

# FOREIGN MISSION JOURNAL.

PUBLISHED MONTHLY BY THE FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION.

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

VOL. 20—NEW SERIES.

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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.

### THIRTY MISSIONARIES FOR NORTH CHINA. PRAYER BEING ANSWERED.

A short time since Mrs. Crawford wrote that the North China Mission were praying for thirty new missionaries for that field, and begged that the friends of the mission at home would join them in that prayer. Doubtless it seemed to many who heeded this request that they were asking an almost impossible thing of God. We felt, many of us, that we might expect to see thirty men and women going in the near future to all our fields, but thirty for North China!

Yet is the answer coming. Mrs. Pruitt has been added to that mission. At the January meeting of the Board, brethren Bostick and Taylor, with their wives, were appointed to that field. Here are five of the thirty asked for. The ladies, through the Executive Committee in Baltimore, are raising money to send two ladies to help Miss Lottie Moon, and doubtless they will soon be sent. This would give seven of the thirty. God is answering the prayer. May we soon be able to say "God has answered the prayer." Let us pray on.

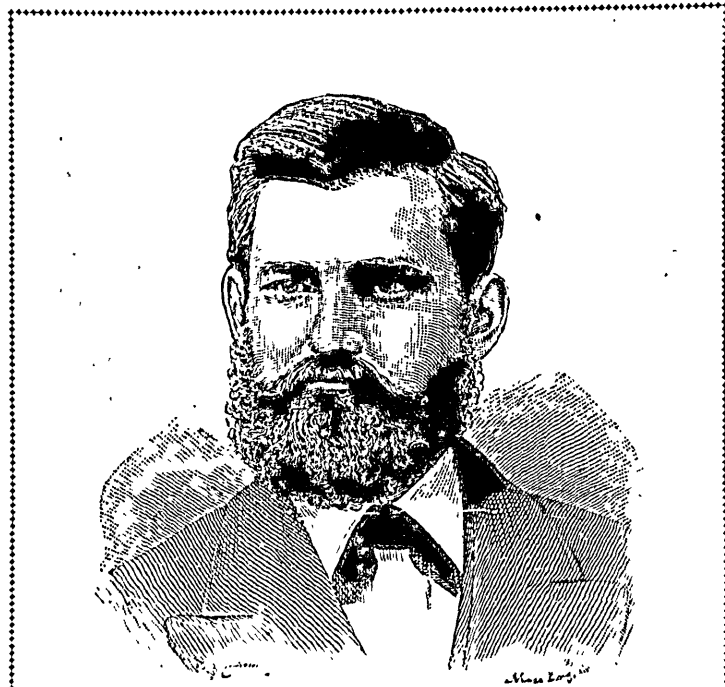
### CHANGES IN OUR MISSION FIELDS.

A glance at our list of missionaries on the second page will show several changes.

Mr. McCloy and wife are added to the list of workers in Canton and vicinity. They will enter on active work as soon as his resignation is accepted by the British and Foreign Bible Society.

To the North China list are added the names of Mrs. Pruitt, Revs. G. P. Bostick and J. J. Taylor and their wives. These last expect to sail in May.

In Italy, Mestre is added to Venice, as the field in which Sr. Bellondi labors. This is the new station, in the opening of which our evangelist met such bitter opposition. Dr. Taylor's graphic pen depicted the scenes to our readers some months ago. At Naples we have undertaken a new work, Count Papengouth, the father of our excellent pastor at Milan, having turned over the mission which he and his son Charles have been conducting in that city, to our Board. The son continues in charge of the work, and his name appears among our evangelists.



REV. E. Z. SIMMONS.

Born in Tishomingo Co., Miss., March 1, 1846. Baptized at Kossuth, Miss., in 1861. Attended Bethel and Georgetown Colleges of Kentucky, and was ordained to the ministry Oct. 30th, 1869. Appointed missionary to Canton, China, Oct., 1870. Sailed December 3, 1870, and arrived in Canton February 6, 1871.

From the list of Brazilian missionaries the name of Miss Maggie Rice disappears. This singularly gifted worker was called up higher by the Father on November 26th, her disease being yellow fever. Her work, in our estimation just begun, was in God's sight done, and he called her to receive her reward. Who will fill the vacant place?

The work at Santa Barbara is discontinued, and brother Puthuff will be henceforth associated with brother Daniel in work in Minas Giraes.

Mr. and Mrs. Chastain have settled at Matehuala, Mexico, a fact to be noted by correspondents. And Mr. and Mrs. Watkins find their home in Musquiz.

### FINANCIAL EXHIBIT JANUARY 1, 1889.

On the 30th day of April last, when the financial year of the Convention ended, the treasurer of our Board reported "actual balance for the new year, \$1,748.60." Since that time eight months of that "new year" have passed away, and it will be well perhaps for those at headquarters to let the brotherhood know the financial condition of the board, in order that these may consider intelligently what they ought to do in the months to come to enable the board to complete its year's work and have a little balance over for the next "new year."

The receipts from all sources, not including the balance, from May 1, 1888, to Jan. 1, 1889, have been \$46,368.18. Adding to this the \$3,609.63, balance in bank (including some unpaid loans) at the beginning of the year, the board has had for use \$49,977.81. But it has had to expend more than it has received, as shown by the fact that it owes to banks and to individuals the sum of \$15,650.21. This indebtedness has been incurred in spite of the fact that the receipts for the first eight months of this year have been nearly \$5,000 in excess of those of the corresponding period of last year. This excess has been consumed, and more than consumed, by the sending out of new missionaries to some of our fields, and by the movements of old missionaries to and from their fields. Brethren Moseley, Chastain and Watkins, with their wives, together with Bro. A. B. Rudd and Misses Cabaniss, Russell and Hale (self supporting,) have been sent to Mexico, where a number of new stations have been

opened, all entailing more or less of expense over and above salaries of missionaries. Bro. Hunnex and family have returned to Chinkiang, China, from England, while brethren Tatum and Britton have gone to reinforce the Central China mission. Mrs. Pruitt has been added to the North China mission, her expenses of outfit being returned by our board to the board under whose direction she went out. Rev. J. A. Barker and wife have gone to Brazil, while Mrs. Puthuff has been compelled to return to this country in search of lost health. From Africa Bro. David and family have just come, he too having broken down in health.

With all these extra expenses, it is cause for congratulation that the debt of the board is no larger than it was a year ago. Still it is to be regretted that there is any debt at all. And it must be confessed that the members of the board look with some anxiety to the four months to come. The expense of sending out these missionaries has been heavy, but maintaining them on their fields will involve heavier expense still. The drafts for salaries of all these new workers and for the other expenses connected with every mission will be more in number than ever before, and many of them will be quite large. And while this is true, it is to be added that other men and women are to be sent out in the very near future. Before this paper goes from the press, Bro. Chappell and wife will be on their way to China, and the names of yet others will have been announced as appointees of the board.

Where is the money to come from? We look to God first, whose our people are, and whose spirit is at work among them. Then we look to our brethren. We have confidence in both, and anxiously, yet hopefully, face the financial problem which is to be solved in the next four months.

### SAD NEWS.

The sad news comes to us of the death of the father of our sister, Miss Mina S. Everett, of San Antonio, Texas. We know the mournful sentiments of our sisters heart, and offer her our sincerest sympathy. Miss Everett is a devoted missionary spirit and she will not be left comfortless in her great sorrow. Her great comfort must be in "The Great Comforter."

### PASTORS GOING TO FOREIGN FIELDS.

The *Biblical Recorder* of the 12th of December announced that Rev. G. P. Bostick had resigned the pastorate of the first church of Durham, N. C., to go to China. We were fully prepared for this announcement by several conversations which we had the privilege of holding with Bro. Bostick at the convention at Greensboro, but were none the less rejoiced at it. While not a few young men have recently gone out from our midst to different fields, there are some things about Bro. Bostick's case which make it worthy of special mention.

After careful training, both in college and seminary, he had entered upon pastoral work at home and had been eminently successful in it. Though quite young, he was pastor of one of the best churches in his native State, and it seemed that there was no position open to the ministry to which he might not aspire in the comparatively near future. Honored and loved and trusted by his own church and the whole brotherhood of his state, he had everything to bind him to the home field. Yet from all these things he has cut loose that he may go and preach Christ in one of the hard places of the earth. Alongside of Bro. Bostick's case we are glad to place that of Rev. I. R. Deane, the honored pastor of the church in Huntsville, Texas. Bro. Deane, by his individual exertions had secured an excellent education and had attained to a professorship in the State Normal College of Texas. This position, in which he had done most excellent work, he resigned to become pastor of the church in Huntsville, the seat of the College. The church had greatly prospered under his labors and he had come to be looked on as one of the popular and successful ministers in his State. He too cuts loose from all that he has attained to at home, and offers himself, a well trained worker, for the mission to Japan, in case the Board decides to open a mission in that land. If not, he will probably go to China. His association has signified its affection for and confidence in him by pledging his support. Rev. J. J. Taylor, also a full graduate of the Seminary, and for several years a successful pastor, first at Batesville and now at Forrest City, Arkansas, has offered himself to the board for work in China, and has been appointed to the North China field.

There are other cases of pastors offering themselves to the board which we will notice at some future time. These are sufficient to warrant the belief cherished by us that the spirit of missions is growing among our people, so growing that men, proved and successful at home, are sacrificing their successes to this cause, and the people are approving and gladly hailing the going forth of some of their brightest and best to this great work. We believe, from observation of such facts as those given above, and from others equally inspiring, that the Baptists of the South are just entering upon an era of progress in their foreign mission work which will surprise themselves and make glad the heart of him who waits till the heathen shall be given to him for an inheritance and the uttermost parts of the earth for a possession. God grant it.

### IMPORTANT MEETING OF THE BOARD.

On Monday afternoon, January 7th, the Foreign Mission Board held a meeting which was both important and delightful. The subject of a mission in Japan was fully considered, and the prospect of early entrance into that promising field is cheering. There are important preliminary matters, however, which must be arranged, and on which really the starting of the mission is contingent. But, the great caution of the board in studying the subject in every direction, before committing themselves to the enterprise, is only an earnest of greater success when the work shall have been begun. In stating the above we take the public into confidential relations with the board, feeling bound to meet the expectation of the denomination in regard to this generally desired work, by saying as much as possible in consistence with propriety. Our personal opinion is that before the next issue of our paper the Japan mission will be established by formal action of the board, and one at least of our very best men appointed as a missionary to that country. In the consideration of this new enterprise, the board has received valuable informa-

tion from Rev. G. H. Appleton, a missionary of the Am. Baptist Missionary Union, who is recruiting his health in Virginia, which is the native state of Mrs. Appleton.

A most delightful season of rejoicing was had by the members of the board when they had heard the experiences of brethren G. P. Bostick, of North Carolina, and J. J. Taylor, of Arkansas, both of whom had applied for appointment to North China. Some account of these brethren is given in another article in this issue, and so will be omitted here. The board felt that God has given to North China two exceptionally fine men, and as they saw their prayers for this field so answered, their hearts overflowed with gratitude. In addition to these two for North China, the board accepted for the Canton mission, a brother McCloy, of whom Dr. Graves writes as follows: "He is a Scotch Baptist, a member of the church in Glasgow of which Rev. Dr. McPherson was pastor. He attended Grattan Guinness' Institution, where many of the China Inland mission men are trained." He went to China as colporteur of the British and Foreign Bible Society. He is strong and healthy, has acquired the language very well, and preaches a good sermon in English." Bro. Simmons writes that brother McCloy has taken well with the Chinese and bids fair to make a good worker. He has a wife and one child. He will not enter upon work in our mission until he has had time to hear from the Society with which he is working, and to which he will at once send his resignation.

### SCRAPS PICKED UP.

"Be very full of the glad tidings and you will tell others. You cannot give what you have not got.".....The recent union of Presbyterian missions in Brazil enables that denomination to form a Synod having three Presbyteries.....A company has been formed for the purpose of establishing stores on the Congo, where every thing needed by the white people can be secured. Another company will provide transportation facilities from the lower Congo to Stanley Pool. Next will follow the railroad.....The Fiji Islands, with only 9 white missionaries, have 3,505 native preachers; cannibalism has disappeared, heathenism is a thing of the past, and the light of the gospel fills all the region....."The reason many people have no interest in missions is because they invest no principal.".....The American Board (Cong'l) received last year for their work \$552,179.63, an increase over the previous year of \$75,735.36. Southern Baptists have not reached their first \$100,000 yet.....In Europe, Protestants have increased three and half times in the last hundred years, while Roman Catholics have only doubled their numbers.....The route of the railroad from the navigable waters of the Lower Congo to Stanley Pool, past the Livingstone Falls, has now been fully surveyed and found entirely practicable.....Robert College, Constantinople, under the American Board, enrolled last session 171 students. In 20 years 208 graduates have gone forth from it.....This Board reports for 1888, 90 stations, with 960 out stations, 472 American workers, with 2,335 native helpers, 336 churches, with 30,546 members; these last contributed \$124,274 during the year. ....The Missionary Union calls for 80 men to go to its fields at once.

The most difficult work which the Board attempts, and at the same time the work of greatest dimensions, is found in China. Missionary service here demands the enthusiasm that is called out, not by striking experiences and the stimulus of immediate results, but by the greatness of the task and the vastness of the issues that are at stake; and this demand is worthily met by the force which mans these fields. Year after year they press their work, modifying it here, enlarging it there, thankfully gathering up such results as appear, and patiently waiting for the larger outcome which they confidently expect.—*Missionary Herald*.

All honor to the patient toilers who are content thus to work, not seeing results, but believing that God will fulfil his promises. This faith will bring them fullest blessing, even though it be for awhile delayed. They do not doubt; why should we at home? They do not grumble at small results; why should we?

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RICHMOND, VA., FEBRUARY, 1889.

## OUR MISSIONARIES.

## SOUTHERN CHINA.

YANTON and vicinity.—R. H. Graves, Miss Lulu Whilden, E. Z. Simmons, Mrs. Simmons, Mr. McCloy, Mrs. McCloy, Miss Emma Young, Mrs. J. L. Sanford, Miss Nellie Hartwell, Miss North, and twenty-one native assistants and Bible women.

## CENTRAL CHINA.

SHANGHAI.—Mrs. Yates, D. W. Herring, Mrs. Herring, W. N. Chappell, Mrs. Chappell, assistant pastor, Wong Ping Sun, chapel keeper—a licentiate—Wong Yee Sang, sexton, P'ay San Su, Xuan Sen.—See page 10, San-pao.

SOOCHOW.—T. O. Britton, Mrs. Britton, Tzu-nye Shung, a licentiate, and chapel-keeper.

CHINKIANG.—William J. Hunnex, Mrs. Hunnex, R. T. Bryan, Mrs. Bryan, E. F. Tatum.

## NORTHERN CHINA.—P. O. CHIFOO.

TUNG CHOW Mission.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss Lottie Moon, Yang Hien Mission.—C. W. Pruitt, Mrs. Pruitt, G. P. Bostick, Mrs. Bostick, J. J. Taylor, Mrs. Taylor, Mrs. Davault.

## AFRICA.

LAGOS.—W. J. David, Mrs. David, P. A. Eubank, Mrs. Eubank, with four native assistants and teachers.

Abokuta, (P. O. Lagos).—W. W. Harvey, Mrs. Harvey, C. E. Smith, Mrs. Smith, and one assistant.

Oyomoh.—L. A. Murray, native evangelist.

Idan.—Jerry A. Hanson, native evangelist.

Hausser Farm.—Albert Eli, native evangelist.

## ITALY.

ROME.—George B. Taylor, 52 Via Giulio Romano, J. H. Eager and Mrs. Eager, 62 via Giulio Romano.

Rome.—Signor Paschetto.

Florence.—Signor Ferrarini.

Milan.—Nicholas Papagouth.

Venice and Mestre.—Signor Bellond.

Bologna.—Signor Colombo.

Modena.—Signor Martinelli.

Carpi.—Signor Fasulo.

Bari and Barietta.—Signor Volpi.

Naples.—Signor Basile and Charles Papagouth.

Porto Polce.—Signor Malan.

Cagliari, Sardinia.—Signor Arbanasich.

Jolenta, Sardinia.—Signor Cossu.

## BRAZIL.

RIO DE JANEIRO.—W. B. Bagby, Mrs. Bagby, E. H. Soper, Mrs. Soper.

BAHIA.—Z. O. Taylor, Mrs. Taylor, J. A. Barker, Mrs. Barker.

MACAO.—Senhor Lins.

PERNAMBUCO.—Senhor Joao Baptista.

MINAS GERAES.—C. D. Daniel, Mrs. Daniel, E. A. Puthuff, Mrs. Puthuff, native assistant.

## MEXICO.

STATE OF COAHUILA.

SALTILLO.—W. D. Powell, Mrs. Powell, Miss Annie J. Maberry, H. B. Moseley, Mrs. Moseley, Miss L. C. Cabanis, two native teachers, and three colporters.

Turkey.—A. B. Rudd, Miss Sallie Hale.

Colima.—Felix Jimenez.

Sabinal, Durango and Progresso.—P. Rodriguez.

Miquila.—A. C. Watkins, Mrs. Watkins.

Rio Grande, Durango.—(To be supplied.)

San Rafael and San Joaquin.—A. Travino.

Galena.—Jose Maria Gomez.

Regones.—Gilberto Rodriguez.

Matheuala.—J. G. Chastain, Mrs. Chastain.

STATES OF ZACATECAS AND AGUAS CALIENTES.

Zacatecas and Aguas Calientes.—H. P. McCormick, Mrs. McCormick, Miss Addie Barton.

## STATE OF JALISCO.

Guadalajara.—D. A. Wilson, Mrs. Wilson, Miss F. E. Russell.

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

The postage to each of our missions is five cents, except Mexico, which is 2 cents.

## JAPAN AS A FIELD IN WHICH BAPTIST CHRISTIANS SHOULD BE AT WORK.

MANCHESTER, VA., January 7, 1889.

Dear Mr. Bell:

To understand a people we must know their physical environment as that upon which habits of life as well as of thought are conditioned.

Notice the significant position of Dai Nippon. While it is the first oriental resting place after quitting the shores of America, it is so situated as to be the gateway to Korea, China and India. The prophecy of Thos. H. Benton has been fulfilled: "The way to the East is by the West—there is the East; there is India." Japan is the Gate Beautiful through which we may enter and pass on to a yet larger temple, prophetically promised to the Son for His inheritance. The peculiar configuration of Japan is due to two causes: the fires beneath and the gnawing of the sea on all sides.

Originally Japan extended from the Island of Sagahien in the north to the Rin Kin (Loo Choo) Islands in the south, but the Russian Bear embraced that northern section and put an end to its Japanese life. To the northeast we find the Kurile Islands stretching like a broken causeway towards Kamtschatka, but in good enough repair to serve as stepping-stones for Russia, the *bleu noir* of Japan. The Kurile still belong to Japan, but offer no inducement to the missionary. South of the invaded territory of Sagahien we enter the Island of Yezo, the most northerly point of Japan proper. It is one mass of mountains, but large enough to give employment to every missionary of the Southern Baptist Board, while in fact the city of Nemuro is the only point occupied by Baptists. There Mr. Carpenter laid a foundation, but died before much had been accomplished. The foundation, however, was well laid, and Mr. Carpenter's brother, leaving his business in this country, went out to Japan, and is now carrying on that work. His work is not for the Japanese as we understand the term, but for the Ainos, supposed to be the aboriginal Japanese. This is not probable, as there is evidence of a pre-Aino race, being, as I think of Indian origin, and not unlike the Karens.

There are many difficulties connected with mission work in Yezo that are not found in other parts of Japan. Space and time forbid mention of but one feature of the missionary enterprise in that island. At Sapporo, where the Agricultural College of the Empire is located, the young men of the country congregate, and the outcome of the little work that has been done there is an earnest of great things in the future. The climate is severe and fuel scarce. Leaving the treaty port of Hakodate we cross the Sangar Straits and enter the great mission field of Japan. Through the main Island (Hondo) runs a backbone of mountains. Beginning in foot-hills on the coast they increase in height as they approach the centre, where we find the peaks of Hakuzan (9000 feet), and the "Peerless Mountain," Fujiyama, (12,000 feet). In fact Japan is but the crest of a range of mountains born of the sea in its volcanic throes. This, with the continual detritus of the sea, accounts for its formation. Everywhere we find sleeping volcanoes, but their sleep is far from quiet. I crossed Fujiyama and found the earth so hot as to be painful to the feet, while the sulphurous fumes were at times almost stifling. At the foot of this and of other so-called extinct volcanoes are found innumerable springs of boiling mud. There are over a hundred of these once active, but now quiet (?) volcanoes, and there are about twenty mountains that are only less threatening because they find a vent for their fires. Asamayama is never quiet, and Oshima continually puffs its sulfataras high in the air. It is not surprising that seismic phenomena should be a branch of collegiate education in that land. This uncertain state of the country, together with the storms that sweep across the islands, must explain the peculiarly improvident character of the Japanese. They live with but little thought of the morrow, and yet they are the bravest, kindest and most approachable people that I have ever met. They need and want something upon which they can rest their faith and hope. Materialists they cannot be. Heathen (as we use the term) they are ceasing to be. They are day by day crying out for light, and with us it rests whether they shall become Agnostics or those who shall "follow the Lamb." Their word to-day is: "Let us eat and drink, for to-morrow we die." Into our keeping has been given that which may lead them to say: "I know whom I have believed," &c.

Japan is no longer the puzzle of the Orient, a great nation of recluses. It is more than a Paradise of children and the home of poets and artists. Our first view of Japan reveals a busy, hurrying, progressive nation of thinking men, ready to listen to the Western teachers, and active in propagating the faith that leads them into the light. We know much of what Japan has been, something of what she now is, and the Japanese may well say, "it doth not yet appear what we shall be." Their altars are yet dedicated to an unknown god, and they are not satisfied. Life is what they need—life that is knowledge of God—and for that life they ask. In their ignorance they are trying to work their own salvation. Shall we or shall we not carry the gospel, that knowing they may cease their efforts to work, and turn their energies to work out the salvation that is in Him alone. Let us go to them with the three-fold faith—in God, in ourselves as God's messengers, and in them as the material prepared by Him for His workmen. They are climbing higher day by day. Many have reached the point at which they, having left behind the lower things, look out and find an abyss. They no longer see Nirvana as the final goal of all. Annihilation has ceased to satisfy, and they feel that there must be light beyond the darkness, but they see no rift in the clouds. Truly the waiting, watching, hoping attitude of Japan has in it much that is pathetic, and to the Christian missionary on the field there is a constant pull from without as well as push from within. I have yet to meet a missionary to the Japanese in whom there is any feeling of distrust or even of uncertainty. Christian brothers and sisters, let us not allow our zeal to catch cold from our hearts. Your Japanese brothers and sisters are waiting for you and will greet you with a sincerity that shall make you work with and for them a real labor of love. There are so many points in which they are like us that we may confidently hope that they may soon be one with us in Christ Jesus.

Just here I feel that I must exercise some caution. Do not understand me to say that there is nothing for the missionary to do but to go and say: "This is the way; walk ye in it." There is work to be done; hard work. The old faiths are fast passing

away, but there is a mighty world, a mighty flesh, and a mighty devil to be combatted, but the Almighty has given us the command with promise, and he has opened the way and the hearts of the people. No merely human arguments and man-made methods can eradicate the evil that still holds sway. There is a struggle ahead that can be overcome only with the sword of the spirit. Science and educational methods may have their place, but they cannot, *must not*, usurp the place of the gospel. The issue is made. The gospel of the Christ is pitted against the prevailing infidelity of the East in all its powers. The danger is not in the use of auxiliary means, but in the substitution of these for the "words of eternal life." In Japan there is too much of subordination of the Scriptures to general education, too much preparing the way (as they say) for the Gospel. Some missionaries are in danger of making the gospel secondary, in time if not in importance. With us the danger seems to be of waiting for a "convenient season." The antagonist is strong, and we show bad policy when we underestimate that strength. Let us face the matter squarely, and we see enough to bid us hope for the near future if "God is our refuge and strength." Those who are putting their money and energies into educational methods chiefly, are gaining more than was nominated in the bond, for they are making rationalists. We hear of the terrible odds against the introduction of Christianity. Not only the hardness of the heart, nor this together with the yearly migration of "globe trotters" (and the advent of foreigners has not been an unmixed blessing to Japan) but the unscriptural methods of missionary work. Let us take the word of God, and by teaching and by life show them that it is "the power of God unto salvation to everyone that believeth," and the land shall be ours, and together with our Japanese brethren we shall rejoice in the Lord with joy unspeakable and full of glory. I know that statistics are not always trustworthy, for in some the partition wall between facts and imagination seems to have been knocked down, but the past shows what the future may be in Japan if we can see earnest, zealous, God-fearing men and women go out to that country.

Before closing I must correct an impression that has done much to turn aside those who would otherwise be interested in the Japan work. The opinion obtains that the Japanese are a frivolous, unsteady lot of overgrown children. This is unjust. Do children make such wonderful progress in a few years? Do children bring about a bloodless revolution in a day?—a revolution so complete as to utterly overthrow existing institutions and leave no vestige of the former regime? It is argued that such a cheerful, good natured, fun-loving set must lack depth of character. But is it true? Far from being a hindrance to Christian work, the kindly cheerfulness of the Japanese is a great encouragement to the missionary, because it renders the people accessible. Others say that Christian teaching eliminates the affableness of the people. For example—a lady of some note in this country said: "What good can be done by missionaries to Japan? The people are already polite enough,"—as if they would bow themselves into the Kingdom of Heaven! Christianity does render them more quiet because less concerned about "the pleasures of sin for a season," an elimination that might be advantageous nearer home. It is the result of the expulsive power of a new affection. They are no longer *conformed*. They are transformed. Again: as Baptists our Japanese converts are accused of being exclusive. They have no choice. Becoming men they put away childish things. As Christians they insist upon obedience to the Master's commands and will not stultify themselves by granting that the substitution of Godless traditions is as near to the will of that Master as are His positive institutions. The alternative is union on a foundation of sand or exclusiveness resting upon bed-rock. With Luther they say: "Thus hath God written. Here I stand. I cannot do otherwise."

I write to Southern Baptists. The name of Matt. T. Yates is so associated with China that the idea of his thoughts being turned to Japan has probably never suggested itself to your readers. That this is a mistake I can assert from personal knowledge, and in my next and last letter I shall call attention to his views and wishes.

Yours, &amp;c. GEO. H. APPLETON.

Buddhism cannot long hold its ground, and Christianity must finally prevail throughout all Japan. Japanese Buddhism and Western science cannot stand together.—*Japanese Gazette*.

## A VISIT TO CENTRAL CHINA.

C. W. PRUITT.

The middle of September found me somewhat run down in health and suffering from malaria. My physician said I needed a trip, and to make his recommendation effective, found my wife and friends on his side. I am very glad I took the advice and went, for I received good in many ways, mentally, and I had almost said morally, as well as physically. I was not long in settling the question as to direction. Herring is in Shanghai and Bryan in Chinkiang—colleagues in this work whom I was very anxious to know in the flesh. Accordingly it came about that I stepped in on Bro. Herring and his good wife one day about eleven o'clock, all unannounced and thus brought their North Carolina hospitality to the test. To those who have the good fortune to know the Herrings it is not necessary to add that they were wholly equal to the occasion. In a remarkably short time I was comfortably domiciled and made to feel as much at home as if I had known them for years.

A visit to Shanghai after seven years is in many respects enjoyable, especially to a resident of the interior. Carriages, junks, steamers, gunboats, consulates, uniformed policemen, fine buildings, foreign business houses, electric and gas lights, public garden and band, conservatory of flowers, museum, library, and many other things, were full of interest. I visited many objects of interest and talked with many missionaries. Several societies are at work in Shanghai and here are the headquarters of several publishing interests. These have at work quite an army of men spreading broadcast over China books and tracks of many kinds. And in China the printed page is likely to be a power.

But I want to speak more particularly of our own work in Shanghai. Brother Herring preaches every Sunday to a good audience of intelligent and appreciative hearers. I am confident that the Baptist church of Shanghai is unsurpassed in the quality of its members by any church in China. It was a great pleasure to join them in their communion service. Bro. Herring was also preaching every night to such heathen as come in to the ringing of the bell. At these meetings the attendance was quite good. How I missed Dr. Yates and yet how did I feel his presence all the time! He builded not with "hay, wood and stubble," and his work abides. Southern Baptists have in his successor there a devoted, able and staunch preacher of righteousness. Bro. Herring has a helper who is a bright example in China, because he preaches the gospel with earnestness at his own charge and in his own house. I refer to deacon Wong. How I enjoyed attending his services once.

At the wharf in Chinkiang I was met by the hospitable, affectionate, energetic and magnetic Bryan. What have I done to receive such hearty welcome in two such homes as awaited me at Shanghai and Chinkiang? Bro. Bryan has the appointments of his work perfect. His home and chapel could not possibly be more eligible to the great moving mass of human beings who daily throng that way. The work there is recent, but has a good beginning. I was impressed by the friendliness of the people and shall look for ingathering there in the future. I visited under the conduct of Bro. Bryan the great city of Yangchow which is twenty miles from Chinkiang. Its half million inhabitants given wholly to idolatry, appealed pathetically to my heart. Let Southern Baptists establish a mission there speedily.

At Chinkiang are working missionaries of two other Boards—Methodist and Presbyterian—who also are in the early stage of the work. The place is hilly, and while no doubt it is hot in summer, must be pretty healthy. The language is not very different from that spoken in Shantung. I made an address while there which the brethren were kind enough to say they understood perfectly. The great Baptist convention of the Mandarin speaking districts of China will embrace in its territory Chinkiang and Hwanghien.

On Nov. 1, after just one month's absence, I reached my happy home in Hwanghien and was welcomed by the radiant face of my Baptist wife whom I had the unusual happiness of baptizing on the day before leaving for the south. Happy was she to follow her Lord in his appointed way, and happy is she to engage with her husband in this great work at Hwanghien, and thrice happy am I to have so true a helper.

My welcome back to Hwanghien has been unexpectedly cordial on the part of the people here. There is a very decided growth of interest and a very decided gladness to see my face on the streets again. I believe the spirit of the Lord is working on the hearts of this people. One reason I believe to be that they in the latter part of the summer felt God's afflictive hand when thousands of their people were hurled into eternity by that dread plague Asiatic cholera. The people are softened and well they may be. Brethren, pray for us and send us two men, one of them a physician.

Yours in the work, C. W. PRUITT.

Hwanghien China, Nov. 6, 1888.

## FROM BRO. BRYAN.

CHINKIANG, Nov. 28, 1888.

Dear Bro. Bell—I enclose questions with answers, but perhaps a few explanations are necessary. Since Mr. Hunnex's return we have opened a street chapel in Chinkiang. This is the one regular out-station, or station in a city. I write "none" to the question "of out-stations," yet there are many places which we visit whenever we can. We have not thought it wise to rent chapels yet at other places.

The winter is now upon us, but we hope in the spring to spend much time away

from home; one away and the other at home.

Studying the language, building the mission house, and almost daily preaching at home in our chapel, has well filled up my time. I have not been able to open regular out-stations. We hope next year to open regular out-stations, places which we now visit though we may not rent chapels. Our chapel in Chinkiang will give good work for one man.

In regard to ordaining Chinamen, experience has taught us to be very slow to ordain them. Any teacher will preach, if you give him an opportunity. They are not as a rule troubled either with modesty or self-consciousness. Even a boy or an ignorant man will preach or pray in public, if called up. They know nothing of a call to the ministry. Such being the case all missionaries are slow to ordain. Under the head of unordained helpers I have written six. There are six who take a very active part in our work, but none are paid helpers. We have none who are called candidates for the ministry, but teach three how to preach. Any Chinaman will be a preacher, if you suggest it to him. Here again we need wisdom and very great care.

I have baptized four this year and two will soon join by letters—are waiting for their letters.

There are several under instruction who have asked for baptism, but we think it best to put them off a while. I baptized a very intelligent young teacher about a week ago. The weather was quite cold, and the Chinese never use cold water, but a warm heart sustained him. He is not a position seeker, has work with the Presbyterians. It is not often that a Chinaman will join one denomination while working in another. He has no relations in our church.

I am trying hard to hand work. I have many friends and hope before long to baptize some of them. God has blessed us very much in our work. We are the youngest mission, yet the largest and most prosperous so far as native members are concerned. I feel very much encouraged.

May God bless you in all your efforts.

Sincerely,

R. T. BRYAN.

## HORRID MURDER.

ZACATECAS, MEXICO, Jan. 7, 1889.

Dear Dr. Tupper—You will grieve with us that Hermana Thomasita del Cerro, one of our oldest members, was cruelly murdered last Thursday night on her way home from church. She was 70 odd years old, and a saintly woman. We loved her very dearly, for she had not only many attractive qualities, but she was a helpful Christian.

She was a liberal woman, and had already commenced the new year with her weekly subscription to the church fund. It was a full mile from her house to church, and she was feeble, but it was very, very seldom that she was even late at church or Sunday school. She was one of our "Gideon's Band," one of the faithful ones. Over and again has she shown in delicate ways loving appreciation of the "good news" which my unworthy lips explained to her. She was intelligent, humble, and industrious, charitable to all, and held not her peace when a word was to be spoken for the Lord. A good woman, a stimulating companion, a prayerful listener, a Godly liver, has left us for "the house not made with hands," and we deeply feel her loss. I think that I have one of the assassins in prison, and have offered \$25.00 for the apprehension of the others.

Evidences are that fanaticism and avarice led them to such a dreadful crime. The dear old saint was found bound and gagged and mangled in the inner room of an unoccupied house where they must have violently carried her. Last week a brother was threatened with a dagger and had to run for his life "for being one of those cursed Protestants." The week before another brother was distributing tracts in a town near here, the priest stirred up the people against him and his "damnable book"—the Holy word of God—and the mayor had to send the man into Zacatecas under the protection of a soldier. Seemingly the zeal of our Catholic friends is waxing. The devil loves the Catholic church better than anything else on earth, but they can't shut the bible, nor, thank God, the entrance of truth into all human hearts. We shall baptize Thursday night several persons. I trust the brethren will pray that the fire may purge and refine.

I am much encouraged as to my church building, and think that the brethren mean to give it us soon. We had a re-union of our Sunday-school on January 1st, and \$12.00 was raised in cash for the church. Many touching sacrifices are being made here and in the United States, which greatly stimulate the missionary. God bless all those who are so nobly helping.

H. P. MCCORMICK.

We are sometimes asked whether there is any danger of American missionaries being excluded from China. We think there is none. By the treaty between the United States and China, our country has the advantage of the "favored nation clause"; that is, China accords to the United States every favor which she grants to any other nation. She could not exclude Americans, therefore, without excluding the English and other Europeans, which she would not think of attempting.—*The Missionary*.

While missionaries will most likely not be excluded from China, it is to be feared that they will be greatly hampered in their work both by official action and by the ill-will of the people, engendered by the shameful action of the United States government. May God direct it all to the advancement of his work.



## THE STORY OF A MISSION.

Appropos of some editorial remarks in the September number of the *Journal* upon laymen as missionaries, I beg leave to tell the story of a mission founded by laymen. I gather it from a published address delivered in brief to the undergraduates at the University of Cambridge, England, by Robert Needham Cust, L. L. D.

Allen Gardiner was a naval officer "who lost his young wife early: he thus went *per crucem ad lucem*, and thenceforth consecrated himself to the missionary service heart and soul, and he kept his vow: to be a pioneer missionary to the most abandoned heathen was the great object of his life.

"He tried many countries, but found no opening: at length he definitely chose South America as his field: he was prevented by the Roman Catholic priest from settling among the wild tribes on the Continent. He found at length a spot where even the Spanish Priests would not care to follow him, at the most southerly point of the Island, separated from the mainland by the Straits of Magellan, within a small distance of the Antarctic Circle, the Island of Terra del Fuego..... Darwin, one of the gentlest and wisest of heathens, when he saw the inhabitants of Terra del Fuego, declared that their intellectual improvement was beyond the efforts of man; but he lived to replace that hasty opinion by the following: 'The lesson of the missionary is the enchanter's wand.' (It may be added here, parenthetically, that Darwin, in later life, proved his interest in this mission by an annual gift of £25. I wonder how many southern Baptists give as much annually to Foreign missions.)

"Both nature and man were against Gardiner; the climate rendered the country most dreary and inhospitable: the sky rarely cleared; rainy squalls in summer alternate with the snow and sleet of winter; the winds were ferocious. The people belonged to the Patagonian race, of a dark color, with long black hair; they had low foreheads, flat and thick noses, scanty clothing, wretched habitations, and they were arrant thieves, cruel, and, when brought to bay, furious wild beasts. The women possessed some traces of gentleness, but were treated as slaves. Gardiner's first attempt to land and house himself on land was a failure: the conduct of the natives was such that he had to retreat to England. Nothing daunted, he determined to have a floating home and to keep his reserve store at the Falkland Islands. He could not collect sufficient funds to buy a suitable vessel, so he supplied himself with two decked boats: two catechists and three pious sailors accompanied him. The Ocean-Queen steamer deposited the boats and men with provisions for six months at Banner Bay in Terra del Fuego. They had given up all the ties of home for Christ's sake, but they were called upon to make a greater sacrifice, even of their lives, and none of them were seen alive again..... These men all died of starvation. Allen Gardiner being the last survivor..... Their dead bodies were found and their journals and letters. One by one they had died, but there was no despair, no imputation of blame to others. 'Poor, weak, though we are, our abode is a very Bethel to our souls, for we feel and know that God is here. Asleep or awake, I am happy beyond the power of expression.' Allen Gardiner penned a farewell letter expressing his unclouded joy in the Lord, his perfect resignation to His holy will, but earnestly imploring that the mission should not be abandoned, and sketching out a plan for future operation, which was acted upon. In his death he anticipated the coming of his Master's kingdom. He rejoiced to see the day dawn of the Gospel: he saw it and was glad.

"His last words were, 'Great and marvellous are the loving kindnesses of my gracious God unto me. He has preserved me hitherto, and for four days, although without bodily food, without any feeling of hunger or thirst!' Here the journal ends, but one letter was dated a day later: 'Yet a little while, and through grace we may join that blessed throng, to sing the praises of Christ to all eternity. I neither hunger nor thirst, though five days without food: marvellous loving kindness to me a sinner!' His life was not given in vain: the pioneers work was done: and the Lone Star mission was established, which has worked northward into the mainland of South America and is now spreading itself among the heathens of Paraguay. Humanly speaking, but for Allen Gardiner's determination, and the interest excited by the sad end of himself and his noble companions, this footing would never have been made good. When nations and tongues are assembled before the great White Throne, Allen Gardiner will be there with his savages: 'Lord! behold, with the talent which though grieved me, I have gathered these poor sheep into Thy fold!'"

"To this story of the 'Hero Missionary,' a layman of the Church of England, I desire simply to append a query: As Southern Baptists are already represented in the heathen lands by several *lay women*, why should not *lay men* also be sent to the front?"

PINGTU, Nov. 24, 1888.

## NEED OF HELP IN PINGTU.

[From a private letter of Miss Lottie Moon's we make some extracts.—ED.]

TUNGCHOW, Oct. 5, 1888.

My dear Dr. Tupper:

There is sore need of help in Pingtu. Two men reached here on Sunday from *Sahling*, (in Pingtu), the village of which I have previously written. The women and girls interested in the gospel got impatient of my long delay, and these men set out to seek me, hoping to meet me on the way and return with me. As they did not meet me, they came on here. They are to go back with me next week to Pingtu, by way

of Shangtswang. The little flock at *Shangtswang* has been sore afflicted. Several of them have had cholera, and two women and one child succumbed to the disease. I am going out with the double purpose of trying to comfort them in their afflictions and of consulting with them as to what can best be done for the prosperity of the church. My membership is there. Now that Mr. Pruitt has given up the pastorate there, the direction of affairs falls to me. I shall be virtually the pastor. There are some good and faithful ones there. I have several plans in mind for them, the details of which it is not necessary to state. In addition to the interests of *Shangtswang*, there is the responsibility of pushing the growing and very hopeful work in Pingtu city. Several women there are under regular instruction. Besides this, there is the village *Sahling*, where thirty persons meet on the Sabbath for worship. Mrs. Crawford and I will visit them soon, and I hope Mr. Pruitt will go out later. I shall spend a month or longer at the village as soon as possible. I think it would be a capital centre from which to work the neighboring villages. I hear that persons in several villages are interested. To push this work we must have MANY women as soon as possible. Please send two immediately, and two more as soon as possible. I believe we should have large results in the near future, if we only had the workers. The responsibility of the Pingtu region falls chiefly on me, as I am the only one who can stay there for any length of time. Others go for a month or six weeks and must come back to duties at Tungchow or Whonghien. You see that I need co-workers as soon as they can be sent. I ought to be relieved so as to go home next year.

I have much at heart the interests of the work at Chinkiang. Two women are needed there immediately. Two should be sent also for Yangchow. Our well-beloved brother Bryan has done grandly, but he should be heavily reinforced. The odds of heathenism and Podo-baptism make a hard fight for Baptists everywhere. We ought to have a line of stations from Shanghai, Soochow, Chinkiang, &c., running up and connecting with us here. Then we could help each other, and present an imposing front to Podo-baptists, as well as gain *prestige* among the heathen by numbers. As it is, we are swamped-ground between two mill-stones. These things ought not so to be.

On last Sunday Mr. Pruitt had the happiness to baptize his wife. A young girl of seventeen, one of my former pupils, was also baptized.

Mr. Pruitt will help Mr. Bryan open Yangchow, that grand old city, with its half a million inhabitants. Only the Inland Mission is working there now. They are mostly Baptist. We ought to occupy Yangchow immediately.

I shall wait longingly the promise of reinforcements in the near future. The Chinese are delighted at the promise I have held out that two women will be sent for Pingtu. They will be lovingly welcomed as religious teachers by many who are just emerging from heathenism. It is not as of old. The heathen are seeking us—begging, almost imploring to be taught. And we are so weak—weak in numbers—none of us strong in health—and the work presses. If we are not reinforced heavily—disaster will follow. Some of us may break down or die. Others will go in and reap the fruit of our labors in the past. But I hope better things, though I thus speak.

With Christian love,  
Yours,  
L. MOON.

FROM REV. C. W. PRUITT.

MRS. DAVAUT COMPELLED TO LEAVE CHINA.  
GOOD NEWS FROM PINGTU.

HWANGHIEH, CHINA, Nov. 23, 1888.

Rev. H. A. Tupper, D. D.,

My Dear Bro.—This morning we said good-bye to our dear sister, Mrs. Davaut, who goes away to seek a more congenial climate for her little boy. May God bless her in her new work and home and make her abundantly useful there to China.

I have heard no judgment here or at Shanghai but that Mrs. D. was justifiable in her step. But this removal again cripples our Hwanghien enterprise. "Wife and I are alone now—no not alone for 'I will not leave you desolate.' We know that you will do all you can for us." But we must plead again and again for laborers. For the Lord's sake send us two families for Hwanghien.

I have just returned from Pingtu, where I had a most enthusiastic reception, and where I think a church will be formed at an early day. Those dear friends, many of them seem ready to brave all for Christ's sake. It is very refreshing. I am greatly encouraged here also though the work is slower. With much love,

Yours fraternally,  
C. W. PRUITT.

FROM MRS. Z. C. TAYLOR.

THE WORK SPREADING.

BAHIA, Nov. 19th, 1888.

Foreign Mission Journal:

The work of the Bahia mission is meeting with encouraging success, not so much in the capital as in the interior towns. The members of our Bahia church have been breaking off and settling in other parts, with the same results as are mentioned in Acts 4: 8—"Therefore they that were scattered abroad went everywhere preaching the Word." Three have been baptized in Valencia, and many more are very much interested.

Mr. T. made a hurried trip of two or three days, but hopes soon to return for more extended work. From Alogoinhas, where we had preaching three or four years ago, are coming earnest calls for preaching, with two or three converts already

awaiting baptism. One of our sisters returned from a lengthy visit to her old home, Villa do Conde, with a request signed by a number of persons for a missionary to visit them. One offered her house for preaching, saying, though her home was humble, she desired to have the honor of the gospel being announced from her doors for the first time in all that region. Encouraging news has been received from various other points where our members have been scattered. Here in the city, I cannot say that the interest or attendance is as good as formerly.

The health of the different members of our mission is as usual, except Mr. Taylor, who is very sick with a severe cold. He hopes, as soon as he is well, to visit all these above mentioned places.

KATE S. TAYLOR.

FROM MRS. BARKER.

(We welcome Mrs. Barker to our columns, and hope to hear from her frequently)  
CAIXA 24, BAHIA, BRAZIL, It.,  
Nov. 21st, 1888.

Dear Journal:

While sitting at the window a few Sundays ago we noticed a man, wearing a short cloak, indicative of a position in the church, and carrying in his hand a gill-case, going in and out of every house, remaining but a few moments in each.

He was a sacristan of the church San Jose, and the case in his hand contained the image of a pure white dove, said to be the Holy Spirit. This was carried around for the people to kiss, those engaging in the act being entitled to some particular blessing, and during the salutation each individual was supposed to drop a *vincent*—a coin worth about one cent—into a bag attached to the back of the frame containing the Holy Spirit. We saw three stalwart negro men standing together on the street, uncover their heads, stoop, and, in succession, kiss the image. A few steps farther down the street, two little girls, one scarcely more than a baby, dropped in their *vincent*s, touched their lips to the dove and passed out of sight.

We do not know the special blessing conferred upon one in this instance—but we have heard of several blessings that appear to us more like curses.

There is a prayer much used by the inhabitants of one of the interior villages of this province; it is called the "prayer of St. Mark," and is used under these circumstances: A man wishes to break into and rob a house during the night. He uses the prayer that the inmates of the house may be clasped tighter and tighter in the arms of Morpheus, until their slumbers become profoundly deep. The robber enters, selects such articles as he wishes, leaves his victims quietly dreaming, and protected by the prayer, is never caught, is never brought to justice. As may be supposed that neighborhood is noted for its bold and frequent robberies. There is another prayer, also, which enables a murderer to escape his pursuers, and shields him from the law.

While watching the sacristan with his image, our attention was called to a sedan chair, which stopped at the door of one of our neighbors. A woman entered and took the seat; a baby, lying on a pillow covered with lace, was given to her and the bearers started off with the chair. Five men and a woman bearing a tray of lace and flowers, followed.

They were taking the child to a cathedral to be christened. When the party returned they were accompanied by their friends and relatives.

That afternoon and night, until an early hour in the morning, were spent in dancing and singing, and the following two days and nights were passed in the same way. It is considered quite the thing to make a show at a christening—and our neighbor seemed anxious to keep up appearances. Poor deluded creatures!

Oh, that they would turn from the blackness of their idolatrous superstition, and let the Sun of Righteousness shine upon and quicken into everlasting life, their benighted, sinful souls!

Sincerely,  
LILLIE EASTERBY BARKER.

FROM BRO. EUBANK.

LAGOS, WEST AFRICA, Nov. 9th, 1888.

Dear Bro. Bell:

I have been very desirous of writing to you for a good while, for I have many things to say. But sad visitations of Providence have greatly hindered both my letter writing and my regular work among the people. And the hurry now will force me to leave many things unsaid in this.

You have learned ere this, by cable message to Dr. Tupper, that Bro. David must leave the field. They expect to sail tomorrow. This has come upon us like a shock. We knew that he had not been well for a long while, but we hoped he would be able to remain until relief could come. With this hope, we planned for Bro. Smith to go to Ogbomoso, where the work was suffering; and for me to go to Abeokuta, leaving Bro. David in Lagos. Bro. Smith has gone on to Ogbomoso. It is impossible to call back that part of the plans. We were on the eve of starting to Abeokuta, when we were delayed for a few weeks by the hand of God laid upon me. Then came this blow and upset our plan. Of course Lagos could not be deserted. There was no alternative but for us to remain in Lagos, and leave Abeokuta vacant. This has hurt me very much to do. Abeokuta has suffered a like experience before. Twice Bro. David was forced to leave it vacant in the early years. Bro. Cosby died there and left it without a missionary until our arrival. Sickness forced us to vacate for four months during our first year, and in the second we were called to Lagos. For nearly a year Abeokuta was vacant, when Bros. Harvey and Smith came.

When Bro. Harvey was forced to leave, it was vacant again for six months. And now it must be deserted again. All of this has had a bad effect on the people we are trying to save. We had begun to hope that this changing was at an end, and we could have some one in Abeokuta permanently. But this hope is dashed to the ground by the providence that takes our senior missionary away. Perhaps the Lord means by this to hurry up some fresher men from home. And we certainly do need them. Pray and work without ceasing, till you can send us four men, two for Abeokuta, and one each for Lagos and Ogbomoso. Less than this will not meet our absolute necessities, since Bro. Smith has gone to Ogbomoso. We need many more, but with four we can make out for another year. We hope to see Bro. Lumley ere long. Then I have written to two brethren in Wm. Jewell college at Liberty, Mo., urging them to leave off their studies and apply at once for appointment. You have probably heard from them. I hope they will come on within a few months. Then there will remain one for present necessities. Try to find him.

These are our needs, looking at it from the human side. And we are obliged to look at it from that side. God can work with few; and many cannot work without Him. Pray for us, that we may have the needed supply of spiritual grace. Let there be two "sine qua non's" in the candidates for Africa—sound health and deep spirituality. Our reinforcements will need of the latter, not only enough to supply their own necessities, but may well impart some to the rest of us. For there is a great dearth here. Pray for the supply of this dearth from the fountain head.

I fear Bro. David's departure is final. But, if his work here is not done, the Lord will bring him back; and if it is, why should he return? Yet we know the work of converting Africa is not done, and we must pray God to send men for it.

Personally, I desire your prayers in behalf of myself and wife. The parental feeling will enable you to sympathize in a measure with us, as we send our little one away to the care of others. There are also heavy responsibilities on us.

Pray for us.  
Your brother,  
P. A. EUBANK.

## SOME EXTRACTS FROM HOME CORRESPONDENCE.

Arkansas. "Enclosed find \$5.00. This is the first I have sent this year, I believe. My salary has been short and church expenses so that I have not done as formerly."

This from a hard working missionary, living on a small salary. How many well-to-do Baptists all over the land have failed to do as well.

Florida. "Please find enclosed \$1.00 for foreign missions, it being the humble offering of my wife and self. We greatly wish that we could make it one hundred dollars instead of one hundred cents, but as this is the best we can now do in our poverty and want, we can only pray our dear Lord to bless this humble offering to the salvation of souls and to his glory."

He who commended the widow as she gave her mite will bless this gift and the givers as well.

Missouri. "Find enclosed a draft for six dollars and thirty cents for Bro. McCormick's church building, Zacatecas, Mexico. The money was raised by the personal solicitation of an aged preacher, Eld. Elias George. He is in his eighty-fifth year. His life has been spent in laborious service in Ohio and Missouri. His love for the Master prompts him to this service in his age and infirmity."

Men and women converted in that Zacatecas church will rejoice with him in the better land.

Tennessee. "You will find enclosed \$5.00 for foreign missions from — Baptist church, most of it a Christmas gift from our little folks who are members of our church; and, wherever you may send it, their prayers will go with it. Ours is a small church, and, while some of us have given for this purpose, this is the first public collection, and the young members, some of them only twelve years old, were permitted to lead in the work, while the older ones engaged in other work."

God bless these little leaders. We are sure this "first public collection" will not be the last, if the wise pastor lets the little folks lead still.

Texas. "Please find enclosed the widow's 'two mites,' or two dollars rather. I feel isolated, but desire to do what I can. I am on the eve of my three score and one, and desire to send the enclosed as my Xmas offering for the Pingtu mission."

This is the first fruits of the effort being made by the Woman's Exec. Com. in Baltimore for means to send two helpers to Miss Lottie Moon. Miss Lottie may confidently look for these helpers, they are coming.

S. Carolina. "Earnestly desiring the success of the effort to build a Baptist church in Zacatecas, Mexico, I beg you will apply to this purpose the enclosed P. O. money order for \$10.00 for me."

And Bro. McCormick will thank God as he reads this and the following.

Virginia. "Seeing Mr. McCormick's urgent appeal in the *Herald*, and being earnestly desirous to help the work in Mexico, I enclose one dollar. Would that I had one thousand. But God can, and I humbly pray, will multiply it many times."

And he will, and before next new year's, brother McCormick will have that much needed house.

## RESOLUTIONS OF THE BOARD ON THE DEATH OF DR. BOYCE.

At the January meeting of the Board the following resolutions were adopted by a standing vote, accompanied by a fervent prayer for God's blessing upon the bereaved family:

1. This Board, in common with our entire denomination, mourns the death of the Rev. James P. Boyce, D. D., LL. D. Such a man, cordial, frank and manly in all his intercourse, broad and strong in his sympathy, vigorous in intellect and varied in scholarly attainments, strong in his convictions and courageous in his bearing, and leading a Christian life so exceptionally earnest, active and self-sacrificing, was fitted to be a leader of our people and could not fail to exert a potent influence upon all of our denominational enterprises.

2. We gratefully acknowledge the goodness of God in sparing him until the Southern Baptist Theological Seminary, of which he was the originator and builder, and to which he pre-eminently devoted his fortune, energies and talents, was established upon a firm foundation.

3. We record with gratitude our appreciation of his service to this Board. His counsels, sought in times of emergency, have been valuable to us. His influence has quickened the interest of our churches in foreign missions. The young ministers at our seminary have been stimulated and guided by him in considering the claims of this work. His contributions to our treasury have been regular and large. For nine years, as the able President of our Convention, he was in many ways invaluable to the work entrusted to this Board.

4. While we grieve that this Prince in Israel has fallen we bow to the will of the only wise God, and pray that He, who when Abraham died blessed Isaac, may give his blessing to some elect man, who shall worthily enter into his labors.

5. We extend to the bereaved family circle our warmest Christian sympathy in their unspeakable loss, and pray that the God of all comfort may be their refuge.

6. The Corresponding Secretary is requested to forward a copy of the above action to the family of our lamented brother.

The powerful interest which has been awakened in Africa during the last decade, and which has turned to her the attention and desires of the whole civilized world, remains undiminished and unchanged. The eagerness with which the great powers reach forth to possess themselves of her territory and trade is a mighty challenge to Christendom to make all possible haste in winning this vast domain to the kingdom and salvation of our Lord. It is clear that the gospel cannot come too soon or in too great power to every part of the continent, to deliver the people from their deadly superstitions or from the more deadly vices with which a godless civilization is cursing every region where it plants its feet. Protests addressed to the great powers that control the introduction of these evils are wholly in place and are urgently demanded. But that is the smaller part of Christian duty. We must form a holy alliance to press forward missionary work with all despatch, to forestall the evils we dread, and to arm the native populations with the only defence that is invulnerable.—*Missionary Herald*.

"Never give up Africa," Mrs. David's dying words, should express the feeling of every Southern Baptist. Our African mission should be heavily reinforced, so that its work may be pressed into the interior. Pray for men for this field.

The same journal, speaking about the contributions of native churches on the mission fields of the American Board, says:

These contributions amount to what, under the circumstances, is a magnificent sum, nearly \$125,000 in gold. We are confident that if this were estimated on the basis of the value of a day's work in the different countries where the money is contributed, it would be found that the native Christian churches under the care of the American Board have contributed for evangelical work more than has been received by the Board from the churches at home. Let it be remembered that in evangelical lands the mass of the people are poor, and as a general rule it is to the poorer portion of these masses that the gospel is preached, just as in the time of Christ. These gifts show a commendable degree of self-denial, called forth, in part, by the gifts which are made at home. Christian life and activity affect remote nations in more ways than we are apt to imagine.

