

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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As usual in the May number we give up a large part of our space to the Annual Reports. Keep them for constant reference during the coming year.

THE DEBT.

The treasurer's report shows larger receipts from the churches than last year; in fact larger than ever before in all the history of the Board. How then did he report a year ago a balance of \$1,100, and this year a debt of \$8,600? Let us see.

First. Several missions absolutely required reinforcement, and suitable candidates were anxiously waiting to go. We, therefore, sent out twelve new missionaries. The amounts paid for their outfit, passage-money, and one-quarter's salary, foot up more than the deficit.

Secondly. "Misfortunes never come single," and so just when the pressure was hardest at home there came unexpected drafts from one after another of the missions. Each was occasioned by special need, and any one would have been readily paid, but when all were put together they made some \$7,000, and proved quite a burden.

Then the Board had reported a balance on hand in 1884, and so again in 1885, and many good brethren came to feel that since this was the Lord's work he would provide the means to carry it on, and they need not exert themselves. "Stand still," said they, "and see the salvation of the Lord;" but hear the unmistakable command of Jehovah: "Speak unto the children of Israel that they go forward." And as we go the very difficulties in the way shall become a wall of protection on the right hand and on the left.

DR. WM. H. GWATHMEY.

When the Convention in 1845 appointed its first Board of Managers for Foreign Missions, one of the brethren named was a rising practitioner of medicine who had recently removed from King William county to this city. Four others in the original list, Drs. Ro. Ryland, E. L. Magoon, W. A. Baynham and T. W. Sydnor, still survive, but Dr. Gwathmey alone, by continued residence in Richmond, preserved an unbroken connection with the Board for forty-one years. During nearly thirty-five of these he

was Recording Secretary, and has left large folios of manuscript minutes without blot, erasure or mistake, as monuments of his loving labor and careful skill.

In early life he longed to go to China as a medical missionary, but when dissuaded by his brethren he accepted the less honored, but not less noble part of staying up the hands of those who could go, by faithful work, liberal contributions and constant prayers. The Board never had in its councils one more devoted, more earnest, more pious. His resignation of office on account of his failing health is mentioned in the Annual Report. In less than a day after it was adopted, on Sunday morning, the 2d of May, he fell on sleep. "Blessed are the dead who die in the Lord; yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

Dr. Gwathmey married a daughter of the elder Basil Manly, D. D. She, with nine children, survive to mourn the loss of one who was so pre-eminently a good man, and to trust the Saviour whose presence illumined all his life, and brightened more and more the days of his weakness and his pain.

THE CHIN-KIANG CHAPEL.

The last Convention took up a subscription and cabled Dr. Yates to build and draw for the money. He has built; he has drawn; his draft has been honored. But what of the subscription? "Tell it not in Gath, publish it not in the streets of Ashkelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." But let us gently whisper in the ear that about one-third was paid in time to meet the draft; another third was sent in not very long after; the remaining third—well, the good brethren subscribed at the last Convention, and no doubt expect to pay at this one. If they would add in the interest we have been compelled to incur on their account all will be well.

CANTON JOTTINGS.

A SEMI-CENTENNIAL.

An interesting celebration was held on December 31st to commemorate the 50th anniversary of the opening of the Ophthalmic Hospital in Canton. In connection with this effort the Medical Missionary Society was formed, which was the first society of the kind ever organized. The Medical Missionary Society of Edinburgh was one of the results of the Canton Society. Now that medical missions form so important a branch of the missionary enterprise at home and abroad, it is interesting, at least to us in Canton, to reflect that this branch of mission work had its origin in our city. There were addresses, music and refreshments at the hospital on the anniversary, and services in Chinese, and a magic-lantern exhibition in the evening. Nearly a million of patients have sought relief at the hospital since its opening, 50 years ago. It was soon changed into a general hospital instead of one for the treatment of the eyes only.

RELIEF WORK.

I returned last Saturday from a six days' trip to the flooded districts, where several of us went to distribute rice and winter garments to the destitute. In one place the fields for five miles are still covered with water. The dykes have been repaired, but the canals for drainage have been all choked up with sand and earth, and must be dredged before the water can flow back into the river again. The people have lost both crops of rice, and there are scores of houses fallen down in most of the villages.

Some \$8,000 have been raised and placed in the hands of the missionaries for distribution. The work is now over. We trust that besides relieving the temporal wants of the people, this exhibition of the humanitarian side of Christianity will remove some of the prejudices of the people, and lead them to examine our books and listen to our words with attention.

A HOPEFUL INQUIRER.

Yesterday a young man, who is a country school teacher, came into my study. He

said he had read portions of the Bible and tracts, and was pleased with Christianity as a whole, but wishes to discuss some points on which he was not satisfied. I asked him to state his objections, and he began about ancestral worship, which is the religion of the Chinese, especially of the educated classes. I was much pleased with his candor and earnestness. As we passed from one point to another his mind seemed to be satisfied with my explanations. He told me that he had given up idolatry. At first his mother opposed him violently, but now he had won her over, and she too had given up the worship of idols. As he was about to leave he surprised me by asking me to pray with him. We knelt down together, while I commended him to God. He returns to the country in a few days, but I trust that the third chapter of John, which I read with him, and my solving of his difficulties, will be blessed of God to his benefit. Will not the friends at home join with me in praying for this young man?

SOME CRUMBS FROM THE ASSOCIATION.

Our Kwang Tung Association has just held its second annual meeting. We had a very pleasant, and I trust, profitable time. The brethren in the business and devotional meetings expressed themselves earnestly and well. I gave a few crumbs that fell from the table.

"The Holy Spirit may be compared to a bullet in a gun. If the ball is there we may expect some execution. So when we have the Holy Spirit we expect some result from our preaching. But our sermons are too often only like fire-crackers—some paper and a noise and nothing more." DEACON CHIEUNG, of Shiu Hong.

"Men of the world are like a rusty iron pad-lock; it lies quietly in a corner and rusts in peace, useless and eating itself away. But Christians are like gold; it must be put into the fire and filed and polished, and never rusts. So Christians must expect persecution and trial." Bro. Lo Tsz CHAIN, in Associational Sermon.

"I notice that Christians sometimes put poor cash into the contribution box, and pay their subscriptions in light-weight silver. When we are going to make a present of fruit to a friend we always select some choice variety; should we treat God more meanly than we would an earthly friend?" DEACON LEE, of Canton.

"A pastor should adapt his instructions to the needs of his people, just as parents adapt food to the wants of a child. When a child is sickly and loses his appetite we give him some puppy soup. So I think some members need a diet of puppy soup to strengthen them." Bro. CHIAN, of Hong Kong.

"Christians, and especially preachers, should be neat. A young man should have his head shaved every Saturday, a middle-aged man once in ten days, and an old man once a fortnight. If Christians come to church with their cues dissheveled, their hair sticking up like bristles, and their chins like a shoe-brush, men will say we do not care to be associated with such worthless people." DEACON LEE, of Canton.

"Christian men should teach their wives to read the Bible. You must not order them to learn and frighten them; but if you deal with them gently they will learn. * * I know from experience what a blessed thing it is to have your family read the Bible with you every evening." DEACON LEE, of Canton.

"Preachers should be careful about their diet. A man will eat salt fish and salt greens, and when he has spoken awhile his throat will be so dry he cannot preach any longer. He concludes that preaching is too hard on his throat, whereas the trouble is he is not careful about his food." DEACON LEE, of Canton.

ARRIVED AT PERNAMBUCO.

PERNAMBUCO, March 31, 1886.

Dr. H. A. Tupper:

Mrs. Daniel and I landed in Pernambuco to-day, after a very pleasant voyage of two days, on steamship Finance, though Mrs. Daniel suffered very much from that terrible malady, sea sickness. She is a most excellent missionary but a very poor sailor.

We left brother Taylor and family enjoying good health, with plenty of persecution. On the 27th of March brother Taylor was insulted on the street and struck over the

head, but fortunately he wore his high beaver and thus saved his head, but got his new hat spoiled.

Our cause in Bahia is in a very flourishing condition. There are many Nicodemuses all over that great city, who are anxiously enquiring the way of life and salvation, but for fear of the Pharisees they are secret enquirers. They dare not make their desires known until enlightened by the grace of God. They are then prepared to forsake the world and endure persecutions for Jesus sake. During our sojourn in Bahia we lived with brother Taylor, and can say that he and his noble Christian wife are the most devoted, self-sacrificing Christians with whom it has ever been our pleasure to associate. They seem to be completely absorbed in their great life's work. I have often heard that devoted man of God say, let persecution, deprivations, trials, troubles, and even death come, yet our motto is, Brazil for Christ. Such a devoted Christian will surely succeed, is succeeding, has succeeded.

In the near future I will tell you something of Pernambuco and the prospects here.

Yours in hope,

C. D. DANIEL.

ARRIVAL OF REINFORCEMENTS.

CHIN-KIANG, March 17th, 1886.

You will be glad to know that our reinforcements arrived here a few weeks ago, and we are now a very happy family. Bro. Bryan spends several hours every day acquiring the language, and is, I think, making satisfactory progress. He attends some of the preaching services, and has spoken two or three times to the people through an interpreter. This appears to interest them considerably. We have been having some good meetings, the chapel, not infrequently, being crowded with attentive listeners. The Methodists are now building their chapel, and I have invited them to worship with us every Sunday morning until their place is finished. They have accepted the invitation. The people are friendly, although there have been some serious disturbances here during the last few months.

A gentleman here has given me \$30 to buy hymn books for the use of the Americans and Europeans, who worship every Sunday evening in our chapel. The different missionaries preach in rotation, and brother Bryan's first sermon on "God is Love," was, I think, enjoyed by all.

Mrs. Hunnex unites with me in Christian regards.

Sincerely,

W. J. HUNNEX.

ARRIVED OUT.

LAGOS, February 28, 1886.

Dear Doctor:

As the mail is about to leave for England I hasten to announce our safe arrival last night. We are well, and find the brethren also in health and full of hope for the future. A young lad will be baptized this evening.

Yours affectionately,

W. J. DAVID.

NEW BOOKS.

The St. Louis Baptist Publishing Company hand us new editions of two well known and much esteemed works: *The Infidel's Daughter*, or Conversations upon Atheism, Infidelity and Universalism: By A. C. Dayton, 370 pp.; and *Seclusaval*, or the Arts of Romanism: By Mrs. A. C. Graves, 660 pp.

The American Baptist Publication Society, (Philadelphia,) hand us the *Baptist Year Book*, pp. 200; price, 25 cents—a valuable manual, though it perpetuates last year's mistake about the editorship of the *Journal*; *The Parramore Children*: By Mildred Scarborough. Price, \$1.25—a tale of Accomack county, Va., in which we recognize some of the characters; *The Hospital Rose*: By Mrs. R. M. Wilbur. Price, \$1—two stories for young girls; *Rachel Hastings' Girls*: By Sophie Bronson Titterton. Price, \$1.25—a work on the condition of woman in heathen lands; and a package of tracts, *The Lord's Day*: By D. Read, LL. D.; *Future Punishment*: By A. Hovey, D. D.; *Worship in Giving*: By Ed. Judson, D. D.; *How to Enlarge the Congregation*: By J. W. M. Williams, D. D.; *Family Worship and the Gospel Diagram*.

FOREIGN MISSION JOURNAL.

RICHMOND, VA., MAY, 1886.

SUMMARY

Of the forty-first annual Report of the Board of Foreign Missions of the Southern Baptist Convention.

When the Convention met in Montgomery thirty years ago we had twelve missionaries in two foreign countries; now there are over fifty located in five continents. The contributions of the churches have increased in nearly the same ratio. We thank God and take courage.

CHANGES IN THE BOARD.

The Hon. J. L. M. Curry, who had served as president for twelve years, resigned in November in consequence of his appointment as minister to Spain. The Board selected Prof. H. H. Harris, of Richmond College, to succeed him.

In place of Dr. Wm. H. Gwathmey, whose failing health compelled him to resign the office of Recording Secretary, the Board has chosen Deacon A. B. Clarke.

The vacancies in the Board have been filled by earnest men, devoted to the work.

FOREIGN MISSION JOURNAL.

The receipts of the paper for twelve months slightly exceed the expenditures. This suggests that the *Journal* might be made a source of pecuniary profit to the cause as well as of more far reaching influence in propagating a missionary spirit, if our good pastors and people would make greater effort to extend its circulation. The retirement from its editorship of Dr. H. H. Harris, on account of the pressure of other duties, is deplored by all. A successor will be appointed soon after the adjournment of the Convention, who will, no doubt, preserve the tone and standard of the paper.

WOMAN'S WORK AND OTHER AGENCIES.

The work of Christian women, having been relegated to the State organizations, does not come now directly under the supervision of our Board. It has been ascertained, however, that in eight States \$8,885.20 has been raised for our work. Foreign missions appeal powerfully to the sympathies of godly women, and their energies and efforts, when more perfectly organized, will be more abundantly fruitful.

Our vice-presidents have circulated tens of thousands of documents, and performed other invaluable service. Their reports to the Convention will indicate how faithfully they have discharged their duties. But, superadded to these voluntary representatives in the States, must we not have other representatives who shall give undivided attention to the support of our work? The Board hope to devise some system, which will be acceptable to the States, and, under the blessing of God, productive of the means necessary for their broad and ever broadening enterprise.

LARGE GIFTS.

Dr. W. G. Rider, of Maryland, has donated \$20,000, the interest of one-fourth of which is to be paid annually to our treasury. His example deserves imitation in view of the fact that we have rarely realized legacies.

The American Baptist Publication Society has made donations for distributing scriptures in our foreign fields amounting to \$2,525. A prominent officer of the Society gave last year to Madero Institute \$1,000.

MISSION IN CUBA.

The Convention in 1881 decided that the time had not come for our Board to enter that field. Recently new religious interest has sprung up in the island. Through the courtesy of the Home Board our attention was called to the subject, and by the invitation of prominent brethren of Florida, our Corresponding Secretary visited the Convention of that State last November. From the action of the Florida Convention we extract the following:

"We conceive that this Convention is able to undertake this work: at once, *i. e.*, the preliminary or provisional work—to go and prepare the way, to lay foundations, to throw up breast-works, and hold the fort till the Foreign Mission Board of the Southern Baptist Convention can come to the rescue, which we hope will be not later than the next meeting of the Southern Baptist Convention."

The means are in the hands of God's people, and the question is respectfully submitted to the wisdom of the Convention.

SELF-SUPPORT.

After full and earnest consultation with Dr. Crawford and other missionaries, the Board adopted a well-considered report, closing with these resolutions:

"Resolved 1, That while the principle of self-support in our mission work is essential to healthy progress and ultimate success, we believe its practice is to be established not by formal rule, but as the result of growth and development.

"Resolved 2, That we urge upon our missionaries the duty of holding constantly in view self-support as an object to be attained, and of training their converts and churches in this direction with all possible diligence."

DEPARTURE AND RETURN OF OTHER MISSIONARIES.

On the 10th of December Mr. and Mrs. D. W. Herring and Mr. and Mrs. R. F. Bryan, with Miss Ruth McCown, sailed for China. Miss McCown has been released from her obligations to our Board, expecting to marry Rev. J. A. Thomson, a Scotch missionary of Japan.

On December 5th E. A. Puthuff and C. D. Daniel, of Texas, with their wives, a son of Mr. Puthuff, and Miss Nina Everett, sailed for Brazil.

In January last, brother W. J. David and wife, with two children, sailed for Africa, accompanied by Miss Cynthia Morris, of Missouri. They arrived in Lagos the 27th of February, and on the 1st of March Miss Morris and our missionary, Rev. C. E. Smith, were united in the bonds of matrimony.

Dr. George B. Taylor, with his family, arrived in this country last August on leave of absence for two years.

In April brother W. B. Bagby, who had been seriously ill with yellow fever, returned to the United States with his family, and is now engaged in agency work in Texas.

THE TREASURER'S REPORT

shows receipts amounting to \$83,854.31, of which, however, \$5,845.46 was collected and expended in the previous year, as was explained to the last Convention. The missionaries report, as collected on their fields, \$2,575.79. The balance from last year was \$1,144.61. Total of funds available \$81,729.25.

At the beginning of the year it was estimated that \$100,000 would be needed. This sum was divided out among the States, and each was urged to raise its quota. The indications being unfavorable, the Board detained missionaries already appointed, declined to make other appointments, and denied petitions for aid. But the demands became imperative, and twelve additional laborers were allowed to go forward. To the large sum requisite for outfit, passage money and salaries, were added unexpected and extraordinary drafts amounting to \$7,000.00. In this emergency brethren in Maryland, Kentucky, Tennessee and South Carolina came to our relief with liberal advances. The amount still due on these advances, \$8,647.90, is reported by the Treasurer as "bills payable."

The expense of sending men to distant fields is necessarily large. They cannot be either recalled or forsaken in times of stringency. Their drafts must be met whether there is money in the Treasury or not. Is it practicable to divide the burden, or must it continue to fall entirely on the Board?

DEATHS.

We have been called to mourn the deaths of three noble women from the ranks of our missionaries, and one wise counsellor from the membership of the Board.

Mrs. N. W. Halcomb went out from Kentucky in 1883, was married at Chefoo, July, 1884, and fell on sleep at Tung Chow, China, May 23d, 1885.

Mrs. W. J. David, a native of Virginia, after five years of devoted service at Lagos, was en route for Madeira seeking restoration to health. On the 24th of May her body was solemnly committed to an ocean grave.

Her dying admonition to her stricken husband still rings in many ears: "Never give up Africa."

Mrs. F. M. Myers, from Kentucky, was prevented by premonitory symptoms from going to Africa, and reluctantly went instead to Mexico. Even this climate did not check the advance of disease. She had hardly entered upon a career of great usefulness, when she was obliged to return home, and breathed her last on the 7th of November.

Edwin Wortham, one of the oldest and most faithful of our managers, and long the efficient treasurer of the Board, passed away on the 10th of September.

[Since the report was adopted, Dr. Wm. H. Gwathmey has also passed away.]

OUR MISSIONS.

MEXICO.

Salttillo.—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.

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

Monclova District.—Senor Rodriguez. *Statistics*.—Baptized, 87; scholars, 216; church-members, say, 270.

Brother Flournoy, who has recently forwarded his resignation, labored during the year among a mixed population, Indian, African and Mexican, in the midst of much opposition, but with tokens of the divine blessing.

Brother Powell has been abundant in labors, preaching almost daily, baptizing 87 converts, organizing churches, building houses of worship, and looking after the interests of Madero Institute. He is greatly encouraged and calls for constant increase of working force.

BRAZIL.

Rio de Janeiro and Santo Barbara.—W. B. Bagby, Mrs. Bagby, E. A. Puthuff, Mrs. Puthuff, Senor Mesquita, H. Soper, Miss Nina Everett.

Bahia and Maccio.—Z. C. Taylor, Mrs. Taylor, C. D. Daniel, Mrs. Daniel. *Native preacher*.—Senor Teixeira.

Statistics.—Baptized, 23; received by letter, 4; members, 168; contributions, \$485.

Rio de Janeiro.

A new and more eligible hall has been secured, and congregations and Sunday-school show signs of promise. During the absence of brother Bagby the work is in charge of Brother Soper, an Englishman, and Senor Mesquita, a Brazilian, who preaches with much power. The recent additions to the force are engaged on the language. The mission has published and is circulating several tracts. The church supports a colporteur and a Bible-reader. The outlook is hopeful, and the truth is spreading into the regions beyond.

Bahia and Maccio.

Just one year ago Senor Luis was baptized at Pernambuco, and has been preaching most effectively. The church pays the rent of its hall, and is cultivating the grace of giving. Brother Daniel, knowing the language in his childhood, has gone regularly to work. Brother Taylor has been untiring in his labors and undaunted by the scoffs, the stoning and other persecutions of his many adversaries.

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.

Pinerolo.—Signor Ferraris.

Milan.—Nicholas Papengouth.

Venice.—Signor Bellondi.

Bologna.—Signor Colombo.

Modena.—Signor Martinelli.

Carpi.—Signor Fasulo.

Bari and Bartetta.—Signor Volpi.

Naples.—Signor Basile.

Island of Sardinia.—Signor Cossu.

Statistics.—Baptized, 24; membership, 288.

The General Outlook

is good, though beset with many and peculiar difficulties. At three places the *locales* have proved too small for the congregations. There are about 25 candidates for baptism and others receiving special instruction.

The working force consists of twelve evangelists, four colporters, one Bible-woman and several Sunday-school teachers, who preach to some 2,000 hearers a week. It is expected that the conference of evangelists, now about to be held, will undertake the support of yet another colporter.

Signor Fasulo, the new evangelist, is a magnetic speaker, and has created quite a stir in and around Carpi. On one occasion he addressed an audience of over 3,000, assembled to witness the first protestant burial ever seen in that community. At Rome a *locale* has been opened in the new quarter of the city. Sunday-schools and mothers' meetings are well attended.

Brother Eager finds progress in liberality, and a growing tendency on the part of the Italian brethren towards self-support, but thinks more than one generation will be needed to correct the evils fostered by the Roman Catholic system. He begs for our sympathy and prayers, and for means to occupy new and inviting fields.

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.

Ogbomoso.—L. O. Murray, native evangelist.

Gaun.—S. L. Milton, native evangelist.

Haussa Farm.—Albert Eli, native evangelist.

Statistics.—Baptized, 18; members, 125; pupils, 220; contributions, \$230.

Brother Cook's failure of health will compel a speedy return. Brother Harvey has spent the year preaching in Abbeokuta, but at last accounts was in Lagos for medical treatment. Brother Smith spent a month in Ogbomoso, and baptized eleven persons. Brother Eubank, as the senior missionary during brother David's absence, has borne the burden of "all the churches," and will soon need a term for rest and recruiting.

The mission asks for a physician, especially in view of pressing into the interior where medical skill is not now within reach.

NORTHERN CHINA—P. O., CHEFOO.

Tung Chow Mission.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss Lottie Moon, N. W. Halcomb and C. W. Pruitt.

Whang Hien Mission.—J. M. Joiner, Mrs. Joiner, E. E. Davault and Mrs. Davault.

Statistics.—Membership, 103. Messrs. Joiner and Davault, with their wives, have been occupied in studying the language and establishing themselves at Whang Hien.

Messrs. Halcomb and Pruitt are anxious to open a new station at Ping-tu, in a fertile and densely populated region, more than 60 miles from any point occupied by missionaries. They would like to have a teacher and a physician to be associated with them.

Miss Moon has been visiting in the western parts of the province, and spent the winter in Ping-tu, where the outlook is favorable.

Mrs. Crawford has kept up a Sunday-school class and weekly prayer-meeting for women and a daily Bible-class for girls, except when out on her visits among the villages. In these she finds more encouragement than among the hardened populace of Tung Chow.

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 Yeur San; sexton, P'ay Sian Su.

Kein San.—See T'ay San, pastor.

Soochow.—Tsu-nye-Shang, a licentiate, and chapel-keeper.

Chinkiang.—William J. Hunnex, Mrs. Hunnex, R. T. Bryan and Mrs. Bryan.

Statistics.—Membership, 97.

Dr. Yates insists earnestly on conversion for church membership and consecration in ministers. With the aid of licentiates and chapel-keepers he has maintained four or more services a week in all the chapels. His Sunday mornings have been given to instructing the members in reference to the nature and object of Christ's church. Much of his time is given to the work of translating the scriptures.

The chapel at Chin-kiang is an acknowledged success. In it the gospel is preached every day and night except Saturday. A residence for Mr. and Mrs. Bryan is greatly needed. It will cost \$2,000.

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. *Statistics*.—Baptized, 17; members, 347; contributions, \$448.38.

The work in and around Canton was greatly interrupted by war, by mob violence, and more recently by floods. The native Christians, under cruel persecutions, have more and more abounded in zeal and liberality, rebuilding their chapels when destroyed, raising means to erect others, and pressing every department of their work.

Regular services are maintained in Canton, Macao, and at fifteen other stations. Dr. Graves' class for the training of preachers had an average attendance of sixteen. The eight schools for boys and girls averaged 119 pupils. The tracts sold amount to 429,440 pages, the portions of scripture numbered over 8,000—receipts from sales over \$90.

"For what God has enabled us to do we bless his name and look hopefully for greater results in the future."

CONCLUSION.

This report is presented with a profound sense of the vastness and sacredness of the work committed, by the providence of God, to the hands of the Board, the imperfection of their most faithful endeavors to promote its interests, and the utter inability of man to conduct successfully this grandest enterprise on earth without unflinching faith, persistent purpose, and an abiding consciousness of the presence of the covenant-keeping Jehovah. Fitting means must be instituted and vigorously pressed; but not more misguided are they, who ignore such means while they look for divine help, than they who fancy that any human plans and instrumentalities can promote the kingdom of

God among men without the all-powerful agency of the Holy Ghost to arouse saints to greater devotion, and to save the nations with the great salvation. Should this Convention prostrate itself before God, in contrition of spirit, and in prevalence of prayer for more perfect consecration to the world's evangelization, and go forth to the churches endowed with power from on high, so that the people would follow their leaders in labor, and sacrifice; should a day or a week, for fasting and prayer, be recommended by this body, and kept by the people, to strive with God for the revival of the missionary spirit, so that, with hearts longing for souls, hands laden with offerings shall be brought to the Lord's cause, then would the best methods for gathering these offerings and communicating them to a perishing world be readily discovered; the windows of heaven would be opened, and blessings unspeakable poured down upon the servants at home and the servants in the field, and the day of the world's redemption would seem to draw nigh. His followers may haste the coming of the Lord Jesus Christ.

"God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, oh Lord; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him."

TREASURER'S REPORT.

1885. RECEIPTS.	
April 30—Balance per report.....	\$ 1,144 61
1886.	
April 30—Cash received to date from	
Alabama.....	\$ 3,174 61
Arkansas.....	984 32
Florida.....	938 58
Georgia, including \$1,766 43 collected last year.....	10,070 49
Kentucky.....	8,158 01
Louisiana.....	873 64
Maryland, including \$75 collected last year.....	4,216 34
Mississippi.....	3,417 25
Missouri.....	6,184 96
North Carolina.....	6,021 57
South Carolina, including \$902.88 collected last year.....	8,368 57
Tennessee.....	3,804 03
Texas, including \$3,151.15 collected last year.....	12,690 94
Virginia.....	9,425 85
West Virginia.....	56 61
Mexico, collected last year.....	856 00
Others States.....	4,162 49
	\$83,404 31
So. Bap. Con. by G. W. Norton, Tr.....	90 00
Isaac Davis fund.....	250 00
Maryland fund.....	70 00
Missionary Society of R. F. Institute.....	40 00
Geo. W. Norton & Co., loan.....	2,000 00
Loan on call.....	1,885 37
Notes discounted.....	46,600 00
Interest received.....	78 91
	\$135,563 20
LIABILITIES.	
Bills payable.....	\$8,647 90
1886. DISBURSEMENTS.	
April 30—By cash for	
African Missions.....	\$11,743 10
China Missions:	
Canton.....	9,025 39
Shanghai.....	9,574 20
Tung Chow.....	4,436 01
Whanghien.....	1,945 00
European Missions.....	12,925 47
Mexican Missions, including \$6,751.46 received by Rev. W. D. Powell in 1884-85.....	19,883 85
Brazilian Missions.....	10,842 90
	\$80,376 92
Salary of Corresponding Secretary.....	2,500 00
Salary of Clerk.....	500 00
Salary of Treasurer.....	500 00
Expenses of Vice-Presidents.....	663 25
Incidental expenses.....	278 45
Printing.....	338 13
Mite Boxes.....	78 52
Rent of Mission Room.....	176 80
Interest on notes discounted.....	871 75
So. Bap. Con., printing minutes.....	249 96
Travelling expenses.....	280 41

Ag'ts, Sal'ies and Exp's:	
Georgia.....	603 14
Missouri.....	1,262 19
Alabama.....	167 24
Kentucky.....	2,007 73
North Carolina.....	198 17
Texas.....	2,361 45
Tennessee.....	72 00
Florida.....	114 64
	13,223 83
Bills payable paid this year.....	37,952 10
G. W. Norton & Co.....	2,000 00
Loan on call.....	1,885 37
Balance in my hands.....	124 98
	\$135,563 20

POLYGAMY.

PINGTU, CHINA, Jan. 12, 1886.

I was invited last Sunday to visit a mandarin's family, but declined on the plea that I do not go out on the Sabbath. I was asked to appoint a time for the visit, and I named this morning. Accordingly, about half-past eleven o'clock, a woman came to conduct me to the official residence. I was led through the large public gateway across a yard, then into another yard somewhat smaller, whence we turned to the left through an arched way leading to the private residence. A young fellow went ahead and announced my arrival. I followed immediately, and my presence seemed to produce some confusion; evidently I was not expected so early. A scene met my astonished and pitying gaze, such as I have never witnessed in the lowest hovels of beggary. An elderly woman was in the act of rising. Her hair was unkempt, her face unwashed, and seemingly smeared with soot, while her dress was disgustingly filthy. On a table beside her implements for opium smoking told a sad tale. A servant was engaged in combing a little girl's hair. She hastily swept off the dust from the torn matting which covered a wooden bedstead, and invited me to sit, saying, apologetically, that they had not expected me so soon. I entered into conversation with her, and in a few moments two blind men came in. One of them inquired what was meant by the Sabbath. Ascertaining that the elderly woman who had awakened my pity was the mandarin's legal wife, I made an effort to form her acquaintance. Hearing she was not well, I went back to her bed insisting that she should not rise. I had opportunity now to observe that, in this bitter January weather, her wooden bed was just opposite the open door, in the very coldest part of a very cold room, that the bed was barely covered with one poor rug, and must have been hard and cold beyond description, and that she had but one single covering. I attempted to sit down on the edge of the bed, but the servant interfered, and hurried me away to my original seat. After some further delay, a man, wearing a wadded satin garment, emerged from an inner apartment and passed rapidly out. This was the mandarin. I was now invited to enter the inner room, the comfort of which was in painful contrast to the squalor and wretchedness of the outer apartment. A couch extending the whole length of one side of the room was spread with felt rugs, and on one side was neatly folded an abundance of bedding. On the other side of the room was a wooden bedstead, likewise well provided with an abundance of cover, folded up for the day, as is the Chinese custom. A fire was burning in a Chinese stove, on which was a tea-kettle with hot tea. As I entered a woman with a pleasant face, but evidently in poor health, greeted me in Chinese fashion, clasping her hands in front and bowing. On inquiring I was told that this was the lady of the house. Here, then, for the first time, I beheld the practical working of polygamy. The wife of the man's youth, whose crime was that her male children had all died, was cast off and reduced to a state of object squalor and wretchedness, while another woman was brought in to take her place, and here, right before her eyes, was living in luxury, with servants to anticipate her every want.

Apologists for the polygamist tell us of the cruelty of requiring a man who wishes to become a member of the church to give up the mother of his children. In the case before me it is the mother of living children, two grown and married daughters, who has been put away. The woman who supplanted her is childless, except that she has two adopted children, a boy and a girl. Now the question arises, if an adopted son can fulfil all the requirements of ancestral worship, why was not a son adopted in the first place? Why should not the lawful wife have been allowed to adopt a son to take the place of those she had lost, and why should she not thus have been spared the bitter trial of seeing a stranger brought in to supplant her? O, the cruelty of this horrible system of polygamy! Yet your Christian missionary apologists will tell us that if the man will only promise to take no additional wives we should condone his past

and receive him for baptism! Fancy a Mormon asking for baptism and receiving a gracious permission from the Baptist pastor to retain his half dozen wives!

But to my story. After some little talk with the lady, the two blind men entered. They were said to be fine musicians, and I asked them to play and sing. Two instruments hanging on the wall were taken down and the musicians prepared to comply with my request. One instrument was similar to a guitar and the other seemed to be a castanet. The musician with the guitar played a rapid and lively prelude, and then the other one burst out singing, bringing in the castanet at intervals as additional accompaniment. Then the first musician, all the time playing rapidly, seemed to answer him, and so they sang alternately, till finally, towards the close, they sang together. It was not by any means bad music, though the accompaniment was monotonous. Meantime the lady had settled herself to her accustomed morning smoke. With her head resting on a pillow, she reclined on one side of the couch while I sat on the other. Beside her had been placed a waiter holding the usual paraphernalia of opium smoking. She would take a bit of prepared opium on something that looked very much like a knitting-needle, and hold it over the flame of a lamp. When it grew soft in the flame, she would put it into the opium pipe, apply the pipe to the flame and draw deep whiffs. The faint, sweet order of the burning opium is unlike anything else, and can never be mistaken; one often notices it in passing opium dens. The musicians kept up their apparently endless duet, the opium began to affect my head, and seeing no prospect of doing any good I was wishing I could make my escape. After awhile the smoking ceased, though the music did not, and the lady left the room to get her breakfast. She returned at last, the duet meantime having come to a close, and I talked with her and taught her adopted son. She inquired what people were permitted to join the church, and asked if we had separate churches for men and women. I warned her of the sin of opium smoking, but felt that all such warning was in vain. I could not but feel sorry for the adopted son, a bright, polite, rosy-cheeked boy, the very picture of health. Yet what hope, humanly speaking, can there be for him with such examples hourly before his eyes? I was disgusted with the whole scene, and gladly availed myself of the fact that it was my dinner time, in order to effect my escape. As I went out I paused to speak to the unfortunate woman who sat in squalid misery on the side of her wretched wooden bed. Years ago this miserable creature was probably a happy wife and mother, living in comfort, with servants to wait on her. Now she is an outcast, ill-clad, in abject poverty, her daughters far away, her sons in the grave, and, in the adjoining room, separated only by a curtain over the door-way, lives in luxury the woman who has supplanted her and the man who was the husband of her youth. Should this man apply for membership in our church, could the decision be left to me, I should say to him: "Put away the woman who has supplanted your lawful wife and restore the latter to her rightful place in your house, and so give proof of the sincerity of your repentance. After that we will talk about admitting you as a candidate for baptism."

L. MOON.

ITINERANT WORK IN BRAZIL.

I am but two days up from a bad spell of yellow fever, which has left me weak as water in body, but I trust stronger in faith and trust in God and our Lord Jesus Christ. Brother E. H. Quillen has passed away to be at rest with Jesus. I have no particulars of his death yet; he was the pastor of our church at Santa Barbara for some years, and was beloved of the people there.

But to come to my work at Santa Barbara. After being up there for two weeks in March, 1885, with brother Bagby, holding services with good success, I returned to Rio, and in May, finding it impossible to keep my mission to seamen going, I closed up on the 14th of May, with the intention of going to England and of spending two years in Spurgeon's College. The great need of work at Santa Barbara pressed heavily on me, and finally I went to brother Bagby and said I would go there for a few weeks and see what I could do. So on the 16th of May I left, and reached the city of Sao Paulo that night at 6 P. M. I stayed over the next day, as it was Sunday, and spent the day, preaching once for the Methodists and once for the Presbyterians. The service at the Presbyterian church was to the Brazilians, the pastor interpreting for me. Some 150 were present. It just thrilled me, and this was the first time I ever sincerely had a desire to work among them.

I got to Santa Barbara on Tuesday, the 19th, and started preaching from house to house at once. The people are much scattered, and I arranged my preaching so that

my appointments would be some three to four miles apart. From May 19th till August 15th I held at different parts of the settlement 79 services, and much good was done. As I felt, my intention was to return home, but I felt I could not leave, as week after week went by, till on the 15th August the church gave me a call as pastor. I felt bound to accept, and feel sure it was God's will, as He had cut off every way of retreat, for all the money I had I had spent, and even gone so far as to buy a horse, which I needed, for in one day I have gone 50 miles. This was to clear the character of an Englishman charged with murder.

From August 15th, when I took charge of the church, till I came here, February 21st, I held 68 services. During this time I have buried two and married two. I know of some that own their conversion to my preaching, and I know there are others who have been brought to Christ through my work, who have or will join other churches. But thank God I also know of several who are waiting for my return to follow Christ through the waters, and join our church. A Methodist pastor here told me he had been preaching there for over 16 years, and had never asked a soul to join his church. I soon told him we differed there. I think it as much my duty as a minister to point people to the true church as to the true Christ. On the 31st of May I started a Gospel Temperance Society with some 25 members. When I went there I doubt if there was a total abstainer in the place. In fact a certain minister of the gospel had been brought before the church for drunkenness. Now the little one has become a thousand, one society numbering 60, with a large Band of Hope for children. This is a united society for all sects, but the Baptists claim this noble work. Could you see the great change it has wrought here, how many homes have been blessed and hearts made light, then I feel sure you would pray God's blessing on such a work.

When I took charge I found the church as Isaiah says, every man going his own way, and many did not like the reins being tightened. It was like my first experience of a half wild mule—I got a kick when I least expected it—but having been used to rough fields all my time of service for Christ, I did not take it to heart, and it made me the more determined to conquer. I began to pound at them with the hammer of God's word, denouncing all sin and unrighteousness, and soon I found who amongst them were true and tried, and soon I had the infidels and scoffers on my track, and was promised a whipping, but it has not come yet, and blessed be God, they have been shamed and cowered on their own ground. Seeing that our work could be greatly extended, I pushed out and soon had a monthly service established at the *retiro*, a place hitherto held by the Methodists, and the pastor opposed my going, but I went, and five good Methodists opened their houses for me to preach in, and Mr. Charlee Hall, Episcopalian, kindly lent me his gin-house for preaching in also. In September I took a house in the town of Santa Barbara, lived in it and fitted up the front room as a Baptist church. This house before I took it was a whiskey store, so that we brought the spirit of God where once dwelt the spirit of the devil. At this time we had four preaching appointments in four different parts of the settlement, giving our Baptist people a service every Sunday and Wednesday. The distance I travelled during this time I could not say, but should think I averaged 10 miles a day, and through all my health kept fairly good; indigestion was my worse complaint, and this was caused from living on fat pork.

Let me say in conclusion that though absent, Santa Barbara is dear to me, and I do pray that I may yet be able, by the grace of God, to put that place right; it can and must be done. Every American there ought to be a missionary for Christ. Some allowance must be made for them. They are nearly 20 years away from home with all its Christian progress. Here they have been like sheep without a shepherd, surrounded by sin and all the allurements of the world. Let us thank God that some 40 of them still own themselves followers of Christ, and hold to the doctrines as taught in the scriptures; and let me beg all true Baptists to pray for Santa Barbara, and also for dark Brazil. Brethren we need your prayers and we need your money. The Methodists and the Presbyterians have each a fine church, and we have to worship in an upper room. The Lord help you and help you to give. We have a grand piece of ground picked out for a church, and it is for sale, and we are praying that our dear brother Bagby may succeed in raising money to buy it while he is at home. We miss him much. Take good care of him, and if you love him grant the desires of his heart concerning his work in Brazil. With our united regards, believe me. Yours in the gospel.

E. H. SOPER.

P. S.—As I am weak, *Central Baptist* please copy.

