiment has been all along subsidized to death over my protests and struggles. Still, good brother Simmons holds me individually responsible for the first twenty years of the Tung Chow success not equaling the last twenty years of the Canton Mission, forgetting the fact that the present members of the Canton Mission have inherited more than fifty years of Protestant missionary labor and full thirty years labor of preceding Baptists! Why did not brother S. compare the first twenty years of Canton with those of Tung Chow? The former is the oldest of our missions, the latter the youngest. Its "success," while very unsatisfactory, far outstrips the first twenty years of Canton. Be just, brother, though the heavens fall.

T. P. CRAWFORD,

Richmond, Va. Nov. 7, 1885.

By a mistake the name of brother J. B. Moodie, the efficient Chairman of the Florida Convention Committee on Cuban Mission, appeared last month as J. B. Moore. We beg pardon.

NEW BOOKS.

The Publication Society hand us the following: *Eunice and Laura*. Price, \$1.25. A good story for girls. The scene is laid in a New England mountain village, and teaches that contentment depends not so much on what we have as on what we do.

George Austin. Price, \$1.25. A tale of seventy years ago. It is really refreshing to look at its pictures of stage travel, of a ten days sail from Albany to New York, and of the unlighted streets of the metropolis. This book is for boys and young men, and brings out the folly and the misery of turning back from consistent church-membership to worldly amusements.

THE OUTLOOK.

The Foreign Mission Board has no one on its list of Vice-Presidents who is more enterprising and indefatigable than Dr. Theo. Whitfield, of North Carolina. He has conceived the admirable idea of getting out a series of tracts or pamphlet sketches of all our missions. The first now lies before us, twelve pages, on Shan Tung Province, our North China field, by Mrs. M. F. Crawford, an admirable presentation of the country, the people and the present state of the work. We have room to reproduce here only the last page:

CONCLUSION.

"Watchman, what of the night? Is China to be converted to God? Is she arousing from her sleep of ages, and will she accept the gospel? As surely as God promised, 'Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;' as surely as he has left himself a witness in every heart; as surely as every human heart has longings which nothing but the gospel can satisfy; as surely as Christ gave the command and promise, 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, Son and Holy Ghost, * * * and lo, I am with you always, even unto the end of the world.'"

"Our trouble is, we have been too impatient for immediate results. We have expected this nation of nearly four hundred millions, with its hoary superstitions, its crystallized institutions, its elaborate systems of religion interwoven into all its social and political texture, to yield before a few feeble blows on its borders, and be

moulded in one generation, like the few thousand Barbarians of the Sandwich Islands, into a Christian people.' As Dr. J. H. Kilpatrick said in his sermon at the commencement of the Southern Baptist Theological Seminary, at Louisville: 'Why can we not be content to abide God's time to reap the fruit of our labors? Why this restless, feverish impatience for results? Can we not trust God to fulfil his own promises? Is the prosperity of the cause dearer to us than to him? Are we more zealous of his honor, and more concerned for his glory than himself? Let us not deceive ourselves. This demand for quick results is not all zeal for God. It is rather a selfish impatience of the very toil, and sacrifice, and self-denial which he requires, and which we want to escape. Zeal for God? Nay, nay, but for ourselves. A single eye to his glory would make us choose his way and abide his time.'

"Here, then, is enough work to engage the whole church of God; work he has commanded—work he has committed to us and which we must do, or prove recreant to our trust. It is difficult to say which is most to be pitied, 'the heathen in his blindness,' or the Christian who lifts no hand to give him the light of life. When China is converted the pagan power on earth will be broken. Here is its stronghold—where Satan's seat is—and there is no other work comparable to it. Who would not spend a thousand lives, if he had them, for the salvation of this great nation?"

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 Nov. 23d, 1885, to December 21, 1885.

ALABAMA.—Sumter ch., by B. F. Riley, \$7.50; Unton town Bap. ch., by J. P. Brown, \$2.70; by T. M. Bailey, Marion, \$55.61. Total, \$65.81.

ARKANSAS.—Bethlehem ch. by A. J. Pawcett, \$10.

CALIFORNIA.—John Wilson, Hollister, by J. S. Mahaffy, \$2.

GEORGIA.—By G. M. Campbell, Elberton, \$10.25; Goslen and Flint Hill chs., by J. A. Shank, \$5; Dr. T. R. Wright and Miss Lizzie Jordan, Augusta, for bell for chapel at Chin-kiang, by W. S. Walker, \$1.50; Ebenezer Bap. ch., Liberty Co., by Jesse G. Tatum, \$3.40; by J. H. DeVotte, Cor. Sec., ac., of which \$25 from Barnesville ch., piece for Yates's chapel, \$25 from W. M. Soc. Rome, for Miss Maberry, Mexico; and \$20.50 from the "Little Lamplighters" of First Bap. ch., Savannah, through J. E. L. Holmes, for lighting lamps in Shanghai, \$227.70. Total, \$247.55.

KENTUCKY.—By B. W. Seely, Tr. of Ex. Com. of Elkhorn Assn., \$280.70; Miss Lullie DeJeph, Tr. of Ex. Com., \$140.83; Miss Soc. of So. Bap. Theo. Sem., Louisville, by Z. T. Cody, \$28; J. H. Harper, Hickman, \$4.99; Mt. Olivette Assn., by G. W. Mundy, Tr., \$18.40; Walnut St. ch., by Theo. Spieden, Tr., \$238.10; Children's School, Soc. of Walnut St. ch., Louisville, for provision of boy in Africa, by T. T. Eaton, \$30. Total, \$731.02.

LOUISIANA.—Miss Nina Courtney, Mt. Lebanon, \$5.

MARYLAND.—By Mrs. L. W. Crane, Baltimore, for Mexico, (of which \$10 from Ladies' Soc. of High St. ch., and \$25 from Mission House of Franklin sq. Bap. ch., for education of orphans in Madero Institute,) \$45; and for support of Bible woman in Rome, \$100. Total, \$145.

MISSISSIPPI.—Children's Miss. Soc., of Wall St. Bap. ch., by Z. T. Leavelle, \$276; Harry L. Watts, for boy with E. Z. Simmons in China, \$2.50; Slate Springs ch., by E. A. Puthuff, \$24; R. G. Howlett, Welcoming, \$1; Oxford Bap. ch., by Geo. W. Leavelle, \$22.10. Total, \$325.20.

MISSOURI.—A company of sympathizers for suffering humanity and foreign missions, \$5; by R. S. Duncan, Agt., (of which \$11.10 for Miss Young's Miss., \$15.70 for Miss Young's school house, and \$10 for Miss St. Louis school,) \$20.80; Mrs. A. I. Houchens, for Lagos Miss., \$7.50; W. R. M. Soc. of Bolton Bap. ch., by Mrs. J. T. Neville, Tr., \$3.20. Total, \$437.78.

NORTH CAROLINA.—Western Bap. Con., by Chas. E. Lee, Tr., \$75; by F. H. Briggs, Tr., (of which \$10 for Herring and Bryan,) \$92.00; Shelby Bap. ch., by W. H. Strickland, \$20; by Jno. E. Ray, Cor. Sec., \$18.17; Theo. Whitfield, subscription at N. C. Con., \$20; York Assn., by H. D. Smith, \$62. Total, \$1,317.23.

SOUTH CAROLINA.—Fair Mount and Providence chs., by J. J. Getzinger, \$5; T. P. Bell, Anderson, \$5; a lady, Anderson, \$5; Andersonville ch., by L. P. Earle, 75 cents; Shiloh ch., Edisto Assn., by J. H. Courtney, Tr., \$5.50; by J. Pitts, Abbeville, \$1; Bap. ch., Woodbury, by Jno. R. Rushing, \$25; by Mrs. S. E. Nelson, for W. D. Powell, Mrs. Peak, \$2; and a band of "Bible Searchers," \$10; L. W. Hooper, Newport, for W. D. Powell, \$5; Busy Gleaners, of Jounshoro Bap. ch., by W. H. Reeves, Secy., and Trans., \$8. Total, \$65.50.

TENNESSEE.—James C. Jones, by W. M. Woodcock, \$1; Clarksville Bap. ch., by W. J. Cline, Tr., \$5.00; for supplies, \$5.50; by J. Pitts, Abbeville, \$1; Bap. ch., Woodbury, by Jno. R. Rushing, \$25; by Mrs. S. E. Nelson, for W. D. Powell, Mrs. Peak, \$2; and a band of "Bible Searchers," \$10; L. W. Hooper, Newport, for W. D. Powell, \$5; Busy Gleaners, of Jounshoro Bap. ch., by W. H. Reeves, Secy., and Trans., \$8. Total, \$65.50.

TEXAS.—Antioch ch., (less ex.) by Jno Spangler, \$3.17; by A. T. Hawthorne, (of which \$400 for support of Miss Everett in Brazil, and \$589.50 for support of Daniel and Puthuff in Brazil,) \$2918.60; by T. P. Bell, Bap. ch., Galveston, for support of pupil in Madero Institute, for Linton minor, \$8. Total, \$2,929.77.

VIRGINIA.—By Norvell Ryland Tr., (of which \$18 for support of little Mexican girl from Mrs. Grubb's Little Miss. Soc.) \$675; W. H. McCarthy, First Bap. ch., Richmond, \$20; "Will" Richmond, for support of girl in Madero Institute, \$5; Y. L. M. Soc., First Bap. ch., Richmond, for support of Miss Stein, by Miss Anne Gwathmey, Tr., \$45. Total, \$745.

AGENTS: \$7,080.61.