

# 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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## FOREIGN MISSION JOURNAL.

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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.

We have heretofore traced the parallel between the rivers that irrigate our country and the streams that feed our treasury—feeble in summer, frozen in mid-winter, strong in autumn, fullest of all in the spring time. The cold wave of January 9th was disastrous to the collections set for the Sunday following. But we trust the flow was only delayed, not destroyed, and the deficiency will soon be made up by another effort. And here comes another cold wave interfering with the collections of January 24th.

### "CALLED TO STAY."

One of the most efficient helpers of the Board writes thus about herself: "I love all the work of our churches, but the foreign mission work has the first and best place in my heart. I thought my destiny lay in that direction, but God has ordered otherwise. It may be he calls some to the mission work and keeps them behind to do that part which must be done at home." Similar sentiments we have read in several other recent letters. Scattered here and there over the country are scores and hundreds of persons who have felt more or less strongly a call to go forth into some foreign field, but have been detained by the advice of judicious brethren or by circumstances beyond their control. In our Board there are four or five such persons.

Did God call them to the work of missions and then hedge in the way so as to keep them at home? Why not? Luther Rice, we presume, was as truly called to this work as Adoniram Judson. Both went to India in 1812 under appointment of the American Board of Commissioners. On embracing our views and being baptized soon after their arrival, they were separated, one going to lay in Burma the foundations of the most successful of all modern missions, the other returning to stir the slumbering energies of American Baptists, and to unite them in promoting missionary and educational enterprises. Judson's name is better known, but Rice's labors were not a whit less important.

Suffer another illustration. Five and twenty years ago the country called all her sons to her defence. Some were allowed

the privilege of rushing to the front and doing battle on the field before the eyes of an attentive world. Others, chafing under the restraint, were detailed in laboratories to fashion the munitions of war and in store-houses to collect and forward a supply of food and raiment for the soldiers. If thrilled with the same patriotic impulses, and animated with the same steady courage, these served and deserved quite as well as those. Neither could have done anything without the aid of the other.

And can we not see good reason for calling many to stay at home? The burden of heathen souls has been laid upon their hearts, they have been led to gather information about mission fields, they have felt in fuller measure the constraining love of Christ, and these exercises of mind and heart prepare them not only to give of their means, but still more to be centres of influence, and rouse to action the less informed and less interested Christians around them. Saul of Tarsus, for three years after he began to preach, felt called to present the gospel chiefly, if not solely, to his brethren after the flesh. The studies of this period in Arabia prepared him unwittingly to go "far hence unto the Gentiles." God who separated him from his birth and called him by his grace, was preparing him for this work. So we think there are many men and women who have felt called to give themselves to foreign work, and have been hindered from going because the Lord of the harvest needed just such people to organize the home work, scatter information and gather funds for the support of them who are permitted to go. To an ardent soul the lot may seem inglorious; from him who seeth not as man seeth, the reward will be not according to station but according to faithfulness.

### THE CUBAN MISSION.

For years past there have been signs of promise in Cuba. Again and again brethren, cognizant of the facts, have called attention to what seemed to be an open door. But hitherto something or other has hindered. In the Annual Report for 1881, the Board laid before the Convention a resolution adopted by the Mississippi State Convention, and communications from Rev. J. B. Hamberlin, chairman, &c., and from Hon. Jas. G. Blaine, Secretary of State. The whole subject was referred to an able committee who reported that "while recognising the claim of this field, the time has not yet come when the Island can be occupied by our Foreign Mission Board."

Last summer the matter was again pressed upon the Board, first by documents kindly transmitted by the Home Board, soon after, and much more urgently, by letters from a number of brethren in Florida. Several District Associations, as well as the General Convention in this State, indicated a purpose to enter the field under our Board if possible, if not, on their own responsibility. Our Corresponding Secretary therefore attended the Florida Convention in November last, as was fully reported in the *Journal* for December. By the terms of a report then adopted, the Florida Convention agreed to care for and foster the work in Cuba until the meeting of the Southern Baptist Convention at Montgomery next May. Then the whole matter will come up for consideration. Whether the Convention will reverse its action of five years ago must depend on the outlook at the time. We hope brethren will use every opportunity to inform themselves thoroughly and then act wisely.

In the great Telugu Pentecost 2,222 were baptized in one memorable day, July 3rd, 1878.

### CO-OPERATION.

Much has been written and more spoken in these last few years about co-operation between North and South in Christian work. Not a little of it has been mere "gush," the effervescence of gaseous feeling. Some has been ill-considered and ill-timed, delaying what it was intended to promote. Some little has been dictated by a sincere love for the cause of Christ, an earnest desire to promote harmony and good will, and a wise regard for all the circumstances. To this last category we would assign an editorial in the *Examiner* of January 7th.

After some reference to the Congo mission, and to the work of our Board in Liberia and Yoruba, the *Examiner* asks: "Why might not the Northern Baptists, who feel that they must do something for Africa, make their contributions direct to the Foreign Mission Treasury of the Southern Baptist Convention?" And adds: "It would be a very pleasant way of promoting good feeling between the sections."

To this sort of co-operation there can be no objection. If any among our people desire to help the missions in India or Burma, in Siam or Japan, in Germany or Sweden, we urge them to send their contributions to Dr. Murdock, at Tremont Temple, Boston, Mass., for our Board has no missions in those countries. In like manner, we have rejoiced in getting aid from our Northern brethren, for Italy and Mexico, in which countries their Board has no stations, and if it shall seem to them wise to withdraw from the Congo, and leave that field to the Baptists of England, we shall be most happy to enlist their sympathies and prayers and money, in strengthening our base at Lagos, and pushing thence far into the heart of the dark continent. The success which has crowned the labors and sufferings of our devoted little band seems to indicate that we are working on a good line and may hope for the continuance of the divine blessing. With more means at our disposal, more men would be forthcoming, and the work might be expected to go forward at an ever-increasing rate.

### MEMORIAL TO MRS. DAVID.

Brother W. V. Macfee, now at the Seminary, Louisville, Ky., sends \$7, of which he wishes \$5 to be credited to the students, and adds: "By the help of the Lord I am going to put six hundred dollars in your hands. Brother David writes me that the interest on this sum will support and train one native preacher. I hope to send a larger amount next month."

Who will help these young men to raise this memorial to the noble woman who gave her life to Africa, and from the depths of her ocean grave calls to us all never to give it up? What could be more appropriate than a fund which will go on through all time to perpetuate her name and extend the work she loved so well?

There are in China, according to the latest statistics, employed by 11 American, 12 British, and 5 Continental Societies, 334 ordained missionaries, 1,085 native preachers, and 23,922 communicants. The China Inland Society has the largest force of missionaries, 66; the Church of England has the largest number of native preachers, 163; the London Society has the largest number of converts, 2,924, closely followed by the English and American Presbyterians, each counting over 2,750.

Rev. W. W. Gardner, Bardstow, Ky., orders 15 copies and hopes soon to double the number. "It is," says he, "a valuable auxiliary to a pastor in his missionary work in his church."

The little incidents which Mrs. Eager has gathered up, and states so neatly, show the drift of sentiment in Italy. They present at once the difficulties and the encouragements of the work. Our readers will look with eagerness for more of the same sort, which our good sister kindly promises to send from time to time.

Dr. J. B. Hartwell, of San Francisco, after entertaining our company of missionaries en route for China, writes to the *Biblical Recorder*: "North Carolina Baptists may well be proud of their representatives in China." Yea, we add, and more than proud, grateful to God for the opportunity of using such instruments for the promotion of his glory.

The *Missionary Magazine* calls for men and means to enter Upper Burma with its four or five millions, just thrown open by the defeat and capture of the cruel King Thebaw. "Twenty-five new missionaries," it says, "is the least number that should be sent out the coming season. Fifty would find ample work. The men will not be wanting. Will the Lord's people provide the means to send them? The question is narrowed to this. Ample and promising fields, plenty of volunteers, but no funds. Arise, ye people, and send the means to advance the Lord's work."

The January number of the *Baptist Missionary Magazine* contains four pages of valuable statistics compiled from the *Review* (Princeton,) and the *Missions-Zeitschrift* (Germany.) If you want to know the facts and figures about missions of all lands write to the magazine, Tremont Temple, Boston, Mass., enclosing \$1 for a year's subscription or 10 cents for this number.

Rev. D. B. Vance, Woodbury, Tenn., expects to spend some time travelling among the churches this year and promises to send us several clubs. He thinks mission work in Tennessee is on a better basis now than ever before.

### NEW BOOKS.

The American Baptist Publication Society hand us the following:

COMMENTARY ON THE GOSPEL OF JOHN. By Alvah Hovey, D. D., LL. D. 8vo., 423 pp. Price, \$2.25.

This, with the volumes on Mark, Luke, Acts and Revelation, heretofore published, makes five volumes of the Complete Commentary on the New Testament, prepared by eminent Baptist scholars under the general supervision of Doctor Hovey, of Newton Theological Seminary.

In the commentary on John we have the ripe fruit of the Doctor's varied learning, strong, sound sense, genial piety, and deep spiritual insight, along with critical remarks on the text by Dr. Jno. A. Broadus. It will be just the book for Sunday-school teachers who use the International Lessons, which for six months after April 1st are taken from this Gospel. Our ministers and other students of the Bible cannot afford to do without it.

THE LAST OF THE LINE. By Miss L. Bates. 12mo., 318 pp. Price, \$1.25.

This is a picture of labor in a poor and unfashionable quarter of a great city.

ROSE BUDS FOR THE LITTLE ONES. By Mrs. R. M. Wilbur. Price, \$2.00, postpaid. Ten beautiful books with numerous pictures, all put up in a neat paper box.

Our own little ones have devoured them with equal pleasure and profit. May they carry as much happiness into many other homes.

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RICHMOND, VA., FEBRUARY, 1886.

### OUR MISSIONARIES.

#### SOUTHERN CHINA.

CANTON and vicinity.—R. H. Graves, Mrs. Graves, Miss Lula 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, D. W. Herring, Mrs. Herring, Miss Ruth McCown; assistant pastor, Wong Ping San; chapel-keeper—a licentiate—Wong Yee San; sexton, P'ay Sian Su.  
Kwun San.—See T'ay San, pastor.  
Soochow.—Tsu-nye-Shang, a licentiate, and chapel-keeper.  
Chinkiang.—William J. Hunnex, Mrs. Hunnex, R. T. Bryan, Mrs. Bryan.

#### 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. V. Pruitt.  
Wang 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.  
Abeokuta, (P. O. Lagos).—W. W. Harvey, Mrs. Harvey, C. E. Smith, and one assistant.  
Ogbomoso.—J. C. Murray, native evangelist.  
Gana.—S. L. Milton, native evangelist.  
Hauser Farm.—Albert Ell, native evangelist.

#### ITALY.

ROME.—George B. Taylor, 27 Via del Teatro Valle, J. H. Eager and Mrs. Eager, 62 via Giulio Romano, and Signor Torre.  
Torre Puzze.—Signor Paschetto.  
Pinerolo.—Signor Ferraris.  
Milan.—Nicholas Papengouth.  
Venice.—Signor Bellondi.  
Bologna.—Signor Colombo.  
Modena.—Signor Martinielli.  
Carp.—Signor Fasulo.  
Bari and Barietta.—Signor Volpi.  
Naples.—Signor Basile.  
Island of Sardinia.—Signor Cossu.

#### BRAZIL.

RIO DE JANEIRO and Santa Barbara.—W. B. Bagby, Mrs. Bagby, E. A. Puthuff, Mrs. Puthuff, Senhor Mesquita, H. Soper, Miss M. N. Everett.  
BAHIA AND MACEIO.—Z. C. 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.  
Pilas and Parras.—F. M. Myers, Miss Annie J. Maberry and Senor Gonsalves.  
Mondova 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.

### MORE NEW MISSIONARIES.

Never before in its history did our Board have so many missionaries going out about the same time. As we mentioned last month brethren Puthuff and Daniel, with their wives and Miss Everett, sailed from Newport News, December 5th, for Brazil, and brethren Bryan and Herring, with their wives and Miss McCown sailed from Shanghai, December 10th, for China. Before either of these parties had time to reach their destination, a third consisting, also, by a singular co-incidence, of five persons, set sail from New York for Africa. These were Rev. W. J. David, with his wife and two children, and Miss Cynthia Morris.

Mrs. David was Mrs. J. E. Greer, of Shuqualak, Miss. Her pastor, Rev. H. M. Long, speaks of her as having been of inestimable value, "one of the most pious, consecrated, active workers I ever knew, and one of the brightest and loveliest members of our community." She takes with her two bright and interesting daughters, aged about seven and eight years. The marriage was celebrated December 15th, and they sailed on the steamship Celtic at 6 A. M., January 10th.

Miss Morris, of Louisville, Ky., goes out to unite her fortunes and labors with those of Rev. C. E. Smith. They will be married upon her arrival at Lagos, and soon thereafter will undertake to establish their home far inland at Ogbomoso.

### THE NEW CHAPEL.

SHANGHAI, CHINA, Nov. 10, 1885.

Dear Dr. Tupper:  
Nearly a month ago I went to Chin-kiang to receive from the contractor the new chapel. With the exception of a leak in the baptistery, which is being repaired, I found everything in perfect order. The chapel is a thing of beauty. It is built of the best burnt brick, and a cement foundation three feet broad and three feet deep, and in the best style of workmanship, the workmen having been taken from Shanghai, where they have been trained by foreign architects to do quite as good work as can be done at home. With repairs of ordinary wear and

use, it will stand and be serviceable long after the builder is forgotten. It will seat 250. It has a baptistery 10x9 feet behind the pulpit, with steps leading into dressing rooms, on each side, which are entered from the audience hall by doors. Water supplied by down pipes from gutters of the corrugated iron roof. A double door, nine feet wide, behind the pulpit, enables the audience to witness the ordinance of baptism. Upon a platform requiring one step, rests the pulpit, made of old teak, which was presented by the contractor. The hall is entered from without, through a small vestibule, by two flights of eight steps, one from either side, to the stone floor of vestibule, which is on a level with floor of audience hall. The hall has three windows on each side, two in front end, two in each dressing room, and a large fancy window in the rear of baptistery. Bricks of walls lead color, ornamented around windows and arches with red brick and pointed, the lead color in white and the red brick in black. The general effect is charming. Crowds of Chinese, at all hours of the day, stand and gaze at it with admiration and delight. The fame of its beauty has gone forth among the millions. Henceforth all visitors to Chin-kiang must see the *Tsing-ye-dong*, the Baptist church.

While at Chin-kiang this time I had the privilege of conducting the magistrate through the chapel, and explaining to him everything, even to the process of baptizing disciples. He seemed interested, and as it is not often that I meet an acting official, under such favorable circumstances, in my explanations I imparted to him and his attendants no small amount of religious truth. He spoke of the cleanliness and purity of the whole place in every part. I responded, "yes, this place is dedicated to the worship of the only true God, who is pure and holy. Here we labor and teach men to be pure in heart. Men and women who live in a dirty place and hear filthy conversation all around them can never have a clean and pure heart. And without this they can never be at peace with God." He replied, "the work you propose will be very difficult." The conversation being rather too personal, he said "Tsay-way," (we'll meet again,) and joined the U. S. Consul, with whom he had some business. May God add his blessing to that conversation.

The dwelling house now occupied by Bro. W. J. Hunnex, has been thoroughly overhauled, and is now a comfortable home. In it there is a good spare room, with bath room, that will serve to accommodate brother and sister Bryan, till means can be provided to build them a home on the vacant lot. They will, however, for a time, have to live with Mr. and Mrs. Hunnex. That temporary arrangement should terminate as speedily as practicable. It is well for every family to have their own home.

I have been putting the mission house here in order, and fully expected Mr. and Mrs. Bryan, Mr. and Mrs. Herring and Miss Dr. McCown by the last steamer, by which, however, I learned from papers, that they had been detained, to be present at the North Carolina State Convention, which, I believe, meets to-day, 10th. I hope this loss of two months will not be the cause of a more serious detention. I hope soon to hear news of the bell for Chin-kiang.

I am sorry to learn that during the few weeks the new chapel has been open for public services, brother Hunnex, by preaching daily to large audiences, has overworked himself, and is now laid aside by complete nervous prostration. His doctor, Miss Hoag, has written me that she has ordered complete cessation from preaching, study and reading, or the consequence might be serious. I have advised him to follow strictly the advice of his doctor. I have nothing later than Dr. Hoag's note. Mr. Hunnex's teacher, who is a Christian, and a man who is awaiting baptism, are now the active workers at Chin-kiang. I have sent brother Wang-ping-san on a visit to Kwun San and Soochow churches. Brother See T'ay San is ill.

Yours,  
M. T. YATES.

### SPIRITUAL BAROMETRY.

MACAO, CHINA, Dec. 17, 1885.

Allow me to rejoice with you that the long drought has given way to at least a gentle shower of means for the propagation of the gospel among the heathen. There are many things connected with missionary life and work, which tend to depress, but so far I have found nothing so depressing in China as the lack of interest among the brethren at home. Not that we have any anxiety as to what we shall eat, or wherewithal we shall be clothed. But every Christian missionary at home or abroad must feel that the hope of missionary work among the heathen is dependent on a constant increase of interest in the work among the churches at home. Work among the heathen means constant and continuous growth. That is what we should expect, and is what the Lord in his mercy has granted. Constant and continuous growth, at least, up to a point not yet reached, means constant and con-

tinuous increase in demand for men and means from home. If the interest sags at home the momentum of the work abroad is broken, the machinery is thrown out of gear, and all this means a tremendous loss of force. Hence those who are on the field and can realize first and most sensibly these evils, look with most anxiety at the Board's barometer, to know the state of the atmosphere among the churches. Every indication of material or spiritual adversity or prosperity at home is keenly felt by the missionary abroad. Brother Simmons is begging for money to build a chapel, Miss Young for a school building, and I for a dwelling. We all know the Board can but turn a deaf ear to our appeals until the churches furnish them the money.

As explained in my letter to the *Journal* some weeks ago, I have a chapel in Macao, with a native preacher in charge. The attendance is still good, and the interest encouraging. For several days past I have been preaching some myself. Brother Wong Cheung follows me with explanation, where he thinks the people may not have understood me, and then remains for conversation after we have finished preaching. You cannot imagine the delight I feel at being able to preach Jesus to the people in their own tongue. It is needless to say I feel now more than ever the need of your prayers. As I come thus into contact with this great mass of the spiritually dead, my sense of weakness is overwhelming. How hourly does one among the heathen realize that he can simply remove the stones that only reveal the dead to view. With what yearning, with what trembling, does he listen for the voice, "come forth."

Mrs. H's health is, we hope, entirely recovered, and she is busily engaged in the study of the language. She is looking anxiously to the time when she can go among this people and read and explain to them the word of Life.

The children are, and have been all along, in splendid health. My own health has been good from the first till now, and promises so to continue.

Truly we have reason to be thankful to God for his great mercies since we left our home a little more than a year ago.

Yours in Christ our Lord,  
F. C. HICKSON.

### NOTES FROM ITALY.

A few days ago I attended a very interesting meeting of the Italian Bible Society. This society was once in quite a flourishing condition, but for some cause it settled down into a state of inactivity, many of its members having virtually, if not actually forgotten that it ever existed. Of late, however, it has been revived, and unless our hopes are disappointed, it will yet prove a great blessing to the cause of Christ in Italy. It has been proposed to offer prizes for the best tracts on given subjects, with the hope of calling out and developing latent talent, and at the same time, little by little, supplying ourselves with a much needed evangelical literature. In Italy, especially among sincere Catholics, there is great prejudice against our so-called Protestant Bible, the priests having taught the people that it is false and full of errors. The mere sight of the name Diodati, the able and faithful translator, will horrify many a Catholic. To meet this difficulty the Italian Bible Society proposes to publish a Catholic edition of the Bible, approved by one of the Popes, and well known in Italy. This translation is by Martini, a man of undoubted ability and piety. He did his work faithfully, and hence his translation is almost identical with that of Diodati. Later, this excellent work of Martini was found to be too faithful to the original, and was duly condemned by the church. A cheap edition of this Bible has never been printed, and hence it has never been put into the hands of the people. It is hoped and believed that a cheap edition would have a large and growing sale and accomplish much good.

We have just had in Rome an American evangelist, who has given some interesting and profitable lectures on prophecy. He had with him an immense chronological map, sixty-eight feet long and seven feet wide, intended to show at a glance the relation between Bible and profane history, and to demonstrate the fulfilment of prophecy. His audiences were unusually good and attentive, despite the fact that he was here during the busiest season of the year.

We are now in the beginning of the week of prayer, and we are all hoping and praying for a blessing. It has been decided to close every meeting with special prayer for a revival in Rome and in Italy generally. The attendance last night was excellent, the house being quite full, and a good spirit seemed to pervade the meeting. Workers in Rome seemed to feel more than ever the need of the Holy Spirit. It is the general complaint that, for some cause, congregations in Rome are smaller this winter than usual. Many a heart is burdened with the prayer: "O Lord, revive thy work in Rome

and Italy; give us access to the people; send thy Spirit to convince them of sin and of the need of a Saviour; give new power to thy preached Word, and give us souls for our hire."

Most of our churches have had some kind of Christmas festival, and some of them report large attendance and a pleasant time. These festivals are given specially for the benefit of the Sunday-schools and the mothers' meetings. The women who attend these mothers' meetings are poor and needy, and a festival, with the prospect of something to eat, and some simple present, is quite a treat to them. Such an occasion comes but once a year, and it is a pleasure to see them enjoy it.

Lately I have had encouraging letters from four of our Baptist brethren, three of them laymen, who are engaged in the work without expense to our Board. Two of them are acting as colporters, one in Venice and the country around, and the other in Cagliari, in the island of Sardinia. A generous English lady furnished me the means to employ them. They are both tried men and I believe they will do a good work. I was much interested in the report of the brother from Venice, who makes his living by selling newspapers. He cries his journals through the streets and distributes tracts at the same time. In this way he has already disposed of a great many. He visits a town, exposes his books and tracts for sale, gathers the people about him, and begins to read either from the Bible or some good tract. If this plan does not succeed, he goes from house to house, takes his stand on the front step and begins to read to attract attention. He is determined to get a hearing, and I believe his zeal will be rewarded.

We have another brother, a member of our church in Rome, who is employed in the island of Corsica. Another still has lately been appointed to take charge of a small orphan asylum, some forty miles from Rome. He writes most encouragingly of his work, which is by no means confined to the asylum. His night school, Sunday-school and preaching services are all well attended, and he is happy and hopeful.

Signor Arbanasich, our teacher and assistant preacher in Rome, has been transferred to the island of Sardinia, to Cagliari, to take the place of Signor Cossu, who has gone to the northern part of the island. Both of these brethren write encouragingly from their new fields of labor, and both seem very hopeful. Later I shall be able to report something more definite in connection with their labors. I had hoped to visit Sardinia this winter, but thus far the press of work has been such that it has been impossible to get away from Rome. Just now it is all work and no play.

We have just passed through the coldest Christmas that Rome has experienced for many a year. The long, heavy icicles adorning the many fountains of the city made me feel as if I were again in Virginia or Kentucky. Some of the visitors have been complaining that at the present rate we shall soon have to abandon the name "sunny Italy."

JOHN H. EAGER.

### FROM BROTHER TAYLOR.

BAHIA, December 2, 1885.

We are rejoicing in hope of the early arrival of the new missionaries. I only wish they were all for Northern Brazil. Para is the future city of Brazil, and ought to be occupied soon. With brother Daniels here in Bahia to hold the fort, I can go out to prosecute the work already commenced to much greater advantage. I have already promised to visit three cities, in all of which we have gained a footing.

Signor Teixeira baptized eight persons recently near Maceio. The priest there has published his abjuration and attacked the errors of Rome boldly. Brother Lius is helping in Maceio. Signor Teixeira writes that his preaching is very acceptable. I have written for him to stay a month or more helping in Maceio. Persecution continues. An old woman used a walking stick severely on a man who was being convinced of the truth by brother Lius.

In Bahia we are threatened with one or two law-suits. The three years for which the old Jesuit college was rented expired on the first of December. Having paid up faithfully all the rents, the man wishes to collect for two small rooms in the building not rented. I had arranged to rent an excellent house which was occupied for twenty years by the Government as police headquarters, but, finding that there were responsibilities hanging over the house, I refused to accept the keys. We are now occupying a house with large hall, temporarily, or may be permanently. The church has agreed to pay half the price of rents, in which half are included rooms for our newly ordained minister, brother John Baptist. Two were received for baptism last week. The health of the city having been re-established, I have returned from the suburbs, and will now dwell in mission building.

Z. C. TAYLOR.

WORK WHILE RESTING.

CHIN-KIANG, CHINA, Nov. 28, 1885.

Dear Dr. Tupper:

I think that I mentioned in my last letter that I had to stop preaching for a time by order of the doctor, in order that I might be able to recuperate my health, which had not been very good during the prevalence of the hot summer weather. I have been employing several hours every day in rambling over the hills and amongst the villages, and I have been much benefited by so doing. I have had interesting conversations with the village people, and also with travellers and others with whom I have come in contact from time to time. The people in the villages and hamlets surrounding Chin-kiang are, as a rule, friendly to foreigners, and will listen to the gospel with attention and respect, but the people in the suburbs of the city are by no means so friendly, and curses and contemptuous expressions may frequently be heard directed against the foreigner, who has had the temerity to invade their domain. This, I think, can be accounted for by the fact that a considerable number of the people are Tartars, and have not forgotten the terrible scenes that took place in Chin-kiang when it was captured by the British troops more than forty years ago. The Tartars are brave and more warlike than the Chinese, and are very inimical to foreigners. A friend of mine, some time ago, an agent of the American Bible Society, who ventured among the Chin-kiang Tartars to sell gospels, was bespattered with mud and filth until he looked a most pitiable object. I have never been badly treated by them, with the exception of having a few stones thrown at me. The number of converted Tartars in China is, I think, extremely small, that is, in comparison with the Chinese converts, but the gospel of Christ has again and again proved itself to be the power of God unto salvation to many of them.

The remark has often been made that China may be said to be one huge burial ground, and that this is so I could not help thinking as I rambled about on the Chin-kiang hills. As far as the eye can reach in every direction may be seen innumerable hillocks beneath which sleep the generations of the dead. And this is not all. As the Chinese do not bury their coffins in the earth, but place them above the surface, and then pile up earth upon them, it comes to pass that in the course of time the coffins become uncovered, and then the wood, exposed to sun and rain, becomes rotten, leaving the poor relics of humanity exposed to view. As I frequently gaze upon the mournful sight, the frailty and transitoriness of human life are brought home very powerfully to me, and I am reminded of that night which is so quickly coming, when our toil for the Lord shall be forever finished. In conversing with travellers whom I have met on the hills, I have been able to bring home to them with great force the fact of our mortality, by pointing to the mouldering relics of humanity scattered around, and they have, in consequence, been the more disposed to listen to the gracious teaching of Him who is the resurrection and the life, and who has promised eternal life to all who love him.

I commenced preaching again last Sunday, and had the new chapel full both morning and evening. The people were very quiet and attentive, and appeared to give heed to the gospel message. We have preaching services also, occasionally, in the evening, from seven to nine, with an average attendance of from fifty to one hundred and fifty.

I am getting ready to receive brother and sister Bryan, who, I suppose, will be here in a few weeks' time. I shall be delighted to see reinforcements arriving, and am praying that they may be bright and shining lights in this dark place, and that, through their instrumentality, many precious souls may be brought to Jesus.

Mrs. Hunnex unites with me in Christian regards.  
Sincerely yours,  
W. J. HUNNEX.

FROM BROTHER BAGBY.

RIO DE JANEIRO, December 7, 1885.

I am happy to be able to report a greatly increased interest in the work and cheering indications on every hand. As soon as I returned from my trip to Santa Barbara in August, when brother Soper was ordained and settled as pastor there, we continued our search for a better location for regular services here. After a long search we secured a house in the same part of the city, but much better located in a street where there is a great deal of travel and a vast population. We commenced preaching in the new locality about the first of October, and have been rejoiced by a greatly increased attendance and much interest manifested. Several times lately the hall has been crowded, and the number present is good at all the services. The attendance is increasing, moreover, and the interest seems

deepening. We have been rejoiced by two conversions, and one of these young believers has just been baptized. The other, a man of some forty years, gives proof of a genuine work of grace, and now also desires to follow Christ in baptism. Several others profess to believe, but we wait for further proofs of conversion from them.

The church is paying 25\$000, (about eight dollars,) a month to a member who is employing all his time in selling Bibles and Testaments, and distributing tracts and invitations, and is also sustaining a female worker who is employing her time in visiting among the people and Bible reading. These two workers have done much valuable service and continue to work zealously. Our Sunday-school is doing well, the increase in attendance on church services having greatly benefited the Sunday-school attendance. Every Monday night we now hold a social prayer and experience meeting, and it has already been productive of much good.

The work in Santa Barbara thrives under the zealous charge of brother Soper. He reports good attendance on his preaching and much interest among the unconverted. He is studying Portuguese busily, and longs to be at work among the Brazilians, while keeping up his work among the Americans. He is very anxious to go to England next year to see if he can raise means there to build a church at Santa Barbara for the work among both Brazilians and Americans, and also to arouse English Baptists to the necessities of this great and destitute field. I hope that he will be able to go, for I believe that he could accomplish much by such a trip. To let you know something more of his work at Santa Barbara I take the liberty of making some extracts from some of his recent private letters to me. In a letter dated November 13, he says: "The past week I have been burdened with the weight of souls. Whilst riding and thinking my feelings have overcome me till I could do nothing but weep over my weakness. I trust this travelling will soon bring forth." November 19th, he writes: "I feel that I must begin with singing a doxology to God, when I think of the way he is blessing you, and then remember that the blessing reaches here. How can I help saying with David, 'Bless the Lord, oh, my soul?' Last Sunday was a blessed time. We had but twenty present, but the Lord was with us. I felt free and full of the spirit, and the Lord's presence was felt. Last night we had quite a nice meeting with twelve present." A few days later he writes: "From Campo, [where the church building is] I went to the Retiro, and preached at 4 o'clock. The place was just packed, and many had to sit outside. My text was from Romans 6, 23. I intended staying all night there and personally dealing with some of the anxious ones, but we got the news that — was dying, so I left to go to see him." "Our covenant meeting will come off on Saturday next, when I hope to receive —, but I would have preferred to have done it on a Sunday at a large meeting, but its all in the Lord's hands, and he 'doeth all things well.' The words of Sanky give me great comfort:

"Through faith we shall conquer,  
Though often cast down,  
He who is our Saviour  
Our strength will renew;  
Look ever to Jesus; he'll carry you through."

"Thank God these are not man's word's alone, but the promise of him who loves us with an everlasting love."

Thus the work goes on in Santa Barbara. I expect soon to hear of a number of conversions there.

Rio is free from epidemics at present, but some cases of yellow fever are reported from week to week. The warm season is approaching, and we may expect considerable sickness. We anxiously look for the coming of the new missionaries who are expected about January first. May the Lord speed them on their way, and bring them to us full of zeal and faith.

Yours faithfully,  
W. B. BAGBY.

FROM BROTHER POWELL.

SALTILLO, MEXICO, Nov. 11, 1885.

My Dear Brother:

I have been closely occupied for a month raising the means to establish here a hospital and an infirmary. We have secured something over \$4,500. I think we will have no difficulty in collecting ample means. The priests, as usual, have opposed us most bitterly, but they have met but little sympathy from our best citizens. They assert that all who contribute will be excommunicated. Finally they have called a meeting and organized an association similar to ours, and have secured \$235 in subscriptions.

This is one enterprise for which I will raise all the money on this side of the Rio Grande. It will be a joyful day when I can announce as much for our mission work.

You know how badly I need an assistant. A good brother, who withholds his name

from the public, will pay his salary. Can you not find the man? He is sadly needed.

The first session of the Institute has closed, and the young ladies are in Patos doing veritable missionary work. There are no Americans nearer than Saltillo. They have completely won the hearts of the people, and are accomplishing a great work.

Mrs. Graves has returned to her people in Brenham. She has an only sister whose condition is such that Mrs. Graves feels that she cannot leave her again, so that we will need another matron when school opens.

Brother Rodriguez has been preaching to large congregations recently in Patos. He will leave soon for Musquiz and the frontier churches, taking his family with him.

The city government has compelled us to put side-walks around the Institute, and make some improvements in our plaza. I could not consult the Board, as it was a general law for all our citizens and had to be done in a prescribed time, or we would be heavily fined. There was no alternative.

The church matter still stands the same. The judge has rendered no decision. We have been thinking for some time that he would be removed. We can buy the material to finish our church for about \$150. Had we not better buy and complete the house while the architect is here? He will not wait much longer.  
W. D. POWELL.

LATER.

December 17, 1885.

We are hard at work. Brother Porfirio Rodriguez has carried his family to the frontier. He is preaching faithfully at Progreso, Laredo, Juarez, Sabinas and Musquiz. His family is at Musquiz. He expected to baptize five to-morrow at New Laredo.

Brother Flournoy is preaching for the Seminoles and other Indians at El Nacimiento. Prof. Cardenas has gone to preach and look after the church in Patos during vacation. Misses Barton and Tupper are doing splendid work there. Both are very happy and the pictures of health. They have completely won the sympathies of the people. Even the priest treats them with marked deference. Friends in Texas have recently sent us an organ for this growing, promising field. Things were never more hopeful here. Some of the members had grown indifferent, and the church proposed to exclude them, when they came before us in great penitence, much to our joy. Two will be excluded at our next meeting. An unbelieving husband and father has led them away. Pray that they may repent and return to the true fold.

Zacatecas and Parras plead piteously for the gospel.

There has been a small revolution in Nuevo Leon. Quite an insignificant affair. All is now quiet. Our political troubles in this State will soon be adjusted by an election of the Madero party. This, we think, insures good government for the next four years. The prospects of Madero Institute for another year are very encouraging.

We have raised the means to establish a hospital and infirmary. It will be owned and controlled by an association which we organized in Madero Institute October 23d. We have more than one hundred members. The priests, of course, violently opposed the move. They favor nothing that is not under their exclusive control.

How long ere we shall have reinforcements? Pray for us.

Affectionately,  
W. D. POWELL.

STILL LATER.

January 9th, 1886.

I baptized eight this week, making sixty-three this conventional year.

The church in Patos now numbers 45 members.

A mob gathered around me on Thursday night to beat and curse me, but an old Catholic lady came and took me from them.  
W. D. P.

A CORRECTION.

ABEOKUTA, AFRICA, Nov. 21, 1885.

Dear Brother:

I see in the *Journal* for October that my letter of July 27th made a wrong impression on your mind. I am not opposed in the least to the "self-support" system, which has been written about so much, but in favor of it decidedly. I did write for money to educate native helpers, but in doing so I did not say, nor aim to leave the impression that the native churches should not educate and support their native workers. Churches must exist before they can be taught to support anything, and the way to bring them into existence is to send into the cities and towns workers who have been won from heathenism and educated on money from the homes of the missionaries. Our churches ought to be taught from the day they are organized that the Board cannot always pay their pastor's salaries, nor support a missionary among them. They should be

taught to pay their own expenses just as soon as possible in order to let the Board open up other fields. When I got here I thought that a certain sum was a very small salary for a married man, and voted to pay him more, but now I see my mistake. All denominations here pay their native help too much, which will make it much more difficult for the churches to pay their own expenses, should they be left to their own resources. A church with an ordinary membership cannot pay her pastor \$260, if her average member has an income of only \$100 or less.

We need men who have been taught by the Baptists to build up churches in all these churchless cities. O, that all could see this field as we see it. We are well. Praise the Lord for this goodness to us.

Yours,  
W. W. HARVEY.

FROM BROTHER DANIEL.

UNDER THE EQUATOR,  
December 17, 1885.

Through the dispensations of Providence, we are quietly gliding through the tropical waters towards Para, Brazil. Will reach that point some time to-morrow. We shall spend Christmas at Peruambuco, and will reach Rio on the 31st. We have had a very pleasant voyage thus far, though somewhat rough. The Finance is a very comfortable vessel, and her officers and men are very accommodating and polite. They are all perfect gentlemen. Please have the *JOURNAL* sent to us. It will be a welcome visitor in our new home.

Yours in hope,  
C. D. DANIEL.

FROM BROTHER EAGER.

ROME, ITALY, December 5, 1885.

I am glad to tell you that our new *locale* has opened well. Last night most of the seats were occupied, and I am hoping and expecting that we shall find it necessary to put in other seats. The *locale* is in the largest square in the city, a place that was an open field five years ago, but now crowded with people. We are much encouraged at the outlook, and hope to gather some fruit to the glory of God.

We have good news from several of our stations. Congregations unusually large, and several baptisms reported.

Your brother in Christ,  
JOHN H. EAGER.

"SELF-SUPPORT."

[No brother who attended the last meeting of our Convention is remembered more pleasantly by all who were there than is Dr. Ellis, of Baltimore. Our high appreciation of the sentiments below expressed must be our apology for printing a private letter.—Ed.]

BALTIMORE, MD., January 16, 1886.

Rev. Dr. Tupper:

Dear Brother—I have had it on my heart to thank those brethren, Pollard, Harris, Hatcher and others, who, as a committee on the "self-support" of our missions, have given us their report in the December number of our *FOREIGN MISSION JOURNAL*. The conclusion of this report and the reasons which the brethren give for their conclusions must commend themselves to the best judgment of all who have given to this question the thoughtful consideration that is apparent in this clear cut and comprehensive report. Self-support, however desirable as the goal of our mission churches abroad, cannot be fixed by the arbitrary acts of the Board nor enforced by rule any more than the self-support of mission churches here at home can be in that way. The foreign mission churches are moving towards this desirable end. Let us make haste surely. An unwise act prompted by too great haste may delay the end sought, rather than hasten it. As the churches and stations grow the missionaries will be encouraged to lead them on to this idea of supporting themselves. They cannot support themselves until they have the ability and necessary experience in wise management. When churches and stations can support themselves they should be encouraged by all means to do so, but under other conditions what would be the result of any attempt to enforce their "self-support" but disaster? Until then "We that are strong ought to bear the infirmities of the weak."

The growth of the spirit of self-sacrifice and the graces of giving on the part of our missionary converts is certainly one of the phenomenal features of the miracle of modern missions. Patient continuance in well-doing, as we have been doing, is the plain path to the result of "self-support," a consummation so devoutly wished for by all the friends of foreign missions.

Yours fraternally,  
F. M. ELLIS.

FROM HOME CORRESPONDENCE.

Brother T. P. Smith, of Charleston, S. C., who has been taking 50 copies writes:

I made an effort towards getting 100 subscribers for 1885, but came far short of it. I conclude, however, to order 100 copies, and hope by distributing the extra ones among those who don't subscribe, to get them to read, hoping they may become interested in the paper and missions.

P. S.—Would like to get the "Series of Tracts or Pamphlet Sketches of all our Missions," which Dr. Whitefield proposes to get out. How can I do it?

We know a church in which over 100 copies are thus distributed with very great benefit to the growth of its members, both in piety and in liberality. May it prove so in Charleston.

The Tracts, &c., can no doubt be had as soon as printed, by addressing Rev. Theo. Whitfield, D. D., Goldsboro', N. C.

Rev. W. G. Hudson sends us a list of 29 names with the money and adds: "The Lord's blessing on our work. It will be my pleasure to send other names as I get them."

Brother C. E. Smith wrote from Abbeokuta, November 19th, en route for Ogbomoso. The trip may occupy several months.

FROM DR. GRAVES.

CANTON, November 11, 1885.

Brother Simmons and wife and Miss Young have recently returned from a country tour, during which they were much encouraged by the reception they met with.

We are having very good congregations at our chapel now, as the weather is fine many people from the country are present at the military examinations which are now in progress.

Mrs. Graves and I are well, but neither of us is strong. I can work steadily and quietly, but have to rest much more than I used to and to guard against any exertion of my strength. I spend three hours in my study daily in literary work with my Chinese amanuensis, besides the time I give to the school, about two hours daily, and preaching some three times a week. I cannot preach every day as I was accustomed to do, as my strength will not permit it. I hope the cool weather will set us both up and enable us to stay at least another year here without a change home.

Remember us both to your family and all the brethren of the Board.

Yours in Christian bonds,  
R. H. GRAVES.

MORE "STRAWS."

ROME, December 4, 1885.

A few Sundays ago the wife of an Italian officer came into our Sunday-school in Rome and asked Mr. Eager to recommend her a good boarding school, conducted on evangelical principles, where she could place her two sons for a few years. She stated that she was willing and able to pay a reasonable sum for their board and tuition. In the course of conversation she said that she attended our meetings some eight years ago, and became convinced that evangelicals were upright and honorable in their teachings. As she wished her sons to become honest and upright men, she desired them to have evangelical training, although she did not wish them to become Protestants, nor did she herself feel any personal desire to become a Christian. She took the address of a boy's school in Florence, as coming nearer her wishes than any other school she knew, as well as being within her means.

A professor in the Collegio Romano recently said to Prof. Torre, "Well, who knows but your religion may do some good here in the college. Between Papacy and Materialism, the youth of Rome is fast going to ruin. I have no wish to see the students evangelicals, but perhaps your faith may be the balance wheel that is needed here. Chi sa?" (Who knows?)

A nice looking young man called to see Mr. Eager on business last week. After transacting it he began to speak some of his private troubles. Some years ago he placed his sister in a convent to receive an education befitting her station in life, with the expectation, of course, of taking her home when her studies were finished. Lo, and behold, she now refuses to come, and in opposition to all of his entreaties, she has insisted upon taking the veil. He feels much incensed at the undue influence brought to bear on his young sister, and as the height of revenge, in order to excite the Catholics, he had about decided to become a Protestant. He seemed much astonished when Mr. Eager explained that an outward change meant nothing in the eye of God, but it was the change of heart which he

took account of. The idea was new to him, but the young man frankly acknowledged that it was the only true way.

The mother of one of our church members in Rome, owns that when she confessed to the priest he commanded her to treat her Protestant daughter with every possible indignity, and refuse to assist her in her household duties. "In this way only," said the priest, "can we hope to make her renounce her faith." However, the daughter is rather hopeful of the mother's conversion, as she herself was once a most fervent Catholic. She says her husband had a Bible, but her priest told her that simply to touch such a book was contaminating, and required an extra penance. In order to combat her husband's errors, as she believed them, she determined to learn more of evangelicals and their doctrines. Her research resulted in her conversion.

A lady was recently baptized at Bari by Signor Volpi, notwithstanding much persecution from her friends and relatives. Among other efforts made by them, a prominent priest was called in to talk with her and convince her of the error of her ways. She was able to confute all of his arguments by Scriptural quotations, and when he was sent for the second time he refused to come, saying, "If I go again I fear she might convert me."

Accidentally I had a conversation with an Italian lady who began to ask me about the United States, the people, the customs, the religion, &c. In answer to some questions about Protestants I attempted an explanation of the evangelical faith, which she approved, even when I said we did not acknowledge the popes or confess to the priests. But when I told her we accepted Christ and not the Madonna as our only Mediator, she became very much excited. With tears in her eyes she implored me to pray to the Madonna if only to see what comfort it would give me, and she finally left me, begging me to say one prayer to the Madonna that night, and if I found no peace in it she would never ask me again. Of course I could not promise, nor would she promise to neglect the Madonna one night, and go directly to Christ.

OLIVE M. EAGER.

AN APPEAL TO DISCIPLES EVERYWHERE.

ISSUED BY THE NORTHFIELD CONVENTION, D. L. MOODY PRESIDING.

To Fellow-believers of every name, scattered throughout the world, Greeting:

Assembled in the name of our Lord Jesus Christ, with one accord, in one place, we have continued for ten days in prayer and supplication, communing with one another about the common salvation, the blessed hope, and the duty of witnessing to a lost world.

It was near to our place of meeting that, in 1747, at Northampton, Jonathan Edwards sent forth his trumpet-peak, calling upon disciples everywhere to unite in prayer for an effusion of the Spirit upon the whole habitable globe. That summons to prayer marks a new era and epoch in the history of the church of God. Praying bands began to gather in this and other lands; mighty revivals of religion followed; immorality and infidelity were wonderfully checked; and, after more than fifteen hundred years of apathy and lethargy, the spirit of missions was re-awakened. In 1784, the monthly concert was begun, and in 1792, the first missionary society formed in England; in 1793, William Carey, the pioneer missionary, sailed for India. Since then one hundred missionary boards have been organized, and probably not less than one hundred thousand missionaries, including women, have gone forth into the harvest-field. The Pillar has moved before these humble laborers, and the two-leaved gates have opened before them, until the whole world is now accessible. The ports and portals of pagan, Moslem, and even papal lauds, are now unsealed, and the last of the hermit nations welcomes the missionary. Results of missionary labor in the Hawaiian and Fiji Islands, in Madagascar, in Japan, probably have no parallel even in apostolic days; while even Pentecost is surpassed by the ingathering of ten thousand converts in one mission-station in India within sixty days, in the year 1878. The missionary bands had scarce compassed the walls and sounded the gospel trumpet, when those walls fell, and we have but to march straight on and take possession of Satan's strongholds.

God has thus, in answer to prayer, opened the door of access to the nations. Out of the Pillar there comes once more a voice: "Speak unto the children of Israel, that they go forward." And yet the church of God is slow to move in response to the providence of God. Nearly a thousand millions of the human race are yet without the gospel; vast districts are wholly unoccupied. So few are the laborers, that, if equally dividing responsibility, each must care for at least one hundred thousands soul. And

yet there is abundance of both men and means in the church to give the gospel to every living soul before this century closes. If but ten millions, out of four hundred millions of nominal Christians, would undertake such systematic labor as that each one of that number should, in the course of the next fifteen years, reach one hundred other souls with the gospel message, the whole present population of the globe would have heard the good tidings by the year 1900.

Our Lord's own words are: "Go ye, therefore, and disciple all nations;" and "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Peter exhorts us both to "look for and hasten the coming of the day of God;" and what if our inactivity delays His coming? Christ is waiting to "see of the travail of His soul;" and we are impressed that two things are just now of great importance: first, the immediate occupation and evangelization of every destitute district of the earth's population; and secondly, a new effusion of the Spirit in answer to united prayer.

If at some great centre like London or New York, a great council of evangelical believers could meet, to consider the wonder-working of God's providence and grace in mission fields, and how fields now unoccupied may be insured from further neglect, and to arrange and adjust the work so as to prevent needless waste and friction among the workmen, it might greatly further the glorious object of a world's evangelization; and we earnestly commend the suggestion to the prayerful consideration of the various bodies of Christian believers, and the various missionary organizations. What a spectacle it would present both to angels and men, could believers of every name, forgetting all things in which they differ, meet, by chosen representatives, to enter systematically and harmoniously upon the work of sending forth laborers into every part of the world-field!

But, above all else, our immediate and imperative need is a new spirit of earnest and prevailing prayer. The first Pentecost crowned ten days of united, continued supplication. Every subsequent advance may be directly traced to believing prayer, and upon this must depend a new Pentecost. We therefore earnestly appeal to all fellow-disciples to join us and each other in importunate daily supplication for a new and mighty effusion of the Holy Spirit upon all ministers, missionaries, evangelists, pastors, teachers and Christian workers, and upon the whole earth; that God would impart to all Christ's witnesses the tongues of fire, and melt hard hearts before the burning message. It is not by might nor by power, but by the Spirit of the Lord, that all true success must be secured. Let us call upon God till he answereth by fire! What we are to do for the salvation of the lost must be done quickly; for the generation is passing away, and we with it. Obedient to our marching orders, let us "go into all the world, and preach the gospel to every creature," while from our very hearts we pray, "Thy kingdom come."

The Burma Baptist Missionary Convention at Toungoo adopted a brief address to the churches of the United States in reference, we presume, to Dr. Carpenter's recent tracts. They say:

"It has seemed both due to you, our supporters, and a matter of simple justice to ourselves, that we should as a body take some notice of the attacks that have recently been made upon our missionary methods, charging us particularly with wasteful expenditure of mission funds and a general failure to develop the spirit of self-support in our mission churches and schools.

Inasmuch as these charges, if allowed to go unrefuted, are likely to work vast harm to the work we hold so dear, and in which we have with mutual confidence and good been so long fellow-workers, we hereby most earnestly ask you to suspend your judgment until you have heard the other side of the case, for another side it has, we assure you.

More than thirty signers are named.

RECEIPTS FOR FOREIGN MISSIONS

From December 21, 1885, to Jan. 25th, 1886.

ALABAMA.—By W. B. Crumpton, Cor. Sec., \$22.26; Newton ch., by T. H. Stout, \$3.25; Christmas offering, Geo. E. Brewer, \$5; by Mrs. M. M. Smith, Tr., Tuskegee, \$7.45; St. Francis St. Bap. S. S. Mobile, for Mexican Missions, by J. B. Robertson, Sec., \$22.67; Ladies' Aid Soc., of Wayside Bap. ch., for Mexican Missions, by Graves and Mahaffy, \$5.50; L. M. Soc., of Georgiana Baptist ch., by J. E. Bell, \$12. Total, \$138.13.

ARKANSAS.—S. W. Cockran, Union, \$10; B. F. Wilson, Springdale, \$4; N. O. Denson, Warren, \$5; Slemch, and S. S., by Miss Carrie Seafie, \$17.00; by J. B. Searcy, Cor. Sec., \$10. Total, \$48.00.

DISTRICT OF COLUMBIA.—First Bap. ch., Washington, by R. McMurry, Tr., \$25.37.

FLORIDA.—S. S. of Tabernacle Bap. ch., Jacksonville, by S. K. Leavitt, \$25; Mrs. H. H. Tobey, for Shanghai Mission as a "Tobey Memorial," \$10; by B. R. Mossley, \$7.75; by W. N. Chaudoin, \$90.75. Total, \$133.90.

GEORGIA.—Second Bap. ch., Atlanta, pledge for Yates' chapel, by Henry McDonald, \$100; Miss Soc., First Bap. ch., Atlanta, for support of girl with W. D. Powell, by Mrs. W. T. Aker, Tr., \$5; Infant class of Friendship Bap. S. S., by J. H. DeVotie, C. S., &c., \$1.00; Geo. A. Hount, \$5; W. M. Soc., American Bap. ch., by Thornton Wheatley, \$18.60; Second Bap. ch., Atlanta, by J. H. DeVotie, C. S., &c., \$200; by J. H. DeVotie, C. S., &c., \$17.80; C. A. Davis, Sec. for support of Mexican Colporteur, \$45; Miss Soc., First Bap. ch., Atlanta, for Little Mexican girl, by Mrs. W. T. Aker, Tr., \$5; W. M. Soc., Cartersville ch., the Miss Lizzie Cobb, for Miss L. Moon, by J. H. DeVotie, Cor. Sec., &c., \$12.45; William Wells, Tr. of Friendship Asso., for Mexican missionary, \$105; Gullman Bap. ch., by Jno. Tillman, Tr., \$30.00; Coupons from Bonds for Mexican work, as follows: from J. C. O. Black, \$10; from J. C. Lee, \$5; from J. T. Bothwell, \$5; from J. F. Casswell, \$5; from F. T. Lockhart, \$5; from T. T. Sanford, \$20; from M. C. Kiser, \$20; from E. W. Marsh, \$20; from G. B. Adair, \$10; from A. D. Adair, \$10; from H. Hillyer, \$10; from J. S. Lawton, \$5; from A. C. Briscoe, \$5; from J. H. Gleasing, \$5; from Mrs. T. N. Paulhair, \$10; from A. S. Seals, \$10; from J. H. Young, \$5; from Miss Lulu Barker, \$5; from Mrs. L. H. Barker, \$5. Total, \$477.25.

KENTUCKY.—Children's Miss. Soc., Cox's Creek, by Miss Maggie Jones, Tr., \$10; by Gravelly Lockery, Columbia, \$40; added to from Walnut Street Bap. ch., Louisville, by T. T. Eaton, \$227.50; Providence ch., Clark county, by J. Dallas Simmons, \$10; Long Run Asso., by W. H. Felix, V. P., \$12.75; S. S. class of Miss Mollie T. Shuck, \$2; by W. V. Macfee, for Mrs. David's Memorial Fund, \$5; J. R. Thompson, Duckers, \$58.80; Lynn Asso., by H. W. Lewis, Tr., \$12. Total, \$344.45.

LOUISIANA.—Second Mansfield Bap. ch., "in memoriam"—W. P. Chilton," by Mrs. Bolling Williams, \$20; by Geo. A. Turner, Tr. of Ex. Bd., Louisiana Bap. Con., from Grand Cane Asso., \$21.40; from North Louisiana Asso., \$26.82; from Concord Asso., \$25.75; from Red River Asso., \$33.90; from Dauchita Asso., \$5.25; from Bayou Asso., \$3; from Bohemian Asso., \$2; from the Joiner, \$1; from an unknown party, \$25; from Miss Bettie Hall, Kenche, \$2.50; from Mt. Lebanon ch., \$2.00. Total, \$150.12.

MARYLAND.—F. M. Ellis, Baltimore, pledge for Yates' Chapel, \$25; by a "friend," \$25; a "friend," by S. R. White, \$5; W. B. Graves, Baltimore, \$50. Total, \$105.

MISSISSIPPI.—L. M. Soc., of Forest Bap. ch., by Mrs. A. M. Skinner, \$6.20; Tipton Asso., by W. E. Berry, \$5.50; Christmas offering from Mrs. A. B. Duncan, by L. A. Duncan, \$1; by B. H. Whitfield, Act., \$20; Oak Grove ch., by W. D. Howze, \$2.75; by Mrs. A. J. Quinche, C. S. of C. C., \$22. Total, \$57.45.

MISSOURI.—R. H. Douglas and family, \$7; W. G. Hatcher, Carrington, by Religious Herald, \$2.40; by H. S. Duncann, Agent, (of which \$20 for Miss Young's school-house; and \$25.00 for Miss Morris.) \$200.55. Total, \$270.35.

NORTH CAROLINA.—Christmas gift from Children's Miss. Soc. of S. S. at Laurinburg, for chapel at Chilmington, by J. D. Wildman, \$7; Ladies' Miss. Soc. of Farrington Bap. ch., by W. J. Hopkins, \$10; by F. H. Briggs, Tr. of Bap. State Con. M., (of which \$5 each for Yates' chapel.) \$163.60; Kingston Bap. S. S., for special work of Miss M. Tupper in Mex., by Mrs. R. H. Lewis, \$16.54. Total, \$197.34.

NEW YORK.—New Year's gift from Mrs. Augusta Carto for the wife of Chang Kum Sing, \$11; Chinese S. S. of Washington Ave. Bap. ch., Brooklyn, for support of an assistant for Dr. Graves, by Mrs. N. B. Sizer, Supt., \$72; Trinity ch. Bible school, New York, for Chang Kum Sing, by Mrs. Augusta Carto, \$45. Total, \$128.

SOUTH CAROLINA.—Union ch., York Asso., by H. E. Johnson, Tr., \$4.09; Newberry Bap. ch., by Jno. S. Canville, \$5; Greenville Bap. ch., (of which \$50.05 for Mex. buildings,) by F. J. Hostick, Tr., \$104.05; Christmas gift from Miss Annie W. Griffith, Greenville, \$1; Blackstock ch., Chester Asso., by Miss M. A. Nicholson, Tr., \$5; Chester Bap. ch., by E. T. Atkinson, Tr., \$4.40; W. M. Soc., of Pine Bluff, ch., by Mrs. Dr. Ford, President, \$5; by W. H. Ferguson, Tr., \$19.85; Bap. ch., Yorkville, by J. G. Ferguson, Tr., \$32.25; infant class of Alken Bap. ch., for R. T. Bryan, by Mrs. Cuthbert, \$5; Lake City Bap. ch., Welsh Neck Asso., by M. A. Thomas, C. and T., \$2.09; by A. P. Abell, Tr. ix. Com. G. H. Asso., \$9.35; South Union ch., Bethel Asso., by G. T. Gresham, \$1.24; by Jno. Stout, from Miss M. L. McIntosh, Cor. Sec. of Cen. Com. M. Soc., (of which \$2.00 for Mex. Miss.; \$5 to reduce pledge of Rock Hill W. M. Soc. by Wm. Jones; and remainder for Misses Wilden and McCown, and for Shanghai Hospital,) \$70.50; T. J. Hamlin, (of which \$5 for brother Soper, and \$5 for church at Carpl.) \$10; by A. P. Abell, from Rehoboth ch., \$5.40; and from McCormick Bap. ch., \$1.60; B. P. ch. of Manning, by D. W. Alderman, \$10; by L. O. Ezell, from Bethel ch., \$10; and from L. M. Soc., Padgett's Creek ch., \$5; Philippi ch., Edgewood Asso., by W. H. Zimmerman, \$4.00; by Thomas Smith, from Mrs. G. B. Stallins, \$10; from B. P. Wesley Smith, for coupon for Mex. Miss., \$20; and from a friend, 10 cts.; by Mrs. A. S. Williams, Tr. of Mary Harley Mission, \$90; H. J. Edwards, Charleston Asso., \$5; from coupons for Mex. work, as follows: from Lyles, \$5; from Lindsey, \$5; from Quattlebaum, \$5; from Hubbard, \$10; from Brock, \$10; from Bell, \$10; from Mauldin, \$10; from Tribble, \$5; from Smith, \$5; from Jas. McIntosh, \$10. Total, \$1,109.62.

TENNESSEE.—Indian Creek ch., Clinton Asso., by W. H. Cooper, \$3; Miss Soc. First Bap. ch., Knoxville, for support of girl with W. D. Powell, by Mrs. Belle Cruze, Tr., \$10; New Hope ch., by W. M. Woodcock, \$1; Piney Level Bap. ch., Mount Pleasant, by E. Seaton, \$5.23; Big Hedge Asso., (of which \$25 each for Yates' chapel,) \$84.60; by Mrs. G. B. Stallins, \$10; Thomas Tr., \$64.45; Bap. ch. at Jellico, by R. O. Medaris, \$3.10; by J. M. Senter, V. P., from Western Dist. Asso., through J. M. Todd, clerk and Tr., \$49; and from Sundry parties (less ex.) \$9.70; Third Bap. S. S., Nashville, for girl in Miss Stein's school, by Miss Sallie Duncan, \$5; by W. M. Woodcock, from a friend, \$5; and from Duck River Asso., \$6.85; and coupons for Mex. work, as follows: from A. L. Maxwell, \$5; from Jno. L. Brown, \$5; from W. H. Cooper, \$5; from A. R. Brown, \$5; from J. H. Cruze, \$5; from W. W. Woodruff, \$20; from J. T. Henderson, \$5; from S. W. Thudell, \$5; from J. C. Beeler, \$5; from W. T. Russell, \$5; from S. E. Jones, \$5. Total, \$225.43.

TEXAS.—W. B. Vaughan, Duke Station, \$5; Bap. ch., Decatur, by J. M. Bennett, \$27.85; S. S. of First Bap. ch., Galveston, for girl at Madero Institute, by Lucian Minor, \$5; by A. T. Hawthorne, Agt., \$145.30; (of which \$20 for Yates' chapel, and \$140 for Mex. schools;) and from L. M. Soc., First Bap. ch., Dallas, \$10; and from Annie Luther Soc., Belton, \$10. Total, \$209.15.

VIRGINIA.—Juvenile Miss Soc. of Hollins Institute, by Mrs. L. S. Childs, thro' Religious Herald, \$30; New Year's gift from H. Petty, \$45; Norvell Ryland, Tr., \$70; W. Y. Quisenberry, \$2; Miss A. G. Tupper, S. S. class, First Bap. ch., Richmond, for Maria Groppe, Mexico, \$3.20; "Willie" Richmond, for support of girl at Madero Institute, \$5; "Maitaponi," \$5; Miss Annie Shell, Lawrenceville, for "Mrs. David's Memorial Fund," by W. V. Macfee, \$2. Total, \$122.21.

WEST VIRGINIA.—Greenbrier Bap. Asso., by Rufus D. Alderson, clerk, \$8.82; B. C. Ramsey, Mount Carbon, by Religious Herald, \$5.34. Total, \$14.16.

AGGREGATE, \$4,061.43.