

# FOREIGN MISSION JOURNAL.

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

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

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

Dr. Tupper has been away from his office for several weeks—engaged in organizing the work of collections in several States. Some important interests have necessarily suffered on account of his absence, but he has met with excellent success in Baltimore, Washington, Louisville, Nashville, Chattanooga, and other centres of influence, and has started forces and plans which, we hope, will greatly help us in the future. All that Southern Baptists need to make their mission work a grand success is hearty co-operation. We have the means, if we have the mind to work.

### BURDENS.

Life, though but a vapor, is heavy laden; though but a hand-breadth, it is crowded with momentous issues. Even the gayest heart knows its sorrow, and the lightest has its burden. Nor is the Christian exempt. The grace of God, in melting the stony heart, opens a new fountain of perennial peace, but at the same time it gives a heart of flesh, far more sensitive, and lays upon it new pains and new responsibilities. All, therefore, from the highest to the lowest in station, from the ripest to the most recent in experience, are bearing burdens.

What shall we do with them? The scriptures give us three different instructions. In Galatians vi: 5, we read that "each man shall bear his own burden." This is given in close connection with the exhortation of vi: 2: "Bear ye one another's burdens and so fulfill the law of Christ." The Psalmist (lv: 22) says: "Cast thy burden upon the Lord and he shall sustain thee," and to the same effect, Peter, in his First Epistle, (v: 7) "casting all your anxiety upon him, because he careth for you."

It is easy to see that these three, though different, are not at all inconsistent. Every man has his own place which he and no other can fill, his own work which he and no other can do. In the harvest-field of the world one soweth and another reapeth; in personal character one reaps only what he himself has sown. The law then is inexorable that each must bear his own burden of work. But in the social constitution for

which we are made, and in which we live, many burdens are imposed by our relations to others, and by our comparative weakness. So the Apostle exhorts: "Let us not be vain-glorious, provoking one another," nor be pitiless, "even if a man be overtaken in any trespass," but let us succor the tempted, help the weak and "bear one another's burdens," even as Christ came not to be ministered unto but to minister. Then again there are anxieties growing out of the restraint within finite limits of a soul with infinite longings. The cares of this world, the past with its hidden lore, the present with its impenetrable mysteries, the future with all that it enfolds—all these burdens, which we can neither bear ourselves, nor shift to other human shoulders, it is our sweet privilege to cast upon the Lord.

Some such explanation is suggested, if not required, by the terms used in the original. In the passage first above quoted, the Greek word for burden is *phortion*, what one has to carry, his load. The same is found in Matthew xi: 30, where Jesus says: "My yoke is easy and my burden is light." Faith does not exempt from service, it only makes service easy and pleasant. In the second passage above, the original for burden is *baros*, a weight, something external and a hindrance to effective work. It is used in Acts xv: 28, of certain proposed ordinances, characterized as "a yoke which neither our fathers nor we were able to bear," and in Matthew xx: 22, by the tired laborers who had "borne the burden of the day." For the third passage, in the Septuagint version of the Psalm, as also in Peter's quotation, we find still a different word, *merimna*, used by Paul to name that which pressed upon him daily, "anxiety for all the churches," and in its cognate verb form several times in Matthew vi: 25-32; it is specially an anxiety about what we cannot control or prevent.

Let us see some practical illustrations. The editor of the *Journal* has to prune his correspondence, select from a mass of matter, write some paragraphs, run over papers and books, and find something for each and all of thousands of readers. This is his load—not very heavy, yet a burden sometimes, which, however, some one man must take. But he is also charged with circulating the information thus prepared. The paper does no good unless it is read, and cannot be printed unless it has a large number of paying subscribers. Who will help him with this burden? How light and happy he would be made if a hundred pastors every month would only present the matter to their churches. Then come corroding anxieties in reference to the effect of publishing this or excluding that, and vain regrets over the manner in which he has done his work—these he must humbly commit to God.

Again, the Corresponding Secretary of the Foreign Mission Board sits at his desk like the clerk in a central telephone office—his business is to make connections between the givers at home and the workers abroad. With nerves run out through mail and wire to every church here and every station there, he must be alert to detect any break in the circuit, and prompt to apply the needful corrective. With ceaseless patience and tireless ingenuity he must seek to shape and guide the subtle forces, so that they may best do their appointed work of publishing the gospel. This is his load—a very heavy one, yet unity is requisite, and one man must do it all. But the position is no bed of roses. Office in church, as in State, exposes to criticism, and the less the critic knows, the ruder are the shafts he hurls. To do what this, that, and the other good brother would say he certainly ought to do, is simply impossible. Here is his weakness. Here is

an opportunity for brethren to bear his burden for him, and so fulfill the law of Christ. Then far heavier than all this is the daily anxiety about the selection and support of missionaries, the strengthening of old stations, and opening of new ones, the development of the Christian world, and the extension of the kingdom of Christ—this would crush him, he must roll it on Jehovah.

Once more. Dr. Yates, at Shanghai, has to guide the mission work, prosecute his scripture translation, prepare for his numerous public services, and attend to the multitude of matters, which his long experience fits him to manage. This is his work, his load—a heavy one, truly, yet only he can bear it. But in many things he needs counsel and sympathy, his bodily wants must be supplied, he is weak in having made himself for his work's sake entirely dependent on others. This burden it is our privilege to carry for him by sending out strong and earnest helpers, by contributing to a liberal support for him and them in their work and by constant prayer in his behalf. Then comes heaviest of all, not only the care of all the churches in his province, but of the millions upon millions of immortal souls dying without a knowledge of Jesus—for this, neither he nor any other man is sufficient—let him cast it on the Lord.

### THE CATECHISM.

We give up a large portion of our space this month to a Sunday-school lesson for March 28th, and a missionary catechism, which will prove valuable and interesting if properly used. For the idea of preparing such a catechism, and for valuable suggestions, we are indebted to our esteemed friend and brother, Rev. R. R. Acree, of Lynchburg, Va. He prepared three for his infant class some years ago, one on Foreign, one on Home, and one on State Missions, and by the aid of large wall-maps and a good store of fresh information about the different fields, made them exceedingly interesting. It is but fair to add that while to him belongs the credit of the suggestion, he is not responsible for the execution of the work as now presented—his was specially prepared for a special class, and but little of it has been incorporated into the present attempt at something designed for wider use. The main objection we apprehend will be that the answers are too full, and to any who make this criticism we can only reply that we know it, but we omitted more than half of what we wanted to put in.

The lesson and catechism will be printed in a little 12p. tract and these will be sent by mail to any one who will write us word how many he can use with advantage, and will further promise to take a collection in his school or class for Foreign Missions and forward the money promptly. Please write not to the *JOURNAL*, but to Dr. H. A. Tupper, Richmond, Va.

Shall we not have a grand Foreign Mission day on the 28th day of March? What say the Vice-Presidents of the Board? What say pastors, superintendents and teachers? It is not necessary to ask what the scholars would say. Their more ardent souls run out on every opportunity to embrace a world, they love to hear of the triumphs of the cross in distant lands, they are ready to give of their little to send the gospel to the heathen. Give them a chance. It will do them good. And do not despise the day of small things. If every one of our Sunday-schools should raise a penny apiece from the children, and ten cents apiece from the larger scholars, and twenty-five cents apiece from officers and teachers, it would make a larger sum than Southern Baptists ever gave before in a single day.

### THE NEW MISSIONARIES.

The three parties which sailed recently, all seem to have had prosperous voyages, so far as heard from. We print in another column notes from brother Bryan, then at Yokohama, and from brother David at Liverpool, and from brother Daniel at Bahia. Miss Everett, in a private letter from Rio, January 8th, mentions a period of so great danger that the captain thought it prudent to throw overboard \$50,000 worth of his cargo, but there was no loss of life. She finds work enough to engage all her energies in that great city, full of "priestcraft, paganism, spiritualism and infidelity," and wishes that all Baptists might be "aroused to feel the need of having the pure gospel reach every clime."

### SOME CORRECTIONS.

Our attention has been called to three statements in the last *Journal*.

1. Dr. Tupper kindly points out that we were not quite correct in saying that "several District Associations, as well as the General Convention of Florida, had indicated a purpose to enter Cuba under our Board, if possible, if not, on their own responsibility." The indications referred to were not predicated on any formal expression of such a purpose, until the meeting of the Florida Convention as heretofore reported.

2. Brother R. S. Duncan, of Missouri, pleasantly takes us to task for putting down Miss Morris as "from Louisville, Ky." He claims her for his State, as may be seen from the note elsewhere printed, for which he has our sincere thanks.

3. Dr. H. L. Morehouse objects to the avowment that "the Board of our Northern brethren has no stations in Mexico," but the paragraph clearly and *expressly* referred to the Foreign Board, located at "Tremont Temple, Boston, Mass." We assure the good Doctor that we were not retaliating, and have no disposition to depreciate the Mexican work of the Home Mission Society, though we do believe that they ought not to have begun it, and ought now to turn it over to a Board of Foreign Missions. In the home field, proper, there is room enough for all the means and energies of even his great society.

Brother Powell reports February 7th the baptism of three heads of families at Saltillo, and four days later two conversions at Patos. He expected on the 13th to assist in constituting a church at Salinas, one of the stations occupied by the Home Mission Society, and then to make a tour through the northern part of Coahuila. Since last October he has held some religious service every night except twelve. In Madero Institute there were 70 pupils, and in the school at Patos, 40.

Since Dr. Carey went to India under the Baptist Missionary Society, thirty other societies have entered the same field. The number of ordained missionaries there of our denomination is only *one seventh* of the whole, the number of converts is *one half* of the whole.

At the recent Burma Baptist Convention three different languages had to be used in transacting the business of the meeting. "Many are the tongues of mortals, the immortals have but one."

Signor Colombo, of Bologna, applies for appointment as a missionary to his fellow-countrymen who have emigrated to Monte Video, South America.

The Telugus send 70 rupees to help pay off the debt of the Missionary Union.

## FOREIGN MISSION JOURNAL.

RICHMOND, VA., MARCH, 1886.

## OUR MISSIONARIES.

## SOUTHERN CHINA.

CANTON and Vicinity.—R. H. Graves, Mrs. Graves, Miss Lula Whilden, L. 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 Yuen San; sexton, P'ay Sian Sin.  
Kuan San.—See T'ay San, pastor.  
Sochow.—Tsu-nye-Shang, a licentiate, and chapel-keeper.  
Chin-kiang.—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 D. W. Pruitt.  
Whang Hien Mission.—J. M. Joiner, Mrs. Joiner, E. I. 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.  
Ojomonshaw.—L. O. Murray, native evangelist.  
Guan.—S. L. Milton, native evangelist.  
Hausser Farm.—Albert Ell, native evangelist.

## ITALY.

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

Torre Pellice.—Signor Paschetto.

Ferrario.—Signor Ferraris.

Milan.—Nicholas Spangouth.

Venice.—Signor Bellouidi.

Bologna.—Signor Colombo.

Modena.—Signor Martinielli.

Carpi.—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, Senior Mesquita, H. Soper, Miss M. na Everett.

BAHIA AND MACEIO.—Z. O. Taylor and Mrs. Taylor, C. 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.

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

Mondova District.—Senor Rodriguez.

## SUNDAY-SCHOOL LESSON.

MARCH THE 28th, 1886. ROMANS i: 18-23.

## THE STATE OF THE HEATHEN.

"Professing themselves to be wise, they became fools."

## HOME READINGS.

Monday—A Prophetic Vision—Daniel vii: 1-14.  
Tuesday—The Great Commission—Acts i: 1-11.  
Wednesday—The Unknown God—Acts xvii: 22-31.  
Thursday—Who is my Neighbor?—Luke x: 25-37.  
Friday—The State of the Heathen—Lesson.  
Saturday—Their Great Need—Romans x: 1-15.  
Sunday—The Glorious Result—Revelations vii: 9-17.

## QUESTIONS ON THE LESSON.

V. 18. What is "the wrath of God?" On whom does it rest? (John iii: 36.) How has it been revealed? (Acts xvii: 31.)

Vs. 19-23. Have the heathen any means of knowing God? (Psalms xix: 1-4.) Do they worship him? What do they worship? (v. 23.) Why have they sunk so low? (v. 21, compare also v. 28.)

What can deliver them? (Romans i: 16.) Have they believed in Jesus? Romans x: 14-15.) Are they our neighbors? (See reading for Thursday.) What can we do for them?

## FOREIGN MISSION CATECHISM.

(For Southern Baptist Sunday-Schools.)

1. What is a Christian Missionary?  
One sent out to preach the gospel.
2. Who was the first great missionary?  
Our Lord Jesus, who came into this world to seek and save that which was lost.
3. What was his last command to his followers?  
"Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you.—Matthew xxviii: 19-20.
4. What encouragements go with this command?  
That he has all authority in heaven and on earth; and is with them always, to the end of the world.
5. Did the early Christians obey this command?  
They "went about preaching the word," (Acts viii: 4,) and from them "sounded forth the word of the Lord." (I Thessalonians, i: 8.)
6. Name some of the most prominent among them?  
Peter, (Acts x: 20,) Barnabas, (Acts xiii: 2,) and Paul, (Acts xvi: 9.)

7. Did this activity continue long?  
Not more than two or three hundred years.
8. What made it cease?  
Corruptions in doctrine and practice gradually crept in, church and State became allied, and papacy spread over almost all the Christian world.

9. Have Christians since been aroused to their duty?  
In part they have, but many, very many, have not.

10. How long since the general revival of interest in missions began?  
Less than one hundred years.

11. What causes helped to produce the result?  
The Reformation led by Luther, (1517,) the labors of the Jesuits, (1622,) the Moravian and Danish Missions, (1722,) and the American Revolution, establishing religious freedom, (1776.)

12. When and how did the revival begin?  
In a concert of prayer for the extending of Christ's kingdom, and a sermon by Wm. Carey, at Kettering, England, in May, 1792.

13. What were Dr. Carey's text and divisions?  
Isaiah liv: 2 and 3. (1.) *Expect great things from God.* (2.) *Attempt great things for God.*

14. What were the results of this sermon?  
The Baptist Missionary Society was formed and the next year sent out Dr. Carey and other: to India; and soon other similar societies began to be formed.

15. How many such organizations are now at work?  
Over one hundred in England, Germany and America.

16. With what success have they met?  
The societies have all together over \$10,000,000 of annual income, which supports 3,000 ordained missionaries, and about as many other workers, most of whom are either ladies or physicians, the number of native converts now living, is over 700,000.

17. What is the number of people who are living and dying without the pure gospel?  
Over twelve hundred millions, in Asia, Africa and in Mahomedan and Papal lands.

18. How many is this for each ordained missionary?  
Four hundred thousand.

19. How many preachers, at this rate, would your State have?

20. Is the mission work stationary or progressive?  
New fields are opening every year, the number of laborers is constantly increasing, and the work is growing rapidly.

21. How are Southern Baptists organized for missions?  
Through their Convention with its two Boards, one for Home Missions, to supply destitute places in the United States, located at Atlanta, Ga., and one for Foreign Missions, at Richmond, Va., to send the gospel abroad.

22. What is the work of these Boards?  
To find out the most needy and promising fields, select suitable persons to occupy them, gather money from churches and friends, where the gospel is already preached, and send it on to the missionaries.

23. What do the Boards ask us to do?  
To pray constantly for divine guidance in their difficulties, and divine blessings on their work, and to give regularly and liberally for its support.

24. In what countries are the missionaries of the Foreign Board at work?  
In China, Africa, Italy, Brazil and Mexico.

25. Where is China? (Point it out on the map.)  
In the far east. Their time is about twelve hours ahead of ours. Our Sunday morning is Sunday night with them.

26. What is the population of China?  
Over four hundred millions, or nearly eight times as large as that of the United States.

27. What is their religion?  
It is mainly a superstitious worship of their dead ancestors.

28. What principal stations have we in China?  
Three—at Canton, established in 1837; at Shanghai, in 1847, and in Shan-Tung, in 1860.

29. Where is Canton? (Point it out on the map.)  
On a broad river, 100 hundred miles from the south coast of China—in situation, more nearly like New Orleans than any other of our cities, but farther south.

30. How many people can be reached from Canton?  
In the city live one and a half millions; in the province, and not far from navigable waters, are over twenty millions.

31. Who are our missionaries there?  
Dr. R. H. Graves, who went from Baltimore, in 1856, and Mrs. Graves, from the

same city, in 1872; Rev. E. Z. Simmons, from Mississippi, and Mrs. Simmons, from Alabama, went out in 1870; Miss Lula Whilden, of South Carolina, (now temporarily in America,) sailed in 1872; Miss Sallie Stein, from Tennessee, in 1880; Miss Emma Young, from Missouri, in 1883; Rev. and Mrs. F. C. Hickson, from South Carolina, in 1884.

32. With what success have they and their predecessors met?  
There are six native churches, with nearly 400 members, and many other preaching places. The members gave last year over \$350, and besides building chapels in China and supporting native preachers there, have sent pastors to their kinsmen in Demerara and in Portland.

33. Where is Shanghai? (Point it out on the map.)  
Near the mouth of the Yang Tsz river, on the eastern coast of China, somewhat like Savannah, Ga.

34. What is the population of this Province?  
About forty millions—nearly as many people as in all the United States.

35. Who are our missionaries there?  
Dr. and Mrs. M. T. Yates, who went out from North Carolina, in 1847; Rev. and Mrs. D. W. Herring, from the same State, and Miss Ruth McCown, M. D., from Virginia, all of whom sailed last year, are at Shanghai; Rev. and Mrs. W. J. Hunnex, who went out from England, in 1879, and Rev. and Mrs. R. T. Bryan, from North Carolina, in 1885, are at Chin-kiang.

36. What are some of the fruits of their labors?  
Four native churches, with 168 members, who gave last year \$214 to mission work.

37. Where is the Province of Shan-Tung? (Point it out on the map.)  
On the Northern coast of China, 500 miles from Shanghai, about the latitude and size of Virginia and West Virginia.

38. What is its population?  
Ten or fifteen millions.

39. Who are our missionaries there?  
Dr. T. P. Crawford, (now in America,) who went from Tennessee, and Mrs. Crawford, from Alabama, in 1851; Mrs. S. J. Holmes, (also now in America,) from Maryland, went out in 1858; Miss Lottie Moon, from Virginia, in 1873; Rev. N. W. Halcomb, from Missouri, 1881; Rev. C. W. Pruitt, from Georgia, 1882; Rev. and Mrs. J. M. Joiner, from Louisiana, and Rev. and Mrs. E. E. Davault, from Tennessee, in 1884.

40. What towns do they occupy?  
Tung Chow on the coast and Whang Hien in the interior, besides preaching in many others.

41. What results are seen of labors here?  
The church membership has grown in twenty years to 103, and much good seed has been sown.

42. Where is our African mission?  
In Yoruba, on the western coast of Africa, just north of the Equator, and about six hours east of us. When it is morning here it is afternoon of the same day there.

43. Is this a pleasant place to live?  
It is very hot, damp and sickly. Many missionaries have died there, though lately by having better houses and coming home oftener, they have better health.

44. What is the religion of the people?  
They worship little images, and live in great dread of evil spirits and conjurers.

45. When and by whom was the mission opened?  
In 1853, by Messrs. Bowen, Dennard and Lacy, with their wives.

46. Who are our missionaries there now?  
Rev. W. J. David, who went from Mississippi, in 1875, Mrs. David, of the same State, who went this year; Rev. and Mrs. P. A. Eubank, he from Kentucky, she from Missouri, went out in 1882; Rev. and Mrs. Harvey, of Indiana, Rev. S. M. Cook, of Kentucky, and Rev. C. E. Smith, of Arkansas, who went out in 1884; and Miss Morris, of Missouri, last January.

47. What results appear from labors there?  
The work in the interior was broken up by wars twenty years ago. The total membership is now about 125, their contributions last year were \$190.

48. What is the apparent prospect?  
A good foundation has been laid in Lagos, on the coast, and we have strong hopes of being able to push steadily and surely into the interior.

49. Where is Italy? (Point it out on the map.)  
In the southern part of Europe, and on nearly the same meridian as Yoruba.

50. Where is Brazil? (Point it out on the map.)  
It is the eastern part of South America—the sun rises there about two hours before it does in the United States.

51. Where is Mexico? (Point it out on the map.)  
It is just across the Rio Grande, south and west of Texas—the time there is an hour behind ours in Virginia.

52. What is the religion of these countries?  
Romanism or papacy—the people are taught not to read the Bible, but to pray to the Virgin Mary, and to trust to their priests for remission of sins.

53. Do they really believe in these mockeries?  
Some of them seem very devout, many others turn from such vanities, only to become infidels.

54. Who are our missionaries to Italy?  
Dr. George B. Taylor, of Virginia, (now at home for two years,) who went out in 1873; Rev. John H. Eager, from Mississippi, and Mrs. Eager, of Virginia, who went out in 1880; and twelve preachers who are Europeans.

55. What churches have they founded?  
Ten or twelve in all parts of Italy, with a membership of about 250.

56. Who are our missionaries to Brazil?  
Rev. and Mrs. W. B. Bagby, went out in January, 1881; Rev. and Mrs. Z. C. Taylor, in 1882; Rev. and Mrs. C. D. Daniel, Rev. and Mrs. E. A. Puthuff, and Miss Mina Everett sailed last December.

57. From what States are these missionaries?  
Mrs. Bagby is from Missouri, Mrs. Puthuff, from Tennessee, the rest are all from Texas.

58. What churches have we in Brazil?  
Four, one composed mostly of American settlers at Santa Barbara, the others of Brazilians at Rio, Bahia and Maceio, the whole membership is about 150.

59. Who are our missionaries in Mexico?  
Rev. and Mrs. W. D. Powell and Miss Annie Maberry, since 1882; Rev. and Mrs. W. M. Flournoy, since 1881; Misses Addie Barton and M. C. Tupper, Mrs. M. E. Graves, and Rev. F. M. Myers, (now in the United States,) since 1884.

60. From what States did they come?  
Mr. Myers from Kentucky, Miss Tupper from Virginia, the rest from Texas.

61. With what success have they met?  
The Lord has blessed them wonderfully, over 250 have been converted, they are sending out missionaries to their brethren, and a flourishing school for young ladies has been established.

62. How many missionaries are there in all these fields? (Count up and see.)

63. How much money is needed to support them and rent or build houses for them to preach in?  
Not less than \$100,000 for this year.

64. Do they need reinforcement?  
All are begging for more men, the need is very urgent in Mexico and in Central China.

65. How much money will be required next year?  
Perhaps \$120,000, if we move on as Providence leads.

66. How much of this will you give?

## HINTS TO TEACHERS AND PARENTS.

This catechism, written for many different classes, is, of course, not exactly adapted to any one. To make it at all complete in the space at command, required the crowding of many facts into long answers. Its value will depend largely on the manner in which it is used. We therefore suggest:

1. It is two long for a single lesson. You might take for March 28th questions 1-19 and 62-66; for April 4th, questions 20-41, and for April 11th, questions 42-61. Or perhaps still better, divide into five or six lessons.

2. If possible have a large map of the world, and point out all the places mentioned, a common school map will do, if you have no better. Note the difference of time, and start questions as to what Dr. Yates, or brother David, or brother Powell is perhaps doing while you are in Sunday-school.

3. From your reading about foreign countries and mission work put flesh and blood on the dry bones of the catechism—the color, the customs, the civilization of the people, and interesting facts about the missionaries and their work.

4. For small children, run over with a pencil, strike out some questions altogether, and cut down the long answers, or enclose, by marks, such parts as ought to be committed to memory.

5. Above all, become really interested yourself, and you cannot fail to get hold of the minds and hearts of your class.

GOOD NEWS FROM ITALY.

Dear Journal:

Signor Cossu writes encouragingly from his new field in the northern part of Sardinia. He says: "I have at last been able to open the new hall for preaching. For the first meeting I sent out invitations, but, as soon as the fact became known, others came also, and in such numbers that the hall could not hold them. Seeing that the crowd was so large, and that it continued to grow larger at each subsequent meeting, I was compelled to issue tickets of invitation, allowing only those who had tickets to enter. But during the service it seems impossible to keep others from entering, so that before the close of the service the room is literally packed."

"It is taken for granted that the priests, and especially the bishop, thunder against us, in order to frighten the people into not coming to hear the gospel; but they come nevertheless, and all the wrath of the priests has not, as yet, been able to restrain them. May the Lord dispose their hearts to receive the truth, that they may thus bring forth fruit worthy of his kingdom."

From what I have been able to hear this is a most promising field. I am hoping to visit it in the Spring or early Summer to see for myself, and to do what I can to push the work forward. I often feel, now that I can speak the language with fluency, that I should like to give my whole time to evangelistic labors, but for the present this seems impossible. There are hundreds of towns and villages in Italy where the gospel has never been heard. It is more than likely that some, perhaps many, of these places would prove much more fruitful than the cities.

I have just had an interesting letter from Signor Modon, a member of our church in Rome, who is now engaged in colporteur work in the island of Corsica. He is greatly encouraged by the fact that the society that employs him has sent an evangelist, an able preacher of the gospel, to help him in his labors. He thinks the prospect is cheering. They have just succeeded in renting a large hall, excellently situated on the principal street of the town. Heretofore their meetings have been held in the colporteur's private house, on the third floor. He says the authorities, purely out of hatred to the priests, are very favorable to them and their work. Seeing that they had no suitable place for preaching, the mayor of the town gave them a special written permission, (a rare thing indeed,) to preach in the public square of the city. The first Sunday more than five hundred were present. When they get into the new hall they are hoping that many of these will come, and continue to come. Mere curiosity may sometimes prove a great blessing.

As I have already stated it seems to be the general complaint, that for some cause the meetings are not as well attended in Rome this winter as usual. I am happy to say, however, that our preaching hall in the new quarter continues to be an exception to this rule. Thus far we haven't room for the people who come. Last Friday night every seat in the hall was occupied, and the small space about the door was unpleasantly crowded. The situation seems most fortunate, and I regret exceedingly that we haven't a larger hall. Besides the Sunday-school and the mothers' meeting we have preaching three times a week. Generally, when I do not preach, I stand at the door to keep order, and to give tracts to those who come in. Most of the hearers are young men, belonging to the laboring class, and their attention, and the readiness with which they receive the tracts, makes me hope that our work will not be in vain. In Italy one must learn to labor and to wait, for as yet the visible results are not large. But we know that "in due season we shall reap, if we faint not."

JOHN H. EAGER.

Rome, Feb. 2d, 1886.

WORK IN LAGOS.

December 8th, 1886.

Dear Dr. Tupper:

The time for another report has come, and I have let a week pass without making it. This is because I started on the first for a visit to the station at Hausa Farm and only returned last Saturday.

I have worked as follows during the quarter: Superintended the school, visiting it frequently; taught one hour a day; preached ten times; baptized two persons; assisted in two funerals; attended thirty week meetings in connection with our work, most of which I addressed; made 66 visits and had 17 private talks at the Mission House in direct connection with the work. I have done but little preaching, because brethren Cook, Smith and Stone were here to divide it with me. My teaching has been toward the training of a young man from whom we hope for usefulness in the future. I wish we had many such to be training with him, but he is the only one we have capable of receiving such training. The attention I

have been able to give the school is distressingly little, and so is the time I have been able to put on the study of the language. In the latter, however, Mrs. Eubank and I have made some progress, when we could find time for study. I have preached my first sermon in Yoruban in this quarter, and have made several prayer meeting talks in it. My visits have been to church members, school children and their parents, and the heathen. I put all together because I frequently meet two of these classes at one place.

In my visit to Hausa Farm last week I was gone four and a half days; visited 8 villages; preached 13 times to about 200 persons, (many of them twice,) besides a number of short talks to individuals; took part in three prayer-meetings, and administered the Lord's supper. But this comes properly in my next report.

Yours affectionately,  
P. A. EUBANK.

CHURCH BUILDING IN MEXICO.

SALTILLO, MEXICO, Feb. 4th, 1886.

The members in Musquiz have succeeded in buying a lot in the centre of the city, paying for it the sum of \$190. The Board sometime since agreed to aid them if they would raise \$200. This they will do, and more. The Board also authorized me to draw on the building fund and aid them. So I will go over as soon as possible and commence the building.

The members in Patos have bought a lot centrally located, and have commenced the erection of a church house. Before May we expect to worship in it. I don't suppose that we shall ask the Board for anything there except a pastor and a teacher.

The brethren in Progreso have contracted for a lot and have nearly raised the money to pay for it. A hundred or a hundred and fifty dollars, with what they will raise, would build them a nice chapel.

Pupils are pouring into Madero Institute, and we have every prospect of a much larger attendance than we had last year. Fifty were in actual attendance to-day. Twelve or fourteen are young ladies, nearly all Baptists, who expect to go forth after this year as teachers. They are being specially drilled with reference to their life work. They are also being trained in house-to-house visitation. So the tree will soon begin to yield fruit. Yea, the investment will bring back large returns.

Fraternally,  
W. D. POWELL.

DEDICATIONS IN PROSPECT.

SALTILLO, MEXICO, Feb. 5th, 1886.

The church is built just inside the old walls. It is 38x50 feet, Gothic style. It fronts on the plaza. The walls are all completed, the timbers are up to receive the roof, and we are daily expecting the iron for covering. The tower is completed, except the upper part, which will be of wood and iron. About one-fourth of the plastering is finished. The doors and windows have yet to be put in. The duties being the same, we wish to put in stained glass windows. The floor will be on a decline of two inches to the foot. It will be of brick to prevent burning. The entrance will be through the tower at one corner of the building, so that those who wish to see must enter. There is a recess back of the pulpit for two dressing rooms. The baptistry is finished and will be used next Sunday. We hope to conclude the entire work by the middle of April or before.

We will have an excursion to the dedication. Can you not attend? We will make it a great occasion. We will arrange the time to suit your convenience, even though it should be next summer. This you must pass with us.

The church at Patos will be ready to dedicate at the same time. This we expect to build without any help from the Board. The churches in Musquiz and Progreso will be doubtless ready at the same time. So you can spend one month dedicating churches.

How would it do for Signor Cardenas to attend the next Convention? He tells me there are 60 girls in school and more pupils coming in every day. There will be many more students than last year. About 16 will be in the third year's course. Twelve expect to go out as teachers after this session. What a work for Jesus they will do.

Miss M. is quite well, and perfectly happy. She and Miss Barton spend each afternoon in house-to-house visitation. This will help us very much in evangelizing the city.

Very fraternally,  
W. D. POWELL.

What a steam-engine brother Powell is—to write one day about buying lots and raising money to build, and the very next day about arranging for the dedication of four houses of worship!

FROM BROTHER DANIEL.

BAHIA, BRAZIL, Jan. 11, 1885.

Dr. H. A. Tupper:

Having reached our destination, I will write you a short note, giving simply a statement of facts, promising a long letter by next mail.

Following your instructions, we visited brother Taylor *en route* for Rio, and insisted that he should accompany us and aid us in deciding upon a permanent location, but he was so situated that he could not leave home at that time. He, therefore, simply gave his advice, and we continued our voyage. We were heartily welcomed in Rio by brother Bagby and his noble help-meet. After having exchanged many congratulations, and having asked and answered many questions about native land and Brazil, we proceeded prayerfully to consider the needs of each field—Rio and Bahia—and the adaptability of the missionaries to the fields, and it fell to the lot of Mrs. Daniel and me to return to Bahia, leaving the others in Rio. Rio was our decided choice, as we feared the excessive heat in the northern part of the Empire, and Mrs. Daniel came near shedding tears when she learned that we would have to return to Bahia. But feeling that our lives are not our own, and that we are not to live for ourselves, but for Christ and his cause, she, with Christian fortitude, consented to return, so we are here, ready and willing to do whatever the Lord may direct. We were surprised to find the mission in such a flourishing condition.

Brother Bagby in Rio has good congregations with steadily increasing interest. Brother Taylor's mission in Bahia, of course, is stronger, having been established longer; his congregations are large and very attentive. His church is gradually gaining ground, and by the blessings of God will soon be self-sustaining. His people love him very devotedly, and though Bible doctrines are hated, yet he is respected by all classes; he is certainly a missionary indeed. We had the pleasure of witnessing a baptismal scene last Sunday. The baptism took place in Bahia Bay in the presence of the church and a very large congregation, many of whom assembled to scoff, but some were earnestly seeking the way of life eternal. Brother John Baptist officiated. Brother John Baptist was converted under brother Taylor's ministry, was baptized, ordained and married by him, hence they are fast friends, and brother Taylor calls him his Timothy. Will write you again by next mail.

Yours in Christian love,  
C. D. DANIEL.

FROM CUBA.

HABANA, January 30, 1886.

Rev. H. A. Tupper, Cor. Sec.

DEAR BROTHER.—There is a brother here, a Spaniard, deacon of the Gethsemane Baptist church, Havana, Cuba, who intends to leave here for his home in Spain in April next. He is a man of liberal education, a good speaker, an earnest worker, and full of the spirit, is anxious to preach the gospel among his own people. He asks for information about the Baptist missions in Spain, where located, and the names of the missionaries. Can you give me the information, and I will transmit it to him. You will address me at Key West, Fla.

I have baptized eleven, and there are many more who are ready and anxiously awaiting an opportunity, which will soon be afforded them. The authorities interfered with our baptism in the sea, and we are now preparing a baptistry where the ordinance can be administered without fear or hindrance.

The work is very encouraging, and prospects bright.

Your brother,  
WILLIAM S. WOOD.

FROM JAPAN.

YOKOHAMA, JAPAN, Jan. 2, 1886.

We are all safe, sound and happy in Yokohama. We found on our arrival here that the steamer for Shanghai had left the day before. We landed Thursday morning, December 31, and shall have to stay here until next Wednesday. I am sorry on account of the loss of time and the expense, but glad for the ladies to have a rest, and glad to see something of Japan. Our voyage was very pleasant, except for a few days. Mrs. Herring and Bryan were quite sea sick; Dr. McCown only a little the first evening; Mr. Herring not at all; I had several spells. We are stopping at the Windsor Hotel, which is good and cheap. Dr. Yates met us here in a letter welcoming us to his house and heart. I found that one of my boxes had not reached San Francisco. Dr. Hartwell promised to send it on for me.

Wishing you a happy New Year, and many of them, I am your brother in Christ,  
R. T. BRYAN.

EN ROUTE.

LIVERPOOL, ENG., Jan. 20th, 1886.

The good ship "Celtic" landed us safely the night of the 16th instant, the tenth day after leaving New York.

The voyage was very pleasant. There was but little tribute paying to the sea. I escaped the tax altogether for the first time. Although Miss Morris was belated, she arrived in time to sail with us. Our party number five, including the two little girls.

We wait here till January 30th, and take steamer direct for Lagos, which will get there ten days sooner than the ordinary weekly vessels. A letter from brother Eubank reports all well in Lagos.

We hope to arrive at our destination February 25th.

The Lord be with you.  
Yours affectionately,  
W. J. DAVID.

FROM BAHIA.

January 12, 1886.

SELF-SUPPORT—NUMBERS DOUBLED.

I am much pleased with brother Daniel and wife as co-workers. The Lord is opening the door in other important points, and he thinks, as I also do, that it will be necessary for him to occupy, as soon as he feels independent in the language, the most important of these points, which is the third city in the empire. In that city we have an ordained minister and several persons interested. I expect by arrangement to visit his city—Perambuco—soon and preach for a month or two. If our expectations are fulfilled, there is no doubt but that brother Daniel ought to occupy the place, say at commencement of next conventional year.

We had two baptisms in the bay last Sunday. The cause in Maceio is progressing. Sr. Teixeira's aged father has been baptized and his mother is asking baptism. Brother Lius, of Pernambuco, is there aiding him, at present in the interior doing evangelistic work.

Our church in Bahia is now paying its rent of preaching hall. The mission part of rent is only \$10 per month.

I agree heartily in the committee's report on self-support, i. e., that it must be the gradual "consummation towards which all missionary operations should tend." The report seems to me the very essence of prudence and wisdom, the spirit and development of Christianity in the salvation and elevation of our perishing fellow-creatures.

I have translated Dr. Ford's *Origin and History of Baptists*, a part of which is now on the press. Brother Bagby agrees with me that it is a necessity for our work now. We expect precious fruit from its circulation. Our saving in rent will enable me to publish it and keep within my appropriation.

Last Christmas our number in Bahia was 50. Uniting Maceio, we now number about 100.

One of my colporters sold 1,260 Bibles and portions in 1885; the other 650.

Our church and friends brought a cart load of provisions, which was distributed to the poor on Christmas day.

A reception was given to the children on New Year's day.

We look forward to a year of great blessing in Brazil.

Pray for us continually.  
Your humble servant,  
Z. C. TAYLOR.

MISS CYNTHIA E. MORRIS.

Brother Editor:

In your last (Feb.) issue you speak of Miss Morris as having gone from Louisville, Ky. Though not as important as some other questions that might come up, yet it is of sufficient moment to require correction, I think.

Miss C. E. Morris, who lately sailed with Rev. W. J. David and wife, for Lagos, Africa, was born and brought up in St. Genevieve Co., Mo., not far from Farrington. In the last three or four years she spent two seasons in Louisville, attending the Theological and other lectures at the Seminary. This is all of her Louisville life. So Miss Morris adds another name to our list of Missouri missionaries, of which we now have five under the auspices of our Convention Board—four women and one man. I think we can probably claim the sixth in the person of Miss Mina Everett, though she went immediately from Texas, and by this time is in Brazil.

Missouri Baptists manifest much more interest in missions, both Home and Foreign, since they sent some of their own children to the mission fields, far away. They now feel that there is a tender link connecting them with Africa, China and South America. We are aiming to raise larger amounts for missions this year than in any year preceding. So far, we are ahead.

Fraternally yours,  
R. S. DUNCAN,  
Feb. 7, 1886. Montgomery City, Mo.

TROUBLES AT CHINKIANG.

January 4th, 1886.

Dear Dr. Tupper:

The new year has brought with it troublous times, and we are all anxiously waiting to see what is to take place. A brief account of these troubles may possibly be of interest to the friends of missionary work in America, illustrating as they do some of the difficulties encountered in the prosecution of missionary work in China.

The Methodist Episcopal Mission have two dwelling-houses on the hills about half a mile from my home. On Wednesday, December 30th, about 1 o'clock in the afternoon, these houses were surrounded by 40 or 50 men, who tore down the shutters and carried them away. Each house is occupied by a missionary and his wife. They were taking dinner when the attack was made, and on going outside to ascertain what was the cause of the disturbance, they were immediately knocked down, and their hands and feet tightly bound with ropes. In this helpless condition they were dragged across the ground for some distance, and then, their legs being unbound, they were made to walk, with their hands tied behind them, through crowds of people, to a house about a mile and a half from their homes. Here they were confined until they were rescued, some hours after, by the U. S. Consul. They were sent back in chairs with an escort of soldiers. One of the ladies fled from the house where her husband was bound, and ran all the way to my house, entering in by the back door. She was screaming and in a fainting condition. These men, it is supposed, attacked the house, because of a dispute they have had with the missionaries in regard to money matters. Some of the men are now in prison. The same evening the house of an agent of the American Bible Society was attacked with bricks and stones, considerable damage being done.

The Presbyterian Missionaries here have also been roughly treated, and the people, generally speaking, are in an excited state. No injury has been sustained by any property in Chinkingiang belonging to the Baptist Mission, and I sincerely trust that our beautiful chapel will not be damaged in any way. Proclamations warning the people not to insult or molest the foreign missionaries in any way are to be seen on every side, and a crier has been going through the streets exhorting the people to abstain from all acts of violence.

I am opening the new chapel twice a day, afternoon and evening, and am having large and attentive audiences, who will sit and listen patiently to the gospel for hours. Other missionaries occasionally preach in the chapel in the evening, as they do not open their own chapels at that time.

Three Sundays ago I had forty soldiers from the camp on the hill overlooking the chapel at the morning service. The commanding officer was among them, and he and several soldiers have been frequently coming to the afternoon and evening services, but since the trouble that I have mentioned to you in this letter occurred, they have all ceased to attend the services.

The girl's school that Mrs. Hunnex has charge of now numbers about ten. They are learning to sing nicely under the tuition of Mrs. Hunnex. The expenses of this school are borne by Christian friends in England.

We are just commencing the week of prayer here. We shall meet every night, the various missionaries taking part in the meetings. I trust that we shall have a time of refreshing from the Lord, in order that we may be the better fitted to engage in the work of making known the gospel to this great heathen people.

Faithfully yours in the Lord,  
W. J. HUNNEX.

THE TUNG CHOW MISSION.

TUNG CHOW, CHINA, Dec. 26, 1885.

The mission has been, for the greater portion of the past year, without the experienced guidance of Dr. Crawford, he having left for America on the 20th of March. Previous to his departure it was agreed to use the occasion of his absence for the development of the preaching ability of several of our Chinese Christians. In accordance with this plan, brethren Pruitt and Halcomb, when in the city, have each occupied the pulpit one week in the month, the remainder of the time being distributed between 6 or 8 of the native brethren. In the cases of two or three of these brethren the experiment seems to have had a good effect. A Sunday-school and weekly prayer-meeting have been sustained throughout the year as usual. The Board has been informed of the death of Mrs. Halcomb, and of the consequent relinquishment by brethren Pruitt and Halcomb of their plan to establish their work at Hwang Hien. Last year we mourned the death of Mrs. Pruitt. This year the Lord calls us again to pass through the deep waters and give up another of our number, to be absent from the body, but present with the Lord. In regard to these two noble

young women, one has said, "lovely and pleasant in their lives, in their death they were not long divided."

Mrs. Halcomb was so habitually bright, cheerful and hopeful, that she imparted brightness to all about her. Her power to win children, and, through them, their mothers, gave promise of great usefulness in the Sunday-school and other departments of mission work. The cause of missions, as well as the bereaved husband, has sustained a sad loss in her death. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Yet we know He doeth all things well.

In September the long pending negotiations for the house at Hwang Hien were brought to a successful issue, thanks to our obliging and efficient consul, Dr. A. P. Platt, of Chefoo. Brethren Joiner and Davault went and took possession at once, so that we now have two stations in operation.

"On to the Interior," is our watch-word. The action of the mission, calling for two men and their wives for Pingtu, has been communicated to the Board. Ping-tu is an important and promising field, and should be occupied at once, and strongly manned.

The statistics of the Tung Chow church for this year are as follows: baptized, 1; received by letter, 3; excluded, 4; dropped from roll, 1; dismissed by letter, 1; died, 1; members, 100; contributions, \$13.50.

N. W. H.

FROM BROTHER HALCOMB.

TUNG CHOW, CHINA, Dec. 26, 1885.

During July and August my health was not good, but early in September I began a fall tour of preaching, which lasted 65 days. I visited various points in the counties of Chau Yuen, Lai Yang, and Ping-tu. Found the people more than usually friendly, and inquisitive about foreign affairs, while a few were inquiring the way of life.

On this tour I made two visits to the Shangtswang church. During the latter of these, which was of more than a week's duration, Mr. Pruitt was with me. We got the brethren to go about the villages two by two, as did the disciples of old, preaching the word. At evening we would meet and relate the experiences of the day. A good deal of enthusiasm was awakened, and I think good was done.

I need not attempt to give definite statistics for the Shangtswang church. The roll of nominal members is no indication of the true state of the church. Now is the time of disciplining, exhorting and reforming abuses.

We have had no additions during the year, but on the contrary, five unworthy members were excluded, and several others are under discipline. Two were dismissed to join the church at Tung Chow.

This has been a trying year for the faithful few of this little church. It has pained them to be compelled to exclude those who formerly seemed zealous in the Lord's cause, and who ran well for a season. But they have met the occasion nobly, and recognized the necessity of performing the painful duty. A few persons in the vicinity of the church are seeking the light. There are still some serious dissensions, but there seems to be a decided growth toward unity. The little school begun last year has been continued, and was supported mostly by the church. The teacher of the school has preached regularly at Shangtswang as previously. Miss Moon has done valuable work among the women and girls there and in the surrounding villages, a kind of work much needed. On the whole, I think the church has made progress during the year.

When not otherwise engaged, I have still devoted my time to the study of the language.

Respectfully submitted,  
N. W. HALCOMB.

REPORT OF WORK JULY-DECEMBER, 1885.

The months of July and August and part of September were spent at the interminable task of learning the language, as much as hot weather and a not over strong state of health would allow. In addition to this I preached twice a month at the church here, and did other work as occasion arose. In September a week was spent in helping brethren Joiner and Davault rent their house at Hwang Hien.

On October 1st I started on my westward autumn missionary tour of preaching among the cities and villages, returning home November 13th. The greater part of my work was done at the city and in the surrounding villages of Pingtu. Brother Halcomb and I were together there part of the time, and I went with him from there to Shangtswang for a week. While in the west I also made a short trip to Kao-mi city. On this tour I distributed freely no books. I was able to make sales of a few tens of volumes, and was uniformly pleased with the effect of that method of book distribution. In future I shall sell almost wholly. At Pingtu, while

we gathered no fruit, we found a very good state of feeling. That city, more friendly than many other cities heretofore, seems to have a growth of friendliness. At any rate we were very well received on its streets. It is the general impression of our mission that it promises more than most others as a place of missionary operations.

Since my return from the country my work has been, in its chief part, the study of the Chinese classics. I am now, in connection with brother Halcomb, opening a chapel, (or rather a combination of chapel, reading-room and general conversation-room,) of evenings, with some prospect of success.

I continue this winter preaching at the church two sermons per month as before.

Respectfully,  
C. W. PRUITT.

Tung Chow, China, Dec. 22, 1885.

The May number of the Journal must be delayed a week or more to contain abstract of annual report. We may possibly divide the difference by not issuing the April number quite so early as usual.

Mr. and Mrs. Harvey, on December 30th, were at Lagos, having the real African fever, but hoping soon to return to Abeokuta, where five are waiting baptism. Mr. Smith had reached Ogbomoso.

"HOLDING THE ROPES."

Down into the mines of China, Africa, Brazil, Italy, Mexico, have gone men and women beloved by the Southern Baptists. In these mines, (some in a greater, some in a less degree,) it is dark, and the air is foul and noisome, and the labor is heavy and exhausting. They are shut in from God's glorious day, and cut off from the fellowship of their own kin and kind. They toil face to face with death; and from time to time there comes to our ears from those depths a quick, agonizing cry; and then we know that another of the little band has fallen.

With so much odds against them it must have been a mighty motive that impelled them hither, and one still more mighty that impelled them to stay. Ah! there is treasure in those mines, and they have gone to seek it. But not for themselves—no, not for themselves! They seek it for their Master—and ours, whom we profess to love with a soul passion as deep, as tender, as holy as theirs. And when they went down we promised to "hold the ropes" for them.

Are we doing it? A few are clinging on with all their might and main; a few more giving somewhat of strength; others just a dainty bit of a pull, and still others take hold, but are only making-believe. And the rest? Mostly they are feasting and merry-making, adorning their persons, seeking fame, putting gold in their coffers, and thinking "how happy we are going to be!" And to those toiling down in that nether darkness—this is the cruellest, sharpest part of it all. Note that sorrowful plaint recently borne up from China. It voiced every missionary heart. Perhaps not often do they speak out thus in the public prints, but in private correspondence or conversation, with one accord this is the utterance—that the dreariest, saddest feature of a missionary's life is the loneliness and lack of sympathy, in some degree inevitable, but which is emphasized a thousand-fold by the want of interest, and often the criminal indifference of their father's children, their own brothers and sisters who remain in the dear old homes. Could anything appeal to us more eloquently than do these sad truths?

LYNN.

FROM CENTRAL CHINA.

Dr. Yates writes December 9th to correct our list of laborers at Shanghai and vicinity. The most serious error was that we had put brother Bryan at Soochow, where it seems no provision has been made for him to live, and he would be both uncomfortable and useless until he learns the language. The veteran Doctor says:

The apostolic method two and two is better in very many respects. The accommodations for Mr. and Mrs. Bryan at Chinkingiang is only temporary. It is not well to crowd two families together, unless the house is specially built for it. Mr. Bryan's house should be commenced by the first of March, 1886.

Soochow, with its chapel and little church of 9 members which Wang Ping San, who has just returned from there, says is holding together well, must wait for the next two men who are willing to take a big job in a great city and centre. For their accommodation a house should be built to accommodate two families under the same roof, or within the same inclosure, for it is not well

in so large a city for two families to be widely separated, for their wives would often be left alone. All well. We suppose our reinforcements are at sea, but have had no advices in regard to them except what appear in the papers.

Faithfully,  
M. T. YATES.

SPECIAL CONTRIBUTIONS.

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

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

Notice to Contributors.

PLEASE NOTIFY IF RECEIPTS ARE NOT PROMPTLY RECEIVED FOR CONTRIBUTIONS, AS THEY ARE INVARIABLY SENT BY RETURN MAIL.

RECEIPTS FOR FOREIGN MISSIONS

From Jan. 25th, 1886, to Feb. 23d, 1886.

ALABAMA.—Miss Annie Kennedy, Centreville, 45; First Bap. ch., Montgomery, by T. L. Jones, 50; E. P. L. Ray, Knoxville, 15; by W. B. Crumpton, O. S., 172.40; Palmetto St. Bap. ch., Mobile, by Geo. A. Pearce, Tr., 25; A. J. Lambert, Mt. Pleasant, 1; M. E. Chandler, Clanton, 1. Total, \$269.40.

ARKANSAS.—By J. P. Eagle, Lonoke, 45; D. W. Hanson, Atlanta, by T. C. Monroe, 20; by Mrs. A. L. Cradup, from Mrs. M. McGee Gravel Hill ch., 41; and from W. M. Soc., of Ozark, 39; Gen. Asso. of West Arkansas and Ind. Ter., by I. L. Compre, 428.05; by J. C. Wattle, Arkadelphia, 442.25. Total, \$105.30.

FLORIDA.—W. L. Kilpatrick, (of which \$25 to redeem pledge for Mex. Miss.) 83; by J. H. DeVotie, Cor. Soc., (of which \$20 to redeem pledge of J. H. Kilpatrick for Mex. Miss.) 50; Judge James R. Brown, Canton, by J. H. DeVotie, Cor. Soc., 440; Geo. D. Moore, for J. M. Joiner, 60; coupons for Mex. work, as follows: from Rutherford, 110; from Bernard, 410; from Herrington, 45; from W. A. Norcross, 20; from J. Norcross, 210; by B. M. I. Grange, 42; by L. E. Soc. of Sardis ch., by B. M. I. Grange, 45.40; by M. Soc. of First Bap. ch., Atlanta, by Mrs. W. T. A. S. Tr., for support of Mexican girl, 47; Quimlan Bap. ch., by Jno. Tillman, Tr., 41.45; Infant class of Albany Bap. ch., by Mrs. A. C. Collier, 115; W. L. Stanton, pledge for Yates' chapel, 45; Thos. G. Lawson, Laton, 225; by J. H. DeVotie, Cor. Soc., 424.21. Total, \$499.60.

KENTUCKY.—Miss Soc. of So. Bap. Theo. Sem., Louisville, by Z. T. Coyle, Tr., 41; Robert Miller, Louisville, by H. Allen Tupper, Jr., 41.01; East Bap. Miss. Soc., Louisville, (of which \$12.50 for W. B. Bagby), by Mrs. T. H. Duncan, Tr., 42.15; Madison Ave. Bap. ch., by S. S. Covington, by W. W. Walker, 42; Elkton Asso., by B. W. D. Seely, Tr. Ex. Com., 431.05; Woman's Miss. to Woman Soc., of Eminence Bap. ch., by Mrs. J. M. Crabb, Tr., 410; Children's Miss. Soc. of Cox's Creek ch., by J. M. Sallee, 420; Honest and Earnest Soc. of Eminence Bap. ch., by Miss M. M. Fortner, 55.50; W. M. Soc. Bap. ch., through Ex. Com., by T. S. Laton, 421.16; Littlefield Bap. ch., by W. L. Richard, 425; Students' Asso. of Elk Creek ch., by W. V. Macfee for "Mrs. David's Memorial," 47. Total, \$707.60.

LOUISIANA.—By Mrs. L. J. Bridges, Baton Rouge, 38.25.

MISSISSIPPI.—By B. W. Griffith, Tr. Com. Hd. Miss. Bap. ch., (of which 45 for W. J. David), \$309.07; Bap. ch. and S. S., of Natchez, by S. White, clerk, 414.50. Total, \$353.57.

MISSOURI.—R. S. Duncan, Agt., (of which \$1 for Miss C. E. Morris; \$5 for Mrs. Bagby, and \$3 for Miss Young), \$271.65; Curryville Bap. ch., by J. W. Hawkins, Tr., 49; Canondelt Bap. S. S., of St. Louis, by L. E. Kline, for W. B. Bagby, through Religious Herald, 41.67. Total, \$285.32.

NEW YORK.—H. P. Williams, New York, through Religious Herald, \$2.65.

NORTH CAROLINA.—By F. H. Bridges, Tr., (of which 45 for bell for Yates's chapel, and \$150 for H. T. Bryan), \$171.07.

SOUTH CAROLINA.—By Mrs. W. B. Peoples, President of F. M. Soc., Barnwell C. H., 45; Oberway Bap. ch., by A. L. Evans, Tr., 44; Columbia Bap. ch., by W. H. Lytle, 435; M. C. Sawyer, Graham's, 60 cents; by N. N. Burton, Batesburg, 415; by A. P. Abell, Tr. Ex. Com. G. H. Asso., 42.50; Burlington Bap. ch., by John B. W. Edwards, Tr., 416; Sumter Bap. ch., by John S. Houghton, Tr., 45.50; Beulah Bap. ch., Abbeville Asso., by B. F. Miller, 41.50; D. W. Alderman, for Herring and Bryan, 110; Blackstock Bap. ch., Chester Asso., by J. A. Brown, 44.50; sundry parties, by J. D. Pitts, 420; Anderson Bap. ch., by T. P. Bell, 221; J. M. Bostick, Lawtonville, 20; Bennettsville Bap. ch., by A. J. Bristow, Tr., 49.02; Union County Asso., by Stephen Crow, ch. Tr., 47.60; Dry Creek Asso., by Stephen Crow, ch. Tr., 47.60; Dry Creek Bap. ch., 155.00; Union County Asso., by J. A. Pant, Tr., 42.40. Total, \$101.20.

TENNESSEE.—J. P. Bashaw, Mt. Juliet, 410; by Don Singletary, Sec. Mission Board of Beulah Asso., 115.25; Children of the Young South, by Mrs. N. G. Bailey, for education of two young ladies in Mexico, Institute 410; Miss. Soc. of First Bap. ch., Knoxville, by Mrs. Belle Cruise, Tr., for support of girl with W. D. Powell, 410. Total, \$75.55.

TEXAS.—By A. T. Hawthorne, Agt., (of which \$100 for Sallito ch., and \$500 for Mexican schools), \$421.20; Mrs. Sue A. Hollar, Gawco, 42; S. S. of First Bap. ch., (Gulvinton), for girl in Madero Institute, by Lucian Minor, 86; Post Oak Grove Bap. ch., Bell county, by W. J. Cooper, for J. M. Joiner, 55.55. Total, \$537.05.

VIRGINIA.—Boy's Miss. Soc. of Leigh St. Bap. ch., Richmond, by Thos. M. Thener, O. S., 410; "Will," Richmond, for support of girl at Madero Institute, 55; Miss Annie Harrison, First Bap. ch., Richmond, 45; from "missionary ben," for Mex. Miss., 41; W. M. Soc. of First Bap. ch., Richmond, for W. M. Stien's salary, by Miss Anne Gwatney, Tr., \$100. Total, \$116.

AGGREGATE, \$3,847.22.